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If small branches of lilacs, apple or cherry trees are now brought into the house and put in a sunny window in a pitcher of water the buds will soon swell and blossom. The pitcher should be kept filled, as the water evaporates rapidly.

Fruit is not a complete dietary in itself, but it is excellent to accompany a meat diet. The acid contained in the fruit assists digestion, and it is for this reason that apple sauce should be served with roast pork or goose, the fat of which is rendered more assimilable by it.

New potatoes should be boiled in their jackets, skinned while hot and put at once into a warm cloth. Serve them on a hot vegetable dish, in which a lump of butter has been melted. Sprinkle over them some finely minced parsley, a dash of pepper and some salt.

A favorite pick me up, or quick lunch, with the hurried society women of the present day is the yolks of two eggs or one whole egg with a teaspoonful of vinegar, a pinch of salt, and half a teaspoonful of Worcestershire sauce poured over them. The yolks are swallowed whole.

Boston Brown Bread.—Two cupfuls of entire-wheat flour, one cupful of corn-meal, two-thirds cupful of molasses, one large cupful of sweet milk, one cupful of sour milk, salt, one teaspoonful of soda. Steam three hours and bake one hour.

A Cheese Sandwich.—Pound together to a smooth paste one part of fresh butter, and two parts of Parmesan cheese with some mustard to taste. Butter some thin slices of bread with this mixture and lay on half their pumber thin slices of chicken, ham or other kind of meat desired. Press the cheese spread on the above, and cut into neat, narrow sandwiches.

Tomato Soup.—Place in a stew pan a quart of tomatoes with about a pint of water, or sufficient to cover, stew till tender, then strain through a fine sieve and return to the pot. As soon as it comes to a boil put in a pinch of soda and have ready a quart of hot boiled milk, pour the soup in the milk after adding the soda. Season with salt, pepper, and a spoonful of butter. Serve hot. Canned tomatoes may be used if desired.

Chinese Rice Pudding.—Soak two table spoons of Knox's granulated gelatine (using the red gelatine as far as it will go). Dissolve in one cup of hot milk, add one cup of sugar, a speck of salt, and cool, stirring occasionally. Whip one and a half cups of cream, flavor with half a teaspoonful of vanilla, and beat in the gelatine. Stir in two cups of cold boiled rice. Garnish the mould with candied cherries, cut into quarters, pour in the pudding. Serve with whipped cream sweetened and flavored.

Luncheon Muffins.—For a dozen muffins use a pint of flour, half a pint of cream or milk, an egg, a tablespoonful of butter, one of sugar, two level teaspoonfuls of baking powder and half a teaspoonful of salt. Mix the flour and baking powder; beat the egg and sugar together; melt the butter, and, after adding it to the beaten egg and sugar, beat the mixture for a minute; now add the salt and milk and finally the flour and baking powder. Mix quickly, and, after putting into buttered muffin pans, bake in a rather hot oven for twenty-five minutes.

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Notice is hereby given that a dividend of 3 per cent. on the Capital Stock of the Company has been declared for the current half-year, payable on and after the first day of June next, at the office of the Company, corner of Victoria and Adelaide Streets, Toronto.
The Transfer Books will be closed from the 15th to the 31st May, inclusive.
Notice is hereby given that the General Annual Meeting of the Company will be held at 2 p.m., Tuesday, June 2nd, at the office of the Company, for the purpose of receiving the annual report, the election of Directors, etc.
By order of the Board, S. C. WOOD, Managing Director.
Toronto, 22nd April, 1896.

THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JUNE 10th, 1896.

No. 24.

Notes of the Week.

Our missionary among the Bheels in India, Dr. Buchanan, is now home on furlough with Mrs. Buchanan. In passing through Winnipeg he gave an account of his work to a meeting in Knox Church, at which the Rev. Principal King presided. He told first of his labors at Ujain, where the extremes of Indian society are found, and gave some interesting illustrations, showing how the members of the different castes become the best missionaries to those of their own caste. His work at Ujain amongst the lepers had been most successful, and he appealed for sympathy for the Bheels, among whom he is now laboring, and who are a race trodden down between government officials and the Hindoos on the one hand and the Brahmin priest and Mohammedan police on the other. A rebellion, the result of this oppression, did not better their position, and they are now looking to us for help.

In the *Presbyterian*, of London, England, there has appeared a very interesting series of articles from the pen of the Rev. A. H. Drysdale, M.A., on "The History, Polity and Principles of Presbyterianism." In the last a sketch is given of Presbyterianism in Canada, noting the origin of our Church in this country, its progress, struggles, unions and growth. After referring to our six colleges and their endowments, the account closes with these kind and encouraging, perhaps we might almost say, flattering words: "This list of colleges may be accepted as a fair sample of the development and growth of the Canada Presbyterian Church, which is advancing by leaps and bounds over the vast territory it is now covering, and whose missions at home and abroad, its French and Indian evangelization schemes, and its various other organizations seem to be placing it in the forefront of the Presbyterian churches of the world."

At a meeting of the local committee of the Pan-Presbyterian Council held lately in Glasgow, Dr. Marshall Lang presiding, it was announced that the meetings of the Council will take place in the St. Andrew's Hall; that they will extend from the 17th to the 26th June; and that the following subscriptions have been raised by the different churches:—Church of Scotland, £477; Free Church, £500; and United Presbyterian, £682—to meet the expenses. The number of delegates expected is 260 and accommodation has been provided in Glasgow for nearly 200. The proceedings begin on Wednesday, the 17th June, at noon, with a service in the Cathedral, and at three o'clock the Council will be constituted in the St. Andrew's Hall, the formal business proceeded with, and president's address delivered. In the evening the Lord Provost will give a reception to the delegates. From the 18th on until the 26th three sessions will be held daily, and papers and addresses given on important subjects, except on Saturday, when there will be an excursion on the Clyde. On the afternoon of Wednesday, 24th, Lord Overtoun will entertain the delegates at a garden party, and on Friday, 26th, the proceedings will be brought to a close with a reception at the University and valedictory addresses.

As further reports reach us from Moscow the more incessant appears to be the feasts, and jousts, and regal display, and the more gruesome and horrible the background of suffering, and carnage, and wild disorder on which these are shown. Ordinary mortals recoil from the thought, much more would they from enacting such banquetting and revelry in the presence of a disaster and tragedy of its kind unparalleled in history. That they did so at Moscow proves how little the lives of the common people are as yet regarded among the higher classes in Russia, and consequently what a low stage of civilization in some respects they have reached. We can hardly in imagination even, conceive of the Queen of England and the Royal family and nobility scarcely pausing in their pleasures and festivities in the presence close beside them of thousands of dead and dying, and the widespread sorrow and mourning which they have carried into so many homes, even though in a vast number of cases these are the homes of the humblest peasants.

As the present political contest goes on it waxes keener and yet more keen, and from the active part the Roman Catholic hierarchy in Quebec is taking in it by misrepresentation, and the pressure they are bringing to bear upon their people, it grows more and more clear that the real issue is between granting special claims and privileges to one class of citizens, and that of placing all upon an equal footing, between mediævalism, and that policy which has left Spain so far behind in rank among enlightened nations, which has left South America in the intellectual and spiritual darkness in which it is today, and that legislation and spirit which have enabled Ontario to out-distance Quebec in the race of progress, and carried the Protestant nations of Europe and especially the United States and Britain and her colonies into the forefront of civilization, and given them a controlling power in moulding the destinies of the human race. Every citizen is vitally interested in the issue of this great struggle, and we trust that it will be such a rebuke to special privilege and class legislation, and spiritual terrorism, as that we shall not for a long time—or, better—never have to fight the same battle again.

The *Christian World*, of London, England, referring to the General Assembly of the Church of Scotland then in session, says that "one of the most interesting reports will be that in which the Commission on the religious condition of the people sum up the results of their six years' work. It deals largely with the 'lapsed' classes, and in touching upon Sabbath observance remarks that, 'no person will find fault with the walk, or the domestic gathering, or the period of innocent enjoyment on the Lord's Day. But when that day is frittered away in thoughtlessness and diversion, when the worship of Almighty God is not regarded as the pulse of all the occupation, and its hours are not consecrated by any seriousness of purpose, the protest of a genuine Christian earnestness must be sounded.' The commissioners believe the most potent cause of lapsing is the change which has taken place in the tone of home life, and they add, 'the question may be asked: 'Stands Scotland where it did in respect

of its homes? Too seldom now is the worship of God maintained in the houses of its people; too seldom is there found the gracious yet firm authority of the parent guiding the moral and religious education of his children."

Keen as feeling in Canada is at present upon the education question in Manitoba, it is not more so than it is among Dissenters in England over the Education Bill now before the Imperial Parliament, and which the Government there, by the aid of the Established Church in England and the Irish Home Rule party is determined to carry. Every word almost of the following resolution proposed in the annual meeting of the Congregational Union and carried amid loud cheering may be applied to the Remedial Bill over which the fight is now being waged amongst ourselves: "The Bill will not benefit the children by raising the standard of attainments; nor parents by granting them an appeal against abuses, nor teachers by relieving them from extraneous service, nor rate-payers by ensuring the wise use of their money. The effect of the Bill will be to lower the standard of public elementary education, at a time when the increasing commercial competition of other nations is requiring higher attainments in this country. It menaces education, the peace of the community, its commercial welfare, and its religious freedom. The Assembly therefore pledges itself, not only to resist the measure by every legitimate means, but also to maintain the struggle until the national educational system ceases to be made a means of promoting sectarian interests."

The Nonconformists of England have, by the action of the Irish Home Rulers in siding with the present Government to force upon England an Educational Bill hateful to them on its own account, and also because of its playing into the hands of the Established Church and clergy, by imposing upon the people sectarian Episcopal education, been taught an object lesson which they will not soon forget. Home Rule was possible in Ireland only by the aid of English Nonconformists. For the Irish they sacrificed almost everything but principle, and now when they need the help of their former professed friends, to find them turn against them, is a very bitter experience. Their conduct proves, says the Rev. Hugh Price Hughes, probably the most prominent Methodist in England to-day, "that the Irish Romanist party is incapable of justice to English Nonconformists, and therefore, much more incapable of justice to Ulster. It now appears that the Irish Home Rule party have finally decided that what they want is Home Rule for themselves but Rome Rule for us." The Rev. Dr. Parker, the most influential English Congregationalist, writing on the subject to the *Times* which always opposed Home Rule, says: "I congratulate you in seeing further into the real character and purpose of the Home Rule party than many of us have done. They have now revealed themselves. Now that we see more of them, I hereby withdraw my interest in Home Rule, and until it is supported by better men I will do nothing to assist it. We now judge untried Home Rule by the spirit and conduct of Home Rulers." They have thus wantonly thrown away such an opportunity to obtain their object as they may possibly never have again.

PULPIT, PRESS AND PLATFORM.

Lutheran Observer: Exclusiveness is often another name for selfishness, and a refusal to co-operate often stands for an unwillingness to do anything.

Andrew Murray. Let every approach to God, and every request for fellowship with Him be accompanied by a new, very definite, and entire surrender to Him to work in you.

Bible Reader: There are reforms and reforms. You may reform a market but you cannot reform its tainted meat. It is folly to expect any amount of party reformation to convert a dishonest official into an honest one.

Howard Duffield, D.D. Christianity is the great power by which the highest civilization is to be maintained. It is to be spread by missionaries. The missionary should be encouraged. His hands should not be tied by lack of pecuniary means. The mission field in this country is a large one, and the work requires many hands and willing hearts.

Miss Sinclair: It goes without saying that those who go out to engage in any medical work should have the fullest qualifications. Indeed we may say in general that the best the Church can send is none too good. A woman who would be a missionary needs all the resources of a well-filled mind, a trained intellect, a love-filled heart, a Spirit-baptised life—all tempered with and regulated by that blessed commodity—common sense.

Presbyterian Witness. Those of us who differ from Archbishop O'Brien admire the constitution as ardently as he does, and are as proud of the progress of the country; but we have an extreme repugnance to the Dominion Parliament setting up sectarian schools; especially when a strong, young, progressive province says, "This is our business; we do not want your intervention."

The Bible Reader: He who knows nothing of pillow prayers is ignorant of one of the sweetest modes of prayer practical to man on earth. The day with its engrossments being gone, it is a most favorable time for the gathering in of our thoughts upon ourselves—our sins, our want, fears, and hopes, and then the turning of them up toward heaven. This is what the psalmist is apparently referring to in his words, "When I remember thee upon my bed, and meditate upon thee in the night watches."

Rev. Andrew Murray: Wait upon God for guidance, and God will lead you up into new power for His service, into new gladness in His fellowship; He will lead you up into new thoughts about what His Church needs, about what the perishing world needs; He will lead you out into a larger trust in Him; He will prepare you to expect new things from Him. Let each one of us say, "May my life be to live, and die, and to labor, and to pray continually for this one thing, that in me and around me, and in the Church, and throughout the world 'God may be all in all.'"

Our Contributors.

OUR JUNE EDUCATORS.

BY KNOXIAN.

Leafy June of this year should do much in the way of educating the Canadian people. Our people do not need education as badly as the people of some older and larger countries we could easily name, but still a few more ideas would not hurt the most of us. There may be a few people in every community who know all about the heavens above, and the earth beneath, and the waters under the earth. We are all favored with the society of an elect few who have circumnavigated the ocean of knowledge, but the rest of us need to learn something, and we ought to learn a good deal this present month.

The General Assembly meets this month. A General Assembly that cannot give Presbyterian people some knowledge about their church affairs meets in vain.

The annual conferences of the Methodist Church, and the Anglican Synods, and a number of other representative bodies meet and deliberate in June. No doubt these bodies do much in the way of educating their people.

The press men tell the whole country what the ministers and elders and other officials do and say when they meet for business, and if they do and say wise and good things the people are the gainers. Nobody can tell how much the press does in this way to help on church work. A writer in the *New York Evangelist* stated the other day that a large number of the members of the American General Assembly, then in session at Saratoga, learned nearly all they knew about the business of the Assembly from the *New York papers*. That may seem an absurd thing to say, but it is true of an Assembly that meets nearer home than Saratoga happens to be. Very few members, other than the clerks, sit right through a General Assembly meeting and keeps the run of all the business. To sit ten hot days in a crowded and poorly ventilated room and watch business—some of it very tedious—is more than most sensible men care to do, more than many men are able to do without injuring their health. It is much easier to sit in a cool shady place next morning and “read up” the business from the report of your favorite paper. If anybody says that our favorite paper is the *Star*, we would not care to contradict the assertion. People who remain at home and read the reports carefully often know far more about the Assembly business than some of the members who attend. Through the agency of the much abused newspapers a supreme church court may do a great deal of educative work in ten days.

June of this year should give our people much political as well as ecclesiastical knowledge. The franchise is, or should be, a powerful educator. From the speeches of intelligent men the people should learn much, and we believe do learn much. Along this line there has been immense improvement within the last few years. It goes unsaid that all the speakers are not equally well equipped, nor are all the people specially anxious to learn. Occasionally one hears or reads of a “stumper,” whose special business it is to abuse the opposite party and courageously and coolly heap praise of his own. There are communities, too, we are sorry to say, in which fair discussion is of no use. If you give the people an idea they have no place to put it. What they want is oratorical blackguardism and boodle, especially boodle. Of course these are not Presbyterian communities. Presbyterian people, as a rule, want ideas, argument, discussion, a fair, stand up, oratorical fight with a good joke thrown in occasionally to give spice to the proceedings.

Has the quality of our political discussion improved during, say, twenty-five or thirty years. The proper reply we believe is that the average is higher than it was. Whether

we have individual men now who can speak as effectively as some of the leaders of a quarter of a century ago is a question we do not care to discuss. Comparisons are not always pleasant and the man who made great speeches thirty or forty years ago has a tremendous advantage over the men of the present time because his faults are forgotten. The average in political discussion like the average in preaching, or in teaching, or in practicing medicine, in practicing law, or in fact the average in almost any line of activity is going up all the time.

The other day we heard a bright and gifted young professional man say, “No use in anybody trying to do anything now unless he has ideas.” That is a most valuable thing for a young man to know at his start in life. It wouldn't hurt a girl either to know that ideas are useful things to have.

We cannot recall a public question that the people understood as thoroughly as they understand the Manitoba school matter. If the verdict on the 23rd, of this month is not satisfactory the trouble will not arise from ignorance. The question never was a hard one to understand. Some Tariff problems are hard to understand. Many people did not understand them in 1878 and perhaps a considerable number do not understand them yet. The Manitoba question may be hard to settle, but it is as plain as a pike staff.

Let everybody learn as much as he can from the Church courts and politicians. Most of us can easily carry all the knowledge we are likely to get from any direction.

POWERS OF MINISTERS AND RULING ELDERS.

BY REV. JOHN J. A. PROUDFOOT, D.D.

The question whether ruling elders are eligible to the Moderatorship in the judicatories of Presbyterian churches is a very simple one, and can be easily decided by reference to their usage and standards. The Westminster Assembly attached supreme importance to the office of ruling elder. They considered that a great point was gained when it was “decided that pastors and doctors or teachers are essentially the same, and form the highest order of divinely appointed officers in the Church; and that ruling elders are also of divine appointment, and distinct from pastors.” [Hetherington, p. 171.] Hence Episcopalians chose the eldership, and especially the claim of divine appointment for it, as their special point of attack, maintaining that the eldership was designed to wrest the power of government from the Bishop; while, on the other hand, Independents opposed it, because it deprived, they said, the people of the right of self-government. Thus the eldership was admitted to be a distinguishing characteristic of Presbyterian polity. This the gospel ministry could not be, as it is held by all these Churches.

Proof that ministers of the Gospel are the moderators of Presbyterian Church Courts, and should be:

1st. In the “Law of the Church of Scotland” [Pordovan's Digest] it is said: “Seeing the Moderator is frequently called to exercise the power of *Order*, as solemn ecclesiastical prayer, at least twice every Session, to wit, at its first opening, and then at its closing, authoritative exhortation, rebuke, direction, it is convenient that the Moderator be always a minister.”—p. 212. “There is no constant Moderator but in Kirk Sessions, when the minister moderates *ex officio*; and if there be colleagues, they moderate by turns.”—p. 213.

2nd. In the Form of Government of the American Presbyterian Church, it is said: “The pastor of the congregation should always be the Moderator of the Session; except when, for prudential reasons, it may appear advisable that some other minister should be invited to preside.”—Chap. ix. 3. There is one case stated in which an elder may be appointed to preside; but it is “in the absence of a pastor, and when there is great difficulty in

procuring a Moderator—there being no minister of the Presbytery residing within forty miles—and when the Session is not convened for judicial business.” It is generally assumed that the case supposed will never, or need never, occur. [Moore's Digest, p. 125, 126.] An exception like this greatly confirms the rule. Dr. J. A. Hodge remarks: “In the higher judicatories such an emergency cannot occur, for a certain number of ministers must be present to form a quorum. And although the word *minister* is not used in describing the Moderator, several ministerial duties are required of him, such as preaching a sermon, offering the ordination prayer, and pronouncing the apostolic benediction. In the Assembly the Moderators have always been ministers.” [A. D. 1880; Presbyterian Law, p. 498.]

3rd. Usage of the Free Church of Scotland, as set forth in its “practice.” It is said: “The presence of a person invested with all the functions of the pastoral office is held essential to constitute a meeting of *Kirk Session*.”—p. 7. “It is a settled practice for every *Presbytery* to elect one of the ministers included in it as their Moderator; the Presbytery has perfect freedom in the election of its Moderator from the list of its ministers.”—p. 37. After the Roll has been made up, the Synod proceeds to elect a new Moderator. They may appoint any ordained minister who is a member of the Synod to fill the office.”—p. 76. Referring to the appointment of a Moderator of the General Assembly, it is said: “Any member may propose any pastor or ordained minister, though not a pastor, as a candidate.”—p. 87. Thus in all the judicatories of the Free Church, the Moderator must be an ordained minister.

4th. Forms of Procedure in the Church Courts of the Presbyterian Church in Canada: “The minister is the Moderator of *Session*.”—p. 17. “The Moderator (of a *Presbytery*) is a minister, and is generally appointed for six or twelve months.”—p. 21. “The Moderator (of *Synod*) is a minister, and is chosen at each ordinary meeting by open vote.”—p. 24. “The Moderator (of the *General Assembly*) is a minister.”—p. 27.

Other official testimonies might be furnished, but these are sufficient to prove that in the various branches of the Presbyterian Church it has been firmly held that the Moderators of its judicatories should be ministers of the gospel. This testimony is not impaired by the few exceptions furnished by individuals, or even by Presbyteries, that have not been loyal to the Standards of their Church.

It is difficult to understand why attempts should now be made to subvert the Polity which has been maintained for upwards of three hundred years, which was sanctioned by Calvin, Knox, and other great reformers, and which has been a bond of union and Christian affection that even tyranny and persecution could not break. What is to be gained by making elders Moderators? Utility or expediency, much less necessity, can not be pleaded for it. There must be some latent error lying at the foundation of a movement, which if persisted in, will impair the harmony of the Church if it does not produce strife and divisions. That error probably is that ministers of the gospel and ruling elders are by some thought to be of the same *order*, and to have the same functions; and that any difference between them is not official, but merely due to personal peculiarities or states of mind.

But the testimony of the Presbyterian Church is as strong and united against this as against the moderatorship of elders.

Examples:—John Calvin, who was considered by his opponents the author of the ruling eldership, makes a wide difference between it and the gospel ministry. Referring to the former, he says: “Governors I apprehend to have been persons of advanced age, selected from the people, to unite with the bishops (i.e., pastors) in giving admonitions and exercising discipline [1 Cor. xii. 28; Romans xii. 8]. Therefore, from the be-

ginning, every Church had its senate or council, composed of pious, grave and holy men, who were invested with that jurisdiction in the correction of vices.” [Institutes, B. IV., 3, 8]. Referring to ministers of the gospel, he says that God “declares His kindness to us, since He chooses from among men those who are to be His ambassadors to the world, to be the interpreters of His secret will, and even to act as His personal representatives.” And he says in another place: “There is no passage more remarkable than 2 Cor. iii. 6, where the apostle professedly discusses this question. He contends that there is nothing more excellent or glorious than the ministry of the gospel in the Church, inasmuch as it is the ministry of the spirit, and of righteousness, and of eternal life” [B. iv., 3, 3]. Persons holding Calvin's views could not believe that ministers of the gospel and ruling elders are of the same order, and have the same functions.

Calvin's views are well represented in the Form of Government of the American Presbyterian Church. “Ruling elders are properly the representatives of the people, chosen for the purpose of exercising government and discipline in conjunction with pastors or ministers” [Chapter v]. Of the pastor it is said, “As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador. And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God” [Chap. iv].

Having stated the views of the great men of the Reformation period in reference to the functions of ministers and elders, respectively, which views are crystallized in the standards of all Presbyterian Churches, it may be well to show that they are scriptural.

Now, as ruling-elders exercise government, and in conjunction with ministers, it is plain that if they are classified it must be under a general term indicating government. This is the function which they have in common. It fully expresses all the functions of ruling elders, while it only partially expresses those of ministers, as it leaves out of view entirely their highest functions, as preachers of the gospel, ambassadors of Christ, called by Him to do this work. Now, it can be easily proved that “elder” in Scripture means ruler. Hence it is not only used in reference to ruling elders, but also in reference to ministers of the gospel, so far as they are spoken of as rulers, or in connection with other rulers. Elder itself does not fully explain itself. Hence, in any case, you must ascertain from the context which office it designates, or what his functions are. It is easy to prove that elder in the Old Testament invariably denotes merely a ruler. There were elders from the time of Abraham who were rulers; these entered into the Mosaic Church, without any remark; they also in the same incidental manner entered into the New Testament Church. In Acts xi. 30, elders received contributions; in Acts xiv. 23, it is said that elders were appointed by Paul and Barnabas, but there is not a word said about preaching. And we know there was *no stated ministry* while the ministry of gifts lasted. In Acts xv. we are told that they sat in the council, but they are not spoken of as preachers. Indeed, their conduct showed that they were not fit to be teachers. It is not till the ministry of gifts including the apostles was drawing to a close that we read of an elder appointed to preach the gospel. It was then the gospel ministry was *instituted*. This can't be mistaken because their qualifications are stated. There are only two passages in Scripture in which an elder is spoken of as a preacher. These are I. Timothy v. 17; Titus i. 5. If you add to these I. Timothy iii. 1-7; and II. Timothy ii. 2-24, you cannot fail to see that these all refer to the *instituted* of the Christian ministry. Whenever ministers and elders are addressed, collectively, there is invariably a reference to government or discipline, as in Acts xx., and in I. Peter v. 1-5. The old historic eldership that originated in the time of Abraham, and flourished under Moses, still exists, and will continue to the end of time.

It is preposterous to speak of ministers and ruling elders as of the same order, and to contend that the latter should preside over the former.

London, June 4th, 1896.

GENERAL ASSEMBLY.

The twenty-second General Assembly of the Presbyterian Church in Canada convened in the Central Church on Wednesday evening, when, after devotional exercises, the retiring moderator preached the

OPENING SERMON

as follows:—

"But ye shall receive power when the Holy Ghost is come upon you, and ye shall be My witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."—Acts 1. 8.

These words form the theme of which the Book of the Acts is the expansion and illustration; they constitute the charter under which, according to Luke, the N. T. Church was instituted and extended. To qualify the apostles for their mission they were to be endued with power from on high; this was the promise of the Father and they were to wait in Jerusalem for its fulfilment. They were commissioned to be witnesses for Christ. With the facts of His life, with His teaching and miracles, with His death and resurrection they were familiar, and of these they were to testify. Their field was the world—from Jerusalem unto the uttermost part of the earth.

The commission was given to the apostles in a representative rather than in a personal capacity, for, on the day of Pentecost, not the twelve, nor even the one hundred and twenty residing in Jerusalem, but all who were present when the Spirit descended were filled with the Holy Ghost; and others participated in the miraculous gift at subsequent times. The Church of every age and country, therefore, was represented when the apostles were commissioned; and our interest in the commission, whether as a branch of the Church Catholic, or as individuals is not speculative but practical, not historic but personal. Nor should it be forgotten that the power of the Spirit is as necessary to-day as at the beginning, nor that the promise of the Father is to us as well as to the apostles.

The prominence given to Jerusalem and the regions round about is natural and suggestive, but it is not intended to magnify unduly the importance of any department of work, or any portion of the field. The field is one and the work one, and the Lord makes the whole Church responsible for its success. The only question that can arise is, how any branch of the Church of Christ can employ its resources in men and means to the best advantage in maintaining and extending the Kingdom of its Lord. At first the Church in Jerusalem bent its energies for the conversion of the Jews. The Church in Antioch gave special attention to the diffusion of the Gospel among the Gentiles. The difference in situation and environment accounts largely for the difference in policy; but who shall say that both were not right.

The conditions in Canada and Britain to-day are widely different. With the settlement going on in the newer parts of the country it would seem as if the first duty of Canada was to plant religious institutions among the newcomers. No such settlement is taking place in Britain, and, with her hands free, it would seem she could devote herself to the evangelization of Africa, India and China, where so much of her wealth is coiled. But the enlightened conscience of every church must decide all details, one being only able to predicate that the uttermost part of the earth is not to be reached any sooner by skipping Jerusalem and Judea. I invite your attention to-night to

THE HOME MISSION WORK OF THE CHURCH.

Home Missions might be supposed to include all the mission work done by the Church in Canada, but it does not, but only the mission work done among people of Protestant stock. The care of augmented congregations—although a species of Home Mission work—the work among Indians, Chinese and French Roman Catholics are all entrusted to separate committees. One is not sure that in this multitude of counsellors there is wisdom, safety, or economy. It would be apt to breed anomalies in administration, inequalities in salary and overlapping in work. Appealing to the same constituency for funds, there is room for misunderstanding, and even a little friction. This should not be.

This year, e.g., the people of the Maritime Provinces generously gave over \$2,400 to help Home Missions in Western Canada, and yet the Home Missions Committee of the Eastern section reports a deficit of about \$3,600, while the committee of the Western Section reports a surplus of \$5,000. Were all the Home Mission work done last year, East and West, paid, for, he that gathered much would have little over, while he that gathered little would have no lack. Could not these committees be unified to advantage. The time is coming, no doubt, when all the work done in Canada shall be controlled by one committee; and then the hands of the Foreign Mission Committee will be free to do work abroad exclusively.

I. Home Mission work is twofold: (1) To help weak congregations to maintain ordinances and (2) to care for new or neglected settlements; in other words, to hold what Christian effort has gained and to extend the Kingdom of Christ. Both phases of work deserve the attention of the Church.

In some parts of Canada population is declining; French and Germans are displacing English-speaking people in other parts; and from all parts people are removing to the United States or to Western Canada in quest of homes or fortunes. These changes require to be watched if the Church is not to lose her people, and if religion is not to decay as it did in the New England states under similar conditions. Missions in such districts may never become self-sustaining congregations, but

they will form barriers against the aggressions of Romanism and the inroads of indifference and unbelief; they will be the birthplace of souls, and form recruiting ground for the Church in other parts of the country. The battle for our town and city congregations is to be fought out in the rural districts. These missions may be feeble members of the body but they are necessary to its well-being; and the principles of Presbyterianism and the teachings of Scripture alike demand that those who are strong should bear the burdens of the weak and not please themselves.

2. Canada is yet young and settlement is proceeding in almost every Province of it. It is incumbent on the Church to follow these settlers with the gospel. Northern Ontario and Western Canada are our largest immigration fields. The new settlers in the West are from Eastern Canada, the Mother Land, the continent of Europe and the United States. More than five-sixths of the people are Protestants, and the moulding forces are Protestant and progressive. Of the newcomers a large proportion belong to the Presbyterian Church, and in character, intelligence, social position and public influence they stand in the front rank.

Competent judges maintain that the Western country affords room for 20,000,000 of people. The area is almost illimitable, and the resources rich and varied. When 25,000 farmers in Manitoba last season raised over 60,000,000 bushels of grain, it would seem as if the industrious should not lack bread. The mineral wealth is no less valuable. The output of silver and gold this year is expected to reach \$10,000,000; but the profits, I regret to say, go into the pockets of Englishmen and Americans. These resources will attract settlers, the country will fill up, and the Church should be alert.

Hitherto settlement has been disappointingly slow; the causes, in part at least, are artificial and it is the business of statesmanship to discover remedies. But better—far better—that the progress of settlement should be slow and that the Church should keep pace than that settlement should outpace the Church and spiritual and moral decay ensue. The West is our most important mission field.

II.—1. Difficulties in prosecuting Home Mission work arise from several causes. The field is vast in extent, Western Canada alone stretching about 2,000 miles from east to west, and with a width of 400 miles at Edmonton. To extent add sparseness of population and the presence of two or three denominations doing mission work in the same district and the difficulty is enhanced. Overlapping could have been prevented in many cases in the past, and the evil could to-day be considerably mitigated, if our own Church would only make up its mind to occupy its missions continuously. The withdrawal of a missionary in the autumn, leaving forty or fifty families like sheep without a shepherd, is an invitation to another church to step in, an invitation seldom declined, and then sentiment and support are divided and money is apt to be wasted.

2. The variety of nationality and language is another hindrance. Foreigners are far more easily assimilated when they do not settle together, and yet when dispersed among English-speaking people the expense of providing them with ordinances is increased. The Home Missionaries of the Church are preaching the gospel to-day in seven different languages and it is impossible to prevent some overlapping. This evil will, however, be gradually cured if the bane of separate schools is not fastened on the West by outside interference. Foreigners love their own language but they are anxious to learn ours, and many of the rising generation will never know any other.

3. The lack of a sufficient number of suitable missionaries has also been a serious hindrance. In the Maritime Provinces this evil may now be said to be at an end; it is gradually abating in Quebec and Ontario, but it is still keenly felt in Western Canada. Last winter twenty-five missions were left without any supply and fourteen more had only occasional supply; and yet 114 students applied for appointments last spring that could not be accommodated. Should the summer session take end, the lack of winter supply will be aggravated. Last spring nineteen missions applied for ordained missionaries, but only three of our sixty graduates felt called to go West. These facts require no comment.

4. The inadequate and uncertain support accorded to Home missionaries has also been against the work. The salary promised some years ago seemed adequate, but it was rarely paid in full; and disappointment and discouragement followed. The average salary in the Church is about \$1,070, that of the minister of an Augmented congregation \$750, with a manse; and yet, last year, missionaries in the West, with the cost of living from twenty-five to seventy-five per cent. higher than in the East, got on an average \$675; and out of this had to pay house-rent. It is not to be wondered at, perhaps, that so many hesitate to cast in their lot with us, and that, through financial pressure, so many abandon their posts. The growth of work and the exigencies of the committees are mainly responsible for low salaries. "But," some one replies, "there is a surplus this year." Yes, and any committee of the Church can report a surplus by cutting down salaries. Such hindrances as unbelief, worldliness, gambling, drink, licentiousness, show themselves in the West in all their native ugliness and strong men are needed to combat them.

III.—The necessity of prosecuting Home Mission work is evident. Settlements left without the gospel soon show signs of decay in spiritual life and moral tone. Lack of ordinances has caused such a defection from religion in Australasia that thoughtful men are asking whether the Christian faith is not going to suffer an eclipse under the Southern Cross. The neglect of the religious needs of the people in the Southern and

Western States has also resulted disastrously. Dr. Strong shows that fifty per cent. of the people of the United States attend no church and that twenty per cent. more attend only occasionally. West of the Kansas line only 7.3 p. c. of the adult males belong to a Protestant Church. This has induced a condition of things that renders municipal government difficult and human life cheap. Last year 10,500 persons were murdered and over 44,000 during the past seven years. Were homicides as frequent among us according to population Ontario last year would have had three hundred and Toronto from twenty-five to thirty. If our country is to be saved from sinking into a similar condition it will be by cultivating the religious life of the people, not in select sections, but from ocean to ocean. The seeds of evil have an abounding vitality and every soil is suitable and every climate congenial; and, though left to chance, they yield a bountiful harvest; but soil and climate are unfriendly to godliness; and if the fruits of the Spirit are to be reaped it is by unremitting care and diligent cultivation.

In no self-righteous spirit does one say that the conditions with us now are more favorable than in the republic to the South. And yet there are symptoms in Canada which are not reassuring. Family worship is declining and men have largely disappeared from the prayer meeting—both bad signs. In Christian Endeavor societies and Bible classes young men are decidedly in the minority and they to seem avoid the Lord's table. In our cities and towns, an increasing number of moral, respectable people have ceased to attend any church; and how to reach them is a perplexing problem. The city missionary has no difficulty in calling at the doors of the poor, but he would hesitate to call at brown stone fronts, and yet these well-to-do people may need his services quite as much. Here is a rare field for Christian women of delicacy, intelligence and tact. But if these things are happening in the green tree of the East what about the dry tree of the West?

Much of the success of Christian work in the West hitherto has been due to the help given by the sons of the East, but, let me ask, why do so many of your sons go out from Christian homes unpledged to a Christian life? They have a hazy conviction that Christianity is of God, but they have no helpful, personal interest in a risen, living Saviour. When the faith of their fathers is assailed, they attempt no defence; when tried by temptation, they too frequently yield with a feeble struggle; and when they fall, it seems impossible to restore them. Break up a piece of Western prairie and leave it uncultivated a year or two and it will become more foul and difficult to handle than virgin sod and the lapsed Easter-ner is a bit of broken prairie gone to weed.

A few concrete cases will help to set the situation more clearly before you. Wrote a missionary last week: "I go to A. and B. (two mining towns) to-morrow. Attendance at A. twenty, at B. between fifty and sixty. Both are very wicked camps. Business of all kinds goes on on Sunday as on other days. B. has twenty-two drinking places and over forty brothels. This week I held my first service at C; the town is a rival of D., the two not being far apart. The owner of C. townsite boasted, and offered as an inducement for people to build there, that no church would be allowed in the town. Notwithstanding I got the use of an unfinished butcher shop, fixed up some boards for seats, borrowed a lamp, used the carpenter's bench for a pulpit and preached on Wednesday evening to about twenty men and three women." Without a missionary it is difficult to live a clean, sober life amid such surroundings. A missionary sent to a rural district reported: "All the people here are freethinkers; they spend the Sabbath in games and horse-racing and want no missionary." There were over seventy householders in the settlement. Sabbath schools were started and since people would not attend public services they were visited in their homes. After some time services were begun and the attendance gradually increased. Young men of their own accord stopped horse-racing and baseball playing on Sabbath; and to-day, after two years work, almost all attend services, although "some parts of the trails they have to travel would present difficulties to mountain goat;" sixteen have been received into the communion of the Church and many are inquiring.

In another district were forty families and a number of single men; for years they were neglected, and of twenty-two persons who once had been members in full communion with the Presbyterian Church in Eastern Canada or Scotland all had lapsed. To one of our missionaries was handed in this spring, a certificate issued in the North of Ireland thirty one years ago.

Going to Vancouver last March a man accosted me on the train, asking, "Are you the Superintendent of Presbyterian Missions?" Receiving an affirmative answer he asked me to go to the corner of the car with him. He then informed me that he was a member of the Legislature and was returning to Victoria from the deathbed of his partner. They had been in business for twenty-five years. "Before leaving him he said to me 'William, I have been on my back here for six weeks and never expect to leave this bed alive. I have been free from pain, and my mind has been clear. I have been reviewing our past life and on the whole it has been honest. But while we have dealt justly with our fellow-men we have not done right towards God. It seems to me He has given me these six weeks to review the past and make my peace with Him and I trust I have done so. Now, William, you may not have my chance, and I want you to promise me that you will attend to this matter at once.' What, sir, could I do but promise?" "See," I replied, "that you keep your

(Continued on page 380.)

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

JUNE 21st. | THE RISEN LORD. | 1896. | 30-53
GOLDEN TEXT.—LUKE XXIV. 34.
MEMORA VERBA.—15-48.
CATRECHISM.—Q. 61.

HOMR READINGS. M. Lu. xxiv. 1-12. T. Mat. xxviii. 1-15. W. Lu. xxiv. 13-27. Th. Lu. xxiv. 28-43. F. Lu. xxiv. 44-53. S. Acts 1. 1-12. Su. I. Cor. xv. 1-58.

With what hopelessness the apostles and believers saw their beloved Master yield up His spirit and soon after he laid away in Joseph's new tomb we can only imagine. One thing is certain every one had forgotten the Lord's promise about rising again, and believed that their hopes lay buried in His grave. If any evidence were needed upon this point, other than the astonishment and incredulity with which the reports of His resurrection were received, it is found in the loving action of the women hastening, even before daylight upon the first day of the week, to prepare their master's body for burial. The fact that the resurrection was wholly unexpected gives all the greater weight to the testimony upon which we receive it as a fact. It is impossible to look into all the circumstances which transpired during the forty days when the risen Christ was with His disciples before His ascension. We shall try however to give a few of them referred to in our lesson by arranging them under the heads, "The Risen Lord," and "His Commission."

I The Risen Lord. There is no fact of history which has such a volume of evidence to support it as the resurrection of Jesus Christ. The testimony adduced by Paul in I. Cor. xv. is simply overwhelming. The appearance referred to in the opening verses of our lesson is the fifth recorded in the gospels as having taken place upon the first day of the week following the crucifixion, a day ever memorable in the history of the world's redemption and having a perpetual memorial in the Christian Sabbath. This appearance was to the disciples (only one of the apostles being absent) assembled in a room in Jerusalem. The two disciples to whom the Lord manifested Himself at Emmaus have just reported their experience. Peter has just told how the Lord appeared unto Him, and we can imagine the change which has come over Peter on account of the Lord having visited him. He had spent two or three days of great remorse but now he rejoices again in the manifested favor of his Lord. While they were speaking, suddenly Jesus stood in their midst with the customary greeting, "Peace be unto you." Terror seized upon them. Though they had heard reports of appearances of the risen Lord to one and another, they could not receive them as true, but persisted in their belief that there must have been a mistake. Now they are convinced that this is a spirit, hence their terror. Soon, however, their terror is changed to rejoicing as He shows them the wound prints in hands and feet and side, and all the more so when calling for food he ate of a broiled fish and honey comb.

II—His Commission.—From Luke's narrative one might imagine that the ascension took place upon the very night of the resurrection day. Comparing other accounts, however, makes it plain that an interval elapsed, and that that interval was taken up with impressing upon His disciples the truth concerning Him as predicted in the Old Testament scriptures, and especially that truth concerning the world-wide redemption Messiah was to effect. It is worthy of note that upon every occasion when Jesus mingled with His disciples after the resurrection, in connection with which we have any record of the conversation, the one theme pressed upon them was world wide evangelization, to be accomplished through the witness of redeemed men filled with the power of the spirit of God. If nothing else were on record, that single fact is sufficient to establish beyond controversy that the one work of the Church is to win the world for Christ. Not that the work at home should be neglected for the work in far off lands; but that the work at home should be developed and nourished in order that the work abroad may be more effectively done; and that the work in heathen lands may be earnestly carried on both for the purpose of winning the world for Christ, and to enable the Church at home to flourish, receiving profit in the exercise of the faith that energises in love. Let us all then wait the promise of the Father—He will give the Holy Spirit to them that ask Him, then, resting upon the wisdom and strength of our risen Lord, let us go forth to win the world for Him.

Pastor and People.

HE KNOWETH ALL.

How hard it is to toil,
And toiling, find no cheer;
No word to help us in our task,
Or make the way less drear.

To be misunderstood,
Our motives questioned all;
Drive work it is to labour on,
And, not despairing, fall!

But onward let us go,
Discouraged never be;
For there is One who understands
Rewarding faithfully.

He knoweth all our way,
The path that must be trod;
The hills that are so steep to climb
Will lead us up to God.

THE PRESENT DEMAND FOR YOUNG MEN IN THE MINISTRY.*

The above subject has been chosen by the committee who prepared the programme for the present Conference for the purpose of directing our attention to a phase of Church life which has given rise to much remark in recent years, in the hope, no doubt, that whatever of good or evil is apparent in the prevailing current in which the thought and practice of the Church are running, may be taken notice of and set forth for the guidance of our people. It must not be thought by any one that the subject would suggest the slightest disparagement of the services or abilities of the younger portion of the ministry. I think we may, without any desire to speak boastfully, hold that the very latest entrants on the work of the pastorate in our Church are equal to those of any former period, or to those of any other Church.

Our subject is a wide and difficult one, namely, to account for the singular fact, which I presume is admitted, that a course of action is pursued by our people in the religious sphere which they do not follow in dealing with the common affairs of life—that in selecting a pastor who is to be their teacher in divine things, and whose office it is to deal with the profoundest problems of human life, as well as with the difficult work of scripture interpretation, they should prefer one who is a novice in spiritual experience and pastoral training to one who is of ripe experience, of larger knowledge and of equal intellectual ability. We do not see men follow this line of action in regard to other professions; we do not see in these inexperience preferred to an experience enriched by years of gathered knowledge. While we see pastors set aside at fifty or sixty years of age as no longer fit to preach to a small congregation of uneducated people, we see in other walks of life men at such ages regarded as having reached a fitness for the highest and most difficult positions in commercial and political circles. When, therefore, we see in the Church of God men at an age when they are best fitted to be wise counsellors of old and young, when they are best fitted to serve the Church in her highest administrative duties, when they have reached some capacity to rightly divide the Word of Truth, dismissed from their congregations, deprived of their homes, sent adrift into the world without any support until they reach an age when the Church may reasonably expect them soon to die, it is a phenomenon which is worthy of some study. It may indicate a condition both of intellectual and spiritual life that is not encouraging.

Let us grant that, in some instances, men of fifty or sixty years of age who have been for half of their lifetime in the ministry, have lost the mental freshness and vigor of their early days. Their ministrations are not as acceptable as

they were. In some cases this may be the result of a degeneration of character. But in many cases before we can regard these ministers as deserving of blame we must have regard to the experience which they have come through. And if we have, the wonder will be not that they have lost some of their elasticity and freshness of mind but that they have retained any of it at all, or, indeed, that they have survived their experience. Incidents, not a few, could be given from the lives of our ministers which would show how cruel it is, first to treat a man so as to crush the spirit out of him by withholding from him the support, both financial and spiritual to which he is entitled, and then calling for a young man to take his place because there is a lack of vigor in his ministrations. But these incidents, perhaps, would not startle anybody. Because the conscience of the Church, or at least part of it, on this subject so far as we see it in action seems practically dead. I do not know whether it would surprise or give pain to some congregations to see an aged servant of God suffering martyrdom in some of its mediæval forms, but we know that it does not disturb them to subject ministers whom they regard as old, and whom they have done much to make prematurely old, to forms of martyrdom that inflict an amount of mental pain probably as great as were endured in these darker days.

But while saying this, which I think can be sustained by facts—it would seem to some a beneficent arrangement if power were given to banish the aged, like the apostle John, to some Patmos,—I would not like to say it without presenting the other side of the case. If I might be allowed to refer to my own experience, and if I was here to speak of it, its whole record, for the past twenty-four years in village, town and rural charges, would tell of unvarying and undeserved kindness on the part of the people. And I am sure that hundreds of pastors throughout the Church are prepared to give a similar testimony. Because this is the case, it is all the more interesting to enquire from what causes the other course of conduct to which I have referred arises.

At this point we are apt to enter on very much disputed territory. There is nothing, however, which our Church needs more than intelligent discussion of her affairs, to break up existing stagnations and to point the way to more successful achievement. No one man or committee of men have a monopoly of wisdom. There is always room for improvement in the field of administration. Prejudices grow in the most pious and wisest minds. The progress of the Church does not come from any particular man or men being at the helm, but only from keeping our minds open to the light which shines in the guidings of Providence. I refer, therefore, to a few points in our Church action that operate to produce injurious results:

1. The policy and method of the Church in dealing with her mission stations, her vacant charges, her promiscuous pulpit supply, tend to the unnatural course which we are considering. When, for example, a congregation or station has been ministered to for some years, or has seen other congregations or stations ministered to by students or catechists, on cheap terms, and yet others kept vacant till a student grows old enough to take them; when the people see that these congregations have an appearance of prosperity, and these employees changed at short periods, that one malcontent has been enough to get cast out the offending workman, and a wise combination between a student and a congregation has sufficed to keep out an ordained man, these things operate to undesirable issues. When under a man who has never been at College (I heard a preacher—not of our Church—the other day say publicly he had not been at school since he was fourteen), and who believes that for him a college is a superfluous institution, the congregation has grown, the building has been crowded, while the church of the elderly pastor not far

off is not as well attended, and yet pays more for its services; I say, when these things are seen, and we have all seen them, they exert an educating influence which is not good. The result is apparent in ideas such as the following, which have been gradually taking root: That high education is not essential for the ministry, that experience in the work is not of great importance, that liberal salaries are not necessary to secure popular workers, that cheap ministrations will serve the Church of God as effectively as those of men who have given years to prepare themselves for it, and who require to be paid more; that there is one profession only, and that the highest, for which men need serve no apprenticeship, that in expounding the great mystery of Godliness, in caring for immortal souls, in directing sin-blinded men to the Saviour, neither special knowledge, secured by college training, nor experience of human nature, nor correct speech are of essential use. Such are some of the ideas that are springing out of our ill regulated methods.

That I may escape the blame of pointing out defects without suggesting a remedy, I will briefly state what I believe would go far to counteract this state of things. The remedy is all the more likely to be a good one inasmuch as it will, I fear, be heartily denounced, which is the fate of all good remedies till they are tried. It is that our Home mission stations be regarded as of equal importance with our Foreign mission stations, and our Home missionaries be placed on a footing of equality with our Foreign missionaries; that it be deemed as necessary to have trained men to preach to our Home mission charges, as to have trained men to preach to heathen and uneducated people, that it be deemed as essential to the Church's work being effectively done that our Home missionaries be as adequately supported as our Foreign missionaries. Not until the Church rises to this view of her work at home can we expect to see the evils which I have called attention to removed. And I believe most firmly, that when our rulers of Home mission affairs demand that this be done the Church will cheerfully respond to the appeal. But so long as present methods are pursued we may expect a continuance of that unhappy state of things which we deplore. So long as cheap, inefficient and make-shift methods are deemed sufficient for our Home work, so long will our Home treasury be too scantily supplied.

2. There are several other causes tending to a preference for young men in the ministry which are of a minor character, but yet which deserve to be noticed (for it is often sufficient to kill, or at least weaken, an error to drag it into the light of publicity and expose its features). There is the idea, for example, that in selecting a young man, however inexperienced he may be, a congregation will have in their hands an instrument of a more facile kind than an older man would be. He may not only be reasonably expected to be content with a smaller stipend, being a beginner, but he may be expected to be more easily managed. Besides he may be expected to be less troublesome in connection with prevailing innovations, more disposed to adopt the changing fashions of modern Presbyterianism. What went ye out for to see, a reed shaken with the wind? I do not say this is the fact, only that it is the expectation. Then it is not likely that he will desire to remain long in one place. And if he turns out in their eyes a failure, there are ways of getting rid of him. If he turns out a success he is likely to get a call to a larger sphere. There is no likelihood, therefore, of his growing old in the congregation which has chosen him. That calamity is wisely provided against. A minister growing old in his first, or it may be his second field, is no longer regarded as a possibility either by minister or people.

3. Or, perhaps, the idea may prevail that a young man will be more in touch with

the rising generation, that his influence among them may be greater, that his fresh enthusiasm may awaken more quickly and successfully the spiritual interest of the people. This position seems to assume that, while in political or other professional life it is possible to be at the same time quite modern, and as the phrase is, "up to date," and yet be above forty or fifty years of age; in the ministerial profession this is not to be looked for. That is, a man of forty or fifty in the ministry cannot deal successfully with the young. The young are taught to believe this. The consequence is that the man of ripe age and attainments is put aside as of inferior use and the man of no experience is preferred. Thus it comes to pass that in our Church there are lying aside, or thrown aside, as of no use to the Church, a large number of excellent men, who are possessed of gifts equal to and superior to many of us who are not yet thrown aside. Thus the Church casts away much spiritual wealth. She has no need for experienced pilots. They are treated as if scarcely to be regarded. It is true that the conduct of ministers of riper years may have led to this way of thinking, for when a minister grows in age and does not apply himself to study, when he allows his interest in the palpitating humanity around him to die, and feeds or attempts to feed the souls of men on the stale refuse of an ill-informed mind, and the dry pickings from the skeletons of other men's sermons, when he forgets his high calling and betakes himself to money making or money lending, or when he sinks into a mere ecclesiastic, more occupied with Church politics than with the vital interests of his people, then he may justly be regarded with contempt and the most inexperienced youth who is interested in the kingdom of God be rightly preferred before him.

4. It may be, again, that this feature we speak of in the Church's life is in part the outcome of our educational methods. The great German philosopher and poet taught that the true foundation of all real education consisted in being taught the three reverences: Reverence for the powers above us, reverence for the animal world's beneath us, and reverence for the human world around us. But this idea does not enter much into our educational system, and does not enter enough into our religious teaching. Hence there grows up that flippant, irreverent manner and conduct which show themselves in disrespect for sacred things and for things not sacred, but which claim our respect. The teaching of Scripture which was instilled into the minds of youth of a former generation is too much neglected, namely, "Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." Hence age is not treated with due respect; the authority of parents is lightly esteemed, and the venerable servant of God is treated with dishonor. Possibly, I say, from this feature of our educational life, springs some of that heartless and thoughtless conduct toward men of age and experience in the ministry, which is not a favorable sign of the religious condition of the people, and which is a severe reflection on the educational methods which encourage it.

5. But, further, this feature of church life may arise from the prominence given to young people in social and church life of this day. The young people are coming to the front. This is a matter to rejoice in. It has not been a dangerous tendency in our church interests. The silence and backwardness of Presbyterianism have been proverbial. That silence is being broken through; the influence of the younger portion of the Church is being more widely felt. This is the case in other churches besides our own, and it is causing anxiety in other churches besides our own; anxiety that the young life which is offering itself for service may be wisely guided and grow into a character strong in the stalwart and enduring elements, as well as sensitive to all noble impulses and ideas. Out of this prevailing

* A paper read at the Conference of the Synod of Toronto and Kingston held at Collingwood, May 11th, 1896, by the Rev. D. D. Macleod, of Barrick, on "The Present Demand and Alleged Preference for the Services of Young Men in the Ministerial Office."

tendency, I say, arises in some part the alleged preference for youth in the ministerial office.

There are two classes of ministers which may justifiably be avoided, namely, the dry stick whose main qualifications appears to lie in his well ordered clothes, his dignified assertion of his officiality, his capacity to go through his duties with a formal propriety which lacks nothing but a living soul. Such ministers, and all of like spirit, whose unfitness assumes varied forms, should be relegated to the shelf. And, secondly, the youthful class, who, in defiance of conscience and honor seek in the office only a livelihood and the gratifying of a small ambition, who are found, therefore, using the call of one congregation as a bait with which to obtain an invitation from another, and who thereby demonstrate that they not only have not the principle which fits a man for the ministry, but that they have not the character which fits a man for any place where an upright manhood is required. These should be expelled from an office, which, at the very threshold, they have dishonored. Time forbids enlarging upon or calling attention to many important points suggested by the subject.

Only let me say in conclusion, that I think it is a very important one. Our people are as excellent a people as any in the land; our ministry, with all its defects, a faithful, devoted ministry. Still, habits are ever forming, ideas fall into moulds and take form according to the influences which prevail in the world around us. It is necessary therefore for our safety, and as our only safeguard in this, as in all other lines of Church life, to observe two things: First. To keep as near as possible to the Scripture standard in thinking and speaking of Divine things, and to educate the people on the subject of the Church and the ministry, and indeed of all the institutions of God in which our life grows. Let the people learn what the Scripture conception of the ministry is. Let the ministers teach it. Then it will be held in honor. And, second, it is needful that we should keep our consciences clear, that we should seek first that the kingdom of God should come in our own lives, that our spiritual life should be fresh and bright, so we will be able to impress upon the generation in which we work the spiritual truths we teach, and lead them to see their duties in a spiritual light, so will all our ministry be glorified. Those obnoxious growths of vulgar, worldly and sinful action which we deplore spring from spiritual and intellectual stagnation and putridity.

Our machinery, which has worked through the ages, and which has been well tried in flame and in battle, is sufficient for all our uses. And if we as ministers, whether we be old or young, are found faithful as becometh the stewards of God's household; if we bring to bear on the mind and heart of the people the fresh and ever-living truth of the gospel, our Presbyterianism which is yet young in this land and which comes out of a past with many discords and differences in its thinking, shall grow among us as it has grown in other lands to be the home of a reverent, intelligent people, shall contribute to our country's life the strongest and purest elements. It shall grow in unity of spirit and in breadth and vigor of mind. As it has always been in the front among the nations as the advocate and defender of human freedom and of Christian education, so let it continue to be among us. And as its strength has always been in its spiritual forces and not in its ceremonialism, so let us first have regard to the spirit, which, when it is present in purity and power, will worthily regulate every form. Such I am sure is the aim and desire of all our ministry from the youth fresh from his books, to the veteran worn out in the service; such is the aim and desire I believe of the great body of our people; and working in such a spirit we may look for the blessing of Almighty God, and our Presbyterian Church shall stand as of old, stately and strong as the cedars of Lebanon, the ornament and shelter of the faith of a great people.

Missionary World.

The Norwegian Missionary Society, which works mainly in Natal, Zululand, and Madagascar, has in Africa 14 main stations and nearly 150 out-stations; in Madagascar some 20 main stations, and upward of 500 out-stations. In Madagascar last year there were nearly 39,000 communicants, and about 60 native missionaries.

The Presbyterian Church of Japan is soon to begin missionary work in Formosa. President Ibuka, of Tokyo, and President Ogimi, of Steel College, Nagasaki, have been appointed to visit the field and report to the Mission Board. Three thousand dollars are to be raised from the Japanese churches to inaugurate and push forward this new work.

The evangelization of Abyssinia was undertaken by the Swedish Missionary Society as early as 1866, but until the Italian occupation the missionaries were unable to get any farther than the island of Massowah and Monkullu on the adjacent mainland. Afterward they were able to go forth into the interior, and now in the district of Hamasen they have 93 converts. They have made endeavors, hitherto unsuccessful, to reach the Gallas.

Thirteen missionaries are about to sail for Manchuria, sent by the United Presbyterian Church of Scotland, which has a very promising mission field there. The work was interrupted by the late war between China and Japan, and one young missionary fell a martyr to Chinese bigotry, but it is being resumed under most hopeful conditions. Six missionaries are also expected to leave shortly for Old Calabar, the oldest foreign mission field of the United Presbyterian Church, which has suffered sadly of late years through loss of life on account of the dangerous climate.

So far as known, the American Mission High School in Bombay is the only high school in India where co-education exists. By taking so many of the pupils while very young, Mr. and Mrs. Hume have succeeded in creating a public sentiment which, with unceasing vigilance on their part, has done away with supposed evils in mixed schools. These are day schools composed entirely of children from heathen families. "I have had two most interesting mornings visiting two of them, and the homes from which they come, with Mrs. Hume and the Bible women, Balubai and Kash'bal."

Thirty years ago there was no organized evangelical church or school in Mexico; the statistical results of twenty-five years' systematic work is as follows: Centers of operation, ninety; congregations, 615; ordained missionaries, sixty; assistant missionaries and wives of ordained and assistant missionaries, sixty; lady teachers, sixty-seven; native preachers, ordained, 111; native preachers, unordained, 164; native teachers, 177; other native helpers, ninety-four; grand total of foreign and native workers, 732; churches organized, 444; communicants, 17,000; probable adherents, 50,000.

Alexander M. Mackay, of Uganda, was in the opinion of Mr. Stanley "the best missionary since Livingston." Lord Rosebery spoke of him as "that Christian Bayard, whose reputation will always be dear." His favorite saying was: "If Christianity is worth anything, it is worth everything." Referring to his remarkable success, Stanley wrote: "I take this powerful body of native Christians in the heart of Africa, who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith, who have endured the most deadly persecutions, and yet are staunch in their beliefs, firm in their convictions, as most substantial evidence of the work of Mackay."

Young People's Societies.

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

AN UNDEVELOPED FORCE.

No more fruitful topic can possibly engage the attention of the General Assembly than how to develop the unused force that lies in the young life of the Church. How the young people may better help one another to a deeper, stronger and more aggressive spiritual life; how they may most efficiently serve their congregation and their Church, and their heavenly Lord, in the upbuilding and spread of the kingdom; these are the problems of the hour. That church has the patent to the future which shall find a solution to them. Our Synods and Presbyteries, our pastors and sessions, the General Assembly's Committee on Young People's Societies, and not less earnestly, the young people themselves have been working at the question during the year. Every successful method devised is a forward step. The Assembly is confidently looked to now for a sympathetic consideration of the work of the young people and for wise suggestion and counsel.

THEIR OWN CHURCH.

Rev. Dr. MacKay, of Woodstock, gave a stirring address as President of the Paris Presbyterial Young People's Society at its late convention in Brantford. He insisted on a thorough training of the young in loyalty to their own Church. "We have," said the speaker, "so many denominational and interdenominational conventions that there is some danger of overlooking the distinctive reasons for our own existence. The Presbyterian Church has a history of thrilling interest. Let our young people only be acquainted with the history, government, doctrines and work of our Church and they will never be ashamed of that Church. Dr. McKay urged increased effort along the three following lines:—1. The attainment of a better knowledge of the doctrines of the Presbyterian Church, using the shorter catechism as the text book; 2. Study of the constitution and policy of the Church (Dr. Gregg's history of the Church in Canada); 3. A more extended acquaintance with and interest in the missionary and other schemes of the Church.

ON ITS ROUNDS.

Mr. Camp's letter is now on its rounds amongst the Young People's Societies of the Presbytery of Whitby. These Societies unite in supporting, through the Presbyterial Society, a missionary in the North-west. This is now the third season. The letters come through the Presbytery's Home Mission Convener and are passed on from society to society until the circuit has been completed. They are always heard with interest and profit. Mr. Camp writes from Mariapolls, Manitoba, and speaks encouragingly of the present state of the field. One of the stations, Glenora, has been dropped, as the most of the people connected with it had moved away. A service every Sabbath in each of the three remaining stations has thus been made possible, greatly to their advantage. The work amongst the young the missionary mentions as especially cheering.

THE PRESBYTERIAL SOCIETY.

We believe the time has come when every Presbytery in our Church should take action, with the view of having a Presbyterial union formed of the Young People's Societies within their bounds, and have them distinctly pledged to some line of work.—Rev. John Somerville, D.D., in *Knox College Monthly*.

DOUBTS AND DIFFICULTIES.

BY REV. W. S. M'TAVISH, B.D., DEERBONTO.

(A question-box meeting suggested.)

June 21.—Ps. xl. 1-17.

Many a Christian has been sorely troubled with doubts and difficulties. Some of the best Christians have had to pass through seasons of gloom and perplexity; they have fallen into the horrible pit and mire clay, and, for a time, it seemed as if all their efforts to extricate themselves only resulted in floundering. Moses was certainly a man of great faith, and yet on one occasion, he seemed to be sorely disheartened for, looking up to God, he asked "What shall I do unto this people? they be almost ready to stone me" (Ex. xvii. 4). David, the sweet Psalmist of Israel and a man after God's own heart, was once so oppressed with a feeling of loneliness that he cried out "Why standest Thou afar off, O Lord? Why hidest Thou Thy face in times of trouble?" (Ps. x. 1). Elijah was once so utterly cast down that he besought God to take away his life, for he considered it better that he should die than live (1 Kings xix. 10). Asaph was another sweet singer in Israel, and yet he, too, was once almost overwhelmed with doubt and difficulty (Ps. lxxiii). Jeremiah was anything but faint-hearted and yet he was so perplexed with questions arising out of God's moral government that he asked, "Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?" (Jer. xii. 1, 2). John the Baptist one day when looking at Christ could say, "Behold the Lamb of God that taketh away the sin of the world!" and yet John was once so perplexed with doubt that he sent two of his disciples to Jesus to ask, "Art Thou He that should come, or look we for another?" It is not unusual for the Christian to find himself for a while in doubting castle. Perhaps a quotation from Archdeacon Farrar might be introduced here. "Savonarola, and Jerome of Prague, and Luther were men whose courage, like that of the Baptist, had enabled them to stand, unquailing, before angry councils and threatening kings; will anyone in forming an estimate of their goodness and their greatness add one shade of condemnation because of the wavering of the first and of the second in the prison cells of Florence and Constance, or the fantasies of incipient madness which agitated in the castle at Wartburg, the ardent spirit of the third?"

What are the causes of doubt and despondency? Frequently our physical condition is the source of trouble. It has been said that it takes more religion to make a dyspeptic smile than a perfectly healthy person to rejoice in Pisgah glories. Doubtless Elijah's discouragement was due to the reaction which set in after that exciting scene on Mount Carmel and his long run before the chariot of Ahab. He was exhausted and the exhaustion produced such depression of spirit that he looked at everything through blue spectacles. Doubts and difficulties often succeed a time of special spiritual exaltation. A most blessed communion season may be followed by doubts which assault us with amazing persistency.

What is the cure? Attention should be paid to the physical condition and if anything can be done to improve the bodily health it should be done. Returning health may put doubts to flight. In the meantime let allowance be made for the physical condition and let us not write hard things against ourselves, against others or against God even if the sun be behind a cloud. In all probability things are in a far more satisfactory state than we suppose. Elijah thought he was the only one to honor God in all Israel, but he learned—and no doubt was both astonished and pleased to learn—that there were still seven thousand men who had not bowed the knee to Baal. Sometimes our doubts and difficulties are most effectively removed by our trying to extend a helping hand to others. A young man who was sorely troubled with doubts went out to the foreign mission field. When he returned on furlough, some one said to him, "Well, what about your doubts now?" "Why," said he, "I haven't had time to think about them!" Elijah was told to go and anoint Elisha as prophet and Jehu and Hazael as kings, and no doubt when the work was done his despondency was gone. Let us remember what Carlyle says, "He who never turns back, but manfully faces all his doubts, will find on the other side of the howling sands, the crystalline springs out of which proceed waters for the quenching of the thirst of all the nations."

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TORONTO, WEDNESDAY, JUNE 10th, 1896.

WELL, supposing there are deficits in some of the funds, the Church is doing a great work for Christ and for humanity. And perhaps the work on the whole was never better done.

A LETTER on "The Church Service Society" in reply to one from the Rev. Dr. MacAdam Muir, of Edinburgh, Scotland, published in our last issue will be found in another column.

A COMPLETE list of commissioners to the General Assembly with the homes in the city at which they are billeted is being published by Mr. F. N. Brown, and will be available for the use of commissioners.

DR. COCHRANE asks all ministers who desire copies of the Home Mission Report for circulation amongst their people, to notify Rev. R. H. Warden, D.D., Confederation Life Building, Toronto, the number of copies required and they will be forwarded upon application.

WE again ask all interested to note that during the absence of the Rev. Principal MacVicar in Europe, correspondence respecting college matters is in his absence to be addressed to the Rev. Dr. Scrimger, Presbyterian College, Montreal, or 24 Summer Hill Avenue, Montreal.

ONE of the undoubted signs of hardened political corruption is a marked tendency to over-estimate the power of bribery, and under-estimate the power of conscience. Once in a while the public conscience wakes up and shows that the people are not so bad as corrupt-politicians thought they were.

PRESIDENT PATTON said the other day in a speech at the jubilee celebration in honour of Dr. Green, of Princeton, that "the best way for a man to serve the Church at large is to serve the Church that belongs to him." That is a fact. The man who belongs to the "Church at large" never does much in any Church.

THE church in which the General Assembly is doing business stands on the old site of Knox College. For 21 years—from 1854 to 1875—Elmsley Villa was the home of Knox College and no small number of Assembly men are this week legislating for the Church on the ground on which they were drilled by Principal Willis, Dr. Burns and George Paxton Young. Though the surroundings are much changed the situation must forcibly remind many old Knox men of their college days. How men and things have changed since Knox was moved from the site of the Central Church!

Nobody ever speaks about the Presbyterian vote. Why? Because Presbyterians have minds of their own, and do their own thinking. They are never driven in herds like cattle. Nobody ever talks of buying the corporate vote of the Presbyterian Church. Why? Because the vote is not for sale. There is not money enough in the Bank of England to buy the Presbyterian vote in Canada. We have our faults as all other mortals have, but we can be neither bought nor bullied in political matters.

THE dispute between the General Assembly and the Presbytery of New York about licensing students has come down to a fine point. The Assembly explains that it instructed and enjoined the Presbytery not to "take under its care" the students of disapproved institutions. The Presbytery seemed to think that the Supreme Court had enjoined it not to license students of a certain seminary. To take a student under the care of a Presbytery and to examine a student for license are two entirely different things, especially when the care manifests itself in liberal financial help. The power to license is undoubtedly in the Presbytery.

THE counting of the ballots on the evening of June 23rd will reveal two or three things that must remain hidden until the election returns come in. Then we shall know just how much power the hierarchy of Quebec have in Canadian politics. Perhaps they rule the Dominion and perhaps they do not even rule Quebec. Two weeks will tell. The returns will also show whether a majority of the people of Manitoba are in earnest on the school question. If they vote in favour of coercing themselves they cannot reasonably expect other people to pity them if they are coerced. The people at both ends of the school question are on trial.

THE last meeting of the General Assembly of the American Presbyterian Church was the shortest in the history of that great body. The brevity is explained in some quarters by the fact that many distinguished men were absent and those present did not take as prominent a part in the business as they usually do. Perhaps some of the distinguished absentees would explain the brevity by saying that final action was not taken on any great question. The hard problems were simply laid over until the next Assembly. It should not take long to do business in that way, although we must admit we have seen a church court take a long time in laying a matter over for some other court to settle.

THE more that is seen of the Rev. Dr. Warden at work in his office by business men most competent to judge, the more is he felt to be the right man in the right place, and the longer the business depression of so many kinds continues in Toronto, making investments and returns from them precarious and requiring shrewdness and business experience and of a high order to make safe and profitable investments, the more is it felt to be of the utmost importance that the Church's business interests should be in the hands of such a man. Having proved himself in Montreal to be in every respect most competent to have charge of large financial interests for the Church, we trust that the coming Assembly will do everything in its power to facilitate his work, by giving him to the utmost extent possible a free hand, so that the permanent funds of the Church may be placed in that position which Dr. Warden's long experience and known ability have taught him combine the greatest amount of profit with safety.

THE retiring Moderator of the American Presbyterian Assembly opened the court with a great sermon on "Christian Union and Denominational Loyalty." Here are his points—
"First. True Christian union does not lie in uniformity of structure, or of government, and no strictness of such uniformity ever can secure it. We mean by uniformity the consent of any company, or multitude, of persons to place themselves under the same rules of discipline and conduct: to act and to appear just like each other in all the outward expressions of their inner lives.
"Second. We hold it to be no less true that the union among His believing followers, for which Christ intercedes, does not lie in the line of denominational agreement, or in the surrender of matured, well-defined and conscientious

religious convictions, on the part of some branches of the Church to others. Denominations represent the diversities of faith and form which are originated among believing men by their varying interpretations of the system of truth which Christ has established in the world. In one way or another they express the thoughts of their adherents concerning the best and truest method of organizing and extending the visible or spiritual Church as a visible reality on earth.

"Third. Keeping in view these negatives, we may now turn to what we believe to be, and what we affirm to be, the Scriptural expression of the idea of union, as here defined by Christ, and as it is to be desired and sought for among all true believers. Rejecting the union which is procured by uniformity, and that which requires the renunciation and suppression of sincere convictions, we may find the basis of the unity of Christ's disciples in the one life which they have received through faith in him, and in the ministrations of the one Spirit by whom they are guided into the paths of truth and duty."

REFERRING to a paragraph in which we quoted approvingly from Dr. Robertson's Collingwood speech on the Manitoba School Question, the Halifax Witness says:

"Dr. Robertson and THE CANADA PRESBYTERIAN would do well to view the question as it relates to Ontario. If the men of that great and enlightened Province had been even tolerably true to the cause of non-sectarian education the present emergency would not have arisen."

If our friend refers to the Separate Schools of Ontario we reply that Ontario was not in existence as it now exists, when the Separate School Law of 1863 was passed. Ontario was then Upper Canada and was united politically with Lower Canada. In Upper Canada there was a large Protestant majority, in Lower Canada a larger Catholic majority. The situation was extremely difficult, and the Protestant statesmen of Upper Canada, or some of them, agreed to the act of 1863 simply because there was nothing better they could do. Besides many Protestants in Quebec were as anxious for Separate Schools as the Catholics of Ontario were, perhaps even more so. Does any one for a moment suppose that if Ontario were coming into the Dominion now, as Manitoba came in a few years ago, Ontario would have Separate Schools. There was no Dominion when Separate Schools were fastened on this Province and we had to arrange with the Catholic Province of Quebec as best we could. If the Witness refers to the conduct of some Ontario men in the "present emergency" we frankly confess it is quite as bad as that of the Maritime members who kicked against Separate Schools for themselves and then voted to fasten a Separate School system upon Manitoba.

ARMENIAN RELIEF FUND.

Amount previously acknowledged.....	\$1527.92
Leaskdale congregation, per Hugh Mustard, Uxbridge.....	10.60
St. Paul's Church, Sydenham, and Knox Church, St. Vincent, per Rev. J. S. Davidson, Blantyre	49.00
Burn's Church, Moss, per Wm. Munroe, Glencoe...	20.32
Jessie M. Ross, Fernhill.....	2.00
Maggie Chiniss, ".....	2.00
	<hr/>
	\$1611.84

BAPTISM OF POLYGAMOUS CONVERTS IN NON-CHRISTIAN LANDS.

TURNING to the New Testament in search of clearer light on this subject the passage chiefly referred to is I. Tim. iii. 2, and parallels: "A bishop then must be blameless, the husband of one wife," etc. Dr. Kellogg discusses in a concise but yet lucid manner interpretations of this passage which have been suggested or contended for, and arrives at and defends the view that the meaning is: "One be taken for a bishop, who, at the time of his choice, is the husband of one—i.e., not more than one—wife, not a polygamist." He adds in application of this to the case immediately under consideration:

"The words then certainly imply that there might be such members in some of the churches in Timothy's charge, for office would never be forbidden to a class of men who would by no chance ever be found in the Church. Moreover, as we know the Church has never tolerated the second marriage of a professed Christian, the first wife still living, except after a divorce authorized by Christ's law, it follows of necessity that the polygamist church members thus alluded to, must have contracted their polygamous marriages prior to conversion, in their Judaistic or heathen ignorance, and had been permitted to enter the Church without renouncing any of their wives. Finally, since nowhere in the New Testament is there any censure for admitting these, it follows that the putting away of all wives but one was not by the apostles made a condition of baptism, and that, therefore, to insist on this now, as a universal rule, in similar cases of converts from heathenism, is to add, somewhat, counter to apostolic practice, to the New Testament conditions for Church membership."

That polygamy was practised among the Jews at this time is admitted, and that the explanation of the passage contended for is a natural one, is shown by the fact that "all the fathers of the first few centuries, many of whom were Greeks, and may be presumed competent to understand their own vernacular, thus understood it as a prohibition of polygamy in a bishop, Chrysostom alone even suggesting any alternative. Their consensus is therefore of the greatest weight."

In the protest of the minority of the Synod of India, it was argued that the above view contradicts the organic law of the Church. To this it is sufficient to say that, when the Standards were drawn up by the Westminster divines, this practical problem had not at all appeared above the horizon; and that "the organic law of the Church most distinctly forbids us to add anything as a condition of baptism to a credible profession of faith and obedience." Having thus discussed this passage so important to the case in hand, for Matt. xix. 9, and parallels, which some might refer to, do not really touch the question, Dr. Kellogg adds: "We conclude, then, that not only the various ethical and practical considerations set forth, but this crucial passage 1 Tim. iii. 12, and parallels, fully justifies the position of the majority of the Synod of India, that according to New Testament principles it may, under some circumstances in a non-Christian land, be duty to receive a polygamist convert to the Church by baptism, without requiring him first to put away all his wives but one."

In concluding his interesting article the writer refers to two or three further objections which may be raised. The first is that, by following the course he argues for, "the testimony of the Church against polygamy will be neutralized." To this it is answered that, even should this be true, the testimony of the Church against polygamy is maintained by the fact of the polygamist resting under "the perpetual stigma of condemnation that, under no circumstances, can he hold even the lowest office in the Church, and that, if he add to his wives, he will at once be excommunicated. It is, further, of at least equal importance that the testimony of the Church should not be neutralized against the injustice and cruelty, as it would appear in India at least, of requiring a man to cast off a wife and children, held his lawful family by law of the land, and expose her to cruel suspicion, shame, hardship and temptation."

It is further urged that if this question be settled in the way this article suggests, there will arise in India a community of polygamous Christians. This danger, it is answered, is chiefly imaginary, for, in the first place, polygamists are relatively a small minority of the population, and the few of them who may seek admission into the church will rest under the perpetual stigma above mentioned; and, second, no Christian will be allowed to contract a polygamous marriage, so that "the presence of a few polygamists in the church would, in the nature of the case, be a temporary evil, incident, as in apostolic times, to a transitional condition."

There remains the question: "How far must the principle argued be held to apply in other non-Christian lands?" Practically, the answer is that the question must be left to be decided by the Christian missionaries in different lands in the light of the social and legally established laws and customs of these lands, just as it is sought to be in India, with of course this express understanding that, in no circumstances, can a polygamous Christian marriage be allowed. Speaking generally, and in conclusion, Dr. Kellogg lays down these principles, which, in view of the fact that cases, such as have been discussed, may at any time arise within our own Church, call for the most careful consideration:

"The Synod of India is profoundly sensible of the grave embarrassment and mischief which is sure to arise, of such complicated and perplexing questions, demanding, in order to any certainty of a right decision, the most thorough intimacy with the whole social and ethical environment, are settled in a distant land, where, with the most righteous intentions, it is simply impossible that men should be in a position to give with any certainty a wise and righteous decision, which shall be equally applicable to the very diverse conditions of the various mission fields. I am sure that the Synod of India for this reason would utterly deprecate the enactment of any law by the General Assembly on this or any other matter of internal discipline, peculiar to any foreign mission field, which should bind alike all her missionaries, irrespective of the very diverse conditions of the various peoples among whom they labor. But on this one point we feel exceedingly clear. In any land, for any consideration of supposed prudence and care for the purity of

the Church, to add one iota to the one Scriptural condition of Church membership, laid down in our Standards and reaffirmed in our General Assemblies, namely, a credible profession of faith and loyalty to Jesus Christ, is both directly opposed to the principle of the Supreme Headship of Christ in His own Church, as to the clear teaching of the New Testament, and is morally sure, in the end, to bring in evils often worse than those which some, with mistaken piety, by added restrictions, would seek to avoid."

THE WESTMINSTER.

THIS new candidate for a place in the literary and religious world calls for more from us than the usual passing notice. It has been much heralded, but we did not really know until informed by itself that, "except politics, few things have been more talked about during the past few weeks" than its first appearance. That might well be so, for we have seen it stated upon what we consider excellent authority, that in one respect at least it is expected to be, like Pharaoh's lean kine, namely, to gobble up and quite devour off the face of the earth several others of its own kind which have hitherto lived and thriven more or less. As we have no burning desire ourselves to be subjected to this operation, we have also sufficient fellow-feeling with our confreres of the press to hope that they too may escape their threatened fate. It will be seen that *The Westminster* does not, in making its first bow to the public, suffer from an excess of modesty. The size and shape of a magazine must of course be altogether a matter of taste to those who publish and read it, and this, at first sight, does not strike us favourably, although by use this feeling passes away. For those, however, who may wish to keep and bind it, it cannot be said that it will make a handy volume.

Having made these strictures we turn to a more congenial task. We gladly welcome *The Westminster* into the brotherhood of journalistic literature, and we congratulate the reading public upon the appearance of another periodical controlled by right-minded men, and informed and moulded as to its spirit by an educated, intelligent, public spirited and vigorous minded Christian minister of our own Church, pledged to the advocacy of whatsoever things are true and pure and good. Its editor is the Rev. J. A. Macdonald, of St. Thomas, who resigns his charge to devote himself to journalistic work for which he has a taste and aptitude. It is a quarto of forty-four pages and describes itself as "A Paper for the Home." Of the home it has a lofty ideal, none too lofty, and with such an ideal before it, it cannot but help the home. Its departments are the Editorial, Contributed Articles, Sunday Afternoon, The Boys and Girls, The Literary World, The College World, The Religious World, Westminster Table Talk, Notes on Church Music, Music in the Home, with the promise of more to follow.

The principal articles of this first number are, "The Superintendent at Work," a racy sketch, perhaps a trifle too frank, of the Rev. Dr. Robertson, our well-known, indefatigable Superintendent of Missions in the North-west. "The Ageless Life" is a bit of good hard reading from a book about to appear from the pen of the Rev. John Watson, D.D. (Ian MacLaren). Mrs. George Hunter Robinson, editor of the *Leaflet*, the organ of the W.F.M.S., contributes a lucid and most attractive sketch of the origin, history and work of that organization. "Greek Hymns of the Early Church" is by the Rev. Alex. MacMillan, who has made the early hymnology of the Church a special study and taken an active part in the preparation of the new hymnal for our Church. A very interesting paper is contributed on "Neglected and Dependent Children" by Mr. J. J. Kelso. Other contributions of a briefer kind are varied and interesting. The same thing may be said of other departments of the paper; and the editorial matter, it need not be said, is forcible, compact and, as the phrase goes, "up to date."

We wish *The Westminster* all success in the best sense of the word. At the same time, its promoters will find that the appetite for such religious and intellectual food is not so keen, that what it has to offer will be greedily snatched at and so well and eagerly paid for as to make it at once to them a bonanza. It will have to fight its way, and they may congratulate themselves if, after having made a hard fight, it wins success only after a long and severe battle. We have only to add that it is freely illustrated and that for the most part the illustrations are well done, and that in paper, type and general make up it is attractive to the eye.

Books and Magazines.

IS MANITOBA RIGHT? A question of ethics, politics, facts and law. A complete historical and controversial review of the Manitoba School Question, by A. B. Bethune, Winnipeg.

This is a comprehensive treatment within ninety-three pages, and can be most profitably read at this juncture. It supports strongly the position which Manitoba has taken, but, for reasons given, is not disposed to condemn Roman Catholics, or to speak harshly of their attitude.

HYMNAL FOR PRIMARY CLASSES. A collection of Hymns and Tunes, Recitations and Exercises, being a manual for Primary Sunday Schools, compiled by a Teacher of many year's experience. The American Sunday School Union, 1122 Chestnut Street, Philadelphia.

This is one of a class of books whose name is Legion. It is the result of many years of painstaking and successful experience in Primary class teaching, say the publishers. Besides hymns and tunes it contains a collection of questions, answers, simple prayers and several forms of an order of service as a help to the primary class teacher.

"My Two Friends and I, or the A. B. C. of the Injustice of Forcing Separate Schools upon Manitoba." By Maple Leaf. The subject of this pamphlet is treated in the form of question and answer and much information and argument are condensed into a few pages. Taylor and Gilbert, Ottawa, are the publishers. Price 10 cents.

"The Armenian Amphitheatre and its Bloody Arena." By a Twenty Years' Resident of Turkey. Introduction by Rev. P. S. Henson, D.D. Fleming H. Revell Company, Toronto. This pamphlet condenses within twenty-eight pages, and accompanies with a map and illustrations, the saddest and bloodiest story of modern times. It also tells how help may be sent to the perishing, and how much can be accomplished even by a little.

The June number of *The Bookman* in "Chronicle and Comment" has a great abundance of interesting gossip notes. Another instalment of "Kate Carnegie," illustrated, by Ian MacLaren will be eagerly welcomed. A very interesting article, illustrated, is "Mrs. Gaskell and Charlotte Bronte." A paper by Mr. Duncan Campbell Scott, "Canadian Feeling Toward the United States," will be read with special interest. The other departments, "Reviews of Books," "Novel Notes," "The Bookman's Table," and "The Book Mart" are packed with brief sketches full of interest. [Dodd, Mead & Company, Fifth Avenue and Twenty-First Street, New York., U.S. Price \$2.00 per year.]

Our Day for May, which has come to hand late, at once takes the eye by its externally attractive appearance and inside is as attractive both in form and matter. It is a religious monthly. Current events are passed under review in the first department. "The Woman of Our Day," is an interesting character sketch, with illustrations, of Miss Frances E. Willard whose portrait adorns the cover, of whom also there is a fine medallion. "The Autobiography of a Criminal" is a story continued. "The Book of Our Day" is an exhaustive review of "Purcell's Life of Cardinal Manning." "The Address of Our Day" contains an authorized copy of the address on Immigration by Senator Henry Cabot Lodge. This is followed by "The Record of Our Day," containing brief but amply illustrated notes in a variety of topics. [Our Day, 153 La Salle Street, Chicago, Ill., U.S. \$2 per annum.]

Africa occupies a large place in the *Missionary Review of the World* for June. We have "Recent Progress in Central America," "Farther Overthrows of African Slave-Traders," "A Missionary Heroine: Madame Coillard," the scene of whose labors is laid in Africa. "An African Pioneer," and a short account of the life of Mrs. Venable, wife of the Rev. Mr. Venable one of the American Board's first missionaries to South Africa; and last, "Notes on Africa," with a map in the "Field of Monthly Survey." To these we add another instalment by the Editor in Chief of "The Twofold Relation of the World Kingdoms to the Kingdom of God," also, "Nine Centuries of Buddhism," continued. "The Recent War in Madagascar and some of its Consequences," "The Martyrdom of Armenia," and "The Abyssinians and their Church," together with a great number of short notes full of valuable information, make this altogether an excellent number. [Funk and Wagnalls Company, 30 Lafayette Place, New York.]

The *Atlantic Monthly* for June contains a long and most readable bill of fare. Continued articles are "The Old Things," "Letters of D. G. Rosetti." Of a great variety of articles we specially mention, "The Bird of the Musical Wing," charmingly written by Oliver Thorne Miller. Other striking features in this issue are an article upon "The Politician and the Public School," by Mr. G. L. Jones, Superintendent of Schools, Cleveland, Ohio, and "Restriction of Immigration," by President Francis A. Walker. A readable article will be found in "The Oubliette," one of Mrs. Catherwood's sketches of French Provincial Life; "Orestes Brownson, the Catholic American," a striking biographical study by George Parsons Lathrop; "The Opera before the Court of Reason," "Lord Howe's Commission to Pacify the Colonies," embodying a hitherto unpublished manuscript. Fiction is represented by "The Price of a Cow," by Mrs. Elizabeth W. Bellamy, and "The Whirligig of Fortune," an incident of the French Commune, by T. Russell Sullivan. The book reviews include a review of John T. Morse's "Life and Letters of Oliver Wendell Holmes" and reviews of recent publications on history and art. Poems and the usual departments complete the issue. [Houghton, Mifflin & Co., Boston.]

The Family Circle.

"IT'S VERA WELL.

It's vera weel, throughout the day,
When ta'en up wi' wark or play.
To think a man can live alway
Wi'oot a wifey.

It's vera weel when claes are new,
To think they'll always last so,
And look as well as they do noo,
Wi'oot a wifey.

But when the holes begin to show,
The stiches rip, the buttons go,
What in the warl's a man to do
Wi'oot a wifey.

It's vera weel when skies are clear,
When's friends are true and lassies dear,
To think ye'll gang through life, nae fear,
Wi'oot a wifey.

But clouds will come the skies athwart,
Lassies will marry, frien's maun part;
What then can cheer your saddened heart?
A dear, wee wifey.

It's vera weel when young and hale,
But when you're auld, and crazed, and frail,
And your blithe spirits gin to fail,
You'll want a wifey.

But mayhap then the lassie dear,
Will treat your offers wi' a sneer;
Because you're cranky, gray and sere,
Ye'll get nae wifey.

Then haste ye, haste, ye silly loon;
Kise up and seek about the toon,
And get heaven's greatest earthly boon,
A wee bit wifey.

BAB'S SUNDAY MORNING.

BY ANNA PIERPONT MITTER.

It was Sunday morning, and Bab and I were spending it at home. Usually we went to church, accompanied by Bab's papa, for Bab was an inveterate church-goer. No one could be more eager than she for church time. There was such a pleasing excitement in getting into all her good clothes, in making sure her "five centses" were tucked into her glove, ready for the "k'lection," in the happy walk to church, with one dimpled hand nestling in papa's, and her little fat legs taking two steps and a skip for every one of his long strides.

Once there, how delighted to walk up the aisle, glancing shyly under her wide hat brim at many a friendly face! Delightful, too, to help hunt the place in the hymn-book, and then join in the singing with might and main, if not exactly with the spirit and the understanding. Then came the engrossing task of slipping an envelope out of the strap in front of her, and printing, with infinite seriousness and baby patience,

ELIZABETH LAKE.

What a pleasure it was to tuck the "five centses" into the envelope and seal it up, and how great was the ever-recurring fear that the elder would forget to hand the collection plate into our particular pew. The feat of dropping her contribution when the plate was exactly opposite to her always sent a deep flush to her pink cheeks, and the little smile of delight at accomplishing her task often brought an answering gleam from the elder's eyes as he passed on.

The rest of the service, I grieve to say, was not nearly so interesting to Bab. She had an inward conviction that the sermon was an entirely unnecessary part of the service, and could never understand why her faintest whisperings were so rigorously repressed. Yes, there was no doubt that the sermon was a trial to Bab. But the opening service was so delightful it much overbalanced the rest. To stay at

home on a bright Sunday mornin', just because mamma had a very bad cold, and because papa "really was afraid to try her alone," was a very great strain on her baby temper.

I had told nurse Kate to bring Bab into my room, and then go to church herself. So we two were left alone, I with my favorite church paper, and Bab with a pile of picture books large enough to keep her busy all morning, as I fondly imagined. But this I soon discovered was one of the many mistakes I make in judging Bab's capacity, for I was just half through my first article when a deep sigh from Bab claimed my attention.

"I wish," she said, looking me full in the face, to render the remark more emphatic and reprehensible, "I wish I was a heafen."

"A heathen!" I echoed. "Why, what for, Sunshine?"

She did not look like sunshine that moment, either, in spite of her fluffy golden hair and dimples. There was a determined little expression in her rosy face that foreboded a thunder shower; but I had found a pet name judiciously used was very soothing sometimes to baby moods, and so I tried it. This time Bab was beyond such blandishments.

"Cause if I was," she explained, crossly, "I could play with my dollies when I has to stay home on Sundays."

"My poor little lamb," I cried, gathering my ungrammatical would-be heathen into my arms, "those poor folks don't have any church like ours nor any Sunday, either."

"Well, I don't like Sunday. Oos can't play."

"Oh, dear," I answered, "but there are so many things you can do. Let's study the Sunday school lesson."

"No," objects my little rebel. "I don't want to study my Bible book. Ze lessons 'bout Cain gettin' mad wif Abel, 'cause no fire came. Huh!" she went on indignantly, "why didn't he strike a match an' light his own sacrifice? I doesn't want to hear dat Bible. I knows all ze Bible now."

Overwhelmed by the extent of Bab's Biblical knowledge, I made a mental note to indulge in theological explanations at some future date, when Bab is in a more receptive mood. Then I ask, weakly:

"Well, what do you want to do?"

"I want to string beads," she declared. "If I dust was a Caffic cook like Mamie I could play with beads on Sunday."

"Oh, you don't have to be a Catholic cook," I replied, cheerfully.

"Mamma has a whole lot of Sunday beads to play with. I'll go and get them."

As I hurried into my dressing-room for the beads, I wondered whether, if my Paritan great-grandmother could see me, she would consider her pilgrimage in vain, but I banished the thought and returned with the beads, a strong silk thread and a needle.

"Now, Bab, let's make a Sunday string of beads! You know ever so many Bible verses, and for every one we will put a bead on this string, big beads for big verses, gold ones for those you like best, and wee ones for the baby verses, or those with little children in them."

"Oh, mamma, won't that be lovely!" cried my little enthusiast.

Then a discussion ensued as to the very longest verse she knew, and, before we could decide, all of Bab's verses were

gone over. We finally chose, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Then, as we bent over the beads, hunting the very largest one, her wistful blue eyes were raised to mine:

"Mamma, do you think ze dear Lord would let me be His bracelet, always close on His dear arm?"

"Perhaps you may be, Bab," I answered softly; and then followed another question, shyly this time and a little hesitatingly:

"Mamma, when yous teached me dat verse I finked why would ze dear Lord spare us if He loved us? Yous oftep say yous couldn't spare me."

Carefully and lovingly I told her the two meanings of the word "spare," explaining how the dear Father spares us. The little sigh of satisfaction which came proved how much her baby mind had puzzled over that verse. I wondered to myself why she had not asked the question before, and thought how strange it was these little ones, who lie in our arms and rest on our hearts day and night, so seldom let us know their own secret thoughts. How carefully and sympathetically we must deal with them if we would win their confidences. How many a mother who has never known the real child who has grown up at her knees!

Meantime Bab was intent on her string.

"Let's put my baby verse on next," she said; and a gold bead was selected, while Bab reverently repeated, "God is love."

"Blessed are the pure in heart, for they shall see God," followed, and for this we decided on a crystal bead. It's pure, I told her, like clear water, or Bab's heart when it is good and no naughty deeds have muddled it. Six green glass beads, all alike, were put on for the shepherd psalm to remind us of its green pastures, and she confided to me softly:

"Dolly"—I was always Dolly when Bab loved me more than usual, when she was giving me some sweet confidence—"I fink dat's ze dearest one of all. It's dot ze dear Lord so in it. When I'm playing lammie I always fink of zat verse."

After that we went very slowly "Suffer the little children" was added, and that long verse which it cost Bab so many efforts to learn: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." How well I remember the comment she made when I taught it to her and explained, "Dissolved, dearest, is like a spoonful of sugar; if you put it in a glass of water you know how soon it goes away." "Oh, no, mamma," she had interrupted, eagerly, "it's not gone. Yous dust can't see it. If yous taste ze water it's dust as sweet. I suppose ze dear Lord dust changes us as easy as sugar. We's dere, only yous can't see us."

She remembered one or two more verses, and then our string was done. I held it up in the sunlight and we admired it, and wished we knew more verses to put on. We decided to learn over so many more during the week and lay the string away to show papa when he returned. I called Bab's attention to her picture-books, and plunged eagerly into my own paper. In a minute my reading was interrupted by that plaintive little ques-

tion, so dreaded by tired mothers, but which will be asked as long as the world stands.

"Mamma, what shall I do next?"

"Oh, most anything," I answered, recklessly, and the reply came triumphantly:

"Den I'll paint a whole lot of fairies."

"Very well," I said. "So am I going to paint, but I mean to paint Bible pictures."

"Den I'll paint zem, too," cried Bab, falling headlong into my trap, just as I knew she would.

"Oh, mamma, let's begin at ze inference and paint all ze way froo."

"Certainly," I agreed politely, though I felt a little bewildered. I'd often heard of drawing an inference, but never before of painting one. Meantime Bab had hunted up her paint-box and her own little Bible. She opened the book at the first chapter of Genesis, when I found that "inference" in Bab's vocabulary corresponded to "entrance" in mine and we began to paint. I took a piece of paper and ruled seven spaces for the seven days of creation. Then Bab carefully copied my page, her kindergarten training enabling the little fingers to do almost as good work as mine.

Next I divided my first day, and painted it half black and half yellow, explaining to Bab the black represented "in the beginning the earth was without form and void," and the yellow, "God created light and divided it from the darkness."

For the second day we filled up our space with a large blue circle, a black line drawn across showing the dividing of the waters which were under the firmament from the waters which were above.

The third space had a circle with a continent on it. Trees, apples and pumpkins were grouped in the corners to show their creation. In the fourth space went the sun, moon and stars in vivid greens, blues and yellows; and in the fifth we tried to make fowls and great whales. We did not succeed in this very well, but we both learned the little sentence, "And God saw that it was good, and God blessed them," and we stopped a little while to talk about how all animals were made by the dear Lord, and because they have His blessing we must be gentle and loving to them.

A wonderful Adam and Eve were set in the sixth space, whom we clothed with flowers to represent perfect happiness. The seventh space was left empty. I explained it represented perfect rest, and concluded my little lecture with the remark:

"So, Bab, you see the world was made in six days."

"Oh, no, mamma," she replied, quickly, "you mean six of ze dear Lord's days. Ze preacher say that. He say a day wil ze Lord is a thousand years, and Katie say that's a dressin' long time."

"Certainly, Bab," I answered, making a mental note that not all of Dr. Leaghty's sermons had flown over Bab's head. I wondered how many other portions had taken lodgement in the rational atoms of her brain, waiting there like bright angels ready to meet and defeat the dark doubt and questions that are surely hidden down the pathway of life for my innocent little traveler.

But a footstep in the hall below dissipated all Bab's theological enquiries, and with a yell of delight Bab rushed into her papa's arms and the Sunday morning was over.—Interior.

ON A BOER FARM.

A contributor to the Pall Mall Gazette, who spent six months on a Boer farm, has been relating his experiences, from which we extract the following:—

"The homestead, like all boer farm-houses, is stuck in the open veldt and built close to a stream bounded on one side by a garden in which grew orange, lemon, citron, peach, apple, and pear trees. The houses are built of red bricks baked in the sun, the spaces between the bricks being filled with mud, which, to keep from drying to dust, has to be continually moistened with water. That of Mr. Grundling would not have looked so repulsive had the roof been thatched. As the Boer, however, has no eye for the picturesque, he finds galvanized corrugated iron an admirable substitute. But if the outside was not prepossessing, the inside was absolutely forbidding.

"Wood is scarce in the Transvaal, so the houses are never more than one storey high, which does away with staircases; and for boards they find a substitute in dung, which, when well smeared with blood after the dung has been well flattened, makes a long-enduring substitute for Brussels. The aroma exhaled by Boer carpets is not exactly all that could be desired, but as a keen sense of smell is not one of the Boer's strong points he is as satisfied with his carpet as he is with his galvanized roof. Another feature of home life for which these people entertain a most lofty contempt is furniture and domestic crockery. All the furniture belonging to my host was unmistakably of home origin; the stool on which I was invited to seat myself while partaking of the Boer national beverage, coffee, having at least two short legs. Cups and saucers, as well as knives and forks, being unknown among these primitive people, I was handed my coffee in a basin. I should have liked a little milk, but milk, although the Boers are a pastoral race, is practically unknown in the Transvaal; and sugar they despise, mainly, I believe, because they understand it is popular in Europe.

"Before I had been at the farm a week I discovered that not only was their mode of life suited to the modern ideas of the European, but that the diet from its want of variety was detrimental to health. This was the sort of life I led for six months. Daybreak would find me at the front door of the farm by the side of Jacobus as he leaned against the door, sleepily counting his sheep and cattle as they were driven past by his Kaffir herdsmen. Boer farms average from 8,000 to 6,000 morgen—that is, 6,000 to 12,000 acres. Consequently, the farms being about ten miles apart, there is plenty of room for the rearing of live stock. But the flocks are very small. The sheep are subject to a disease called redwater, which the Boers obstinately imagine can be cured by soap and water or tobacco water. A good veterinary surgeon could make a fortune in the Transvaal if the people could be prevailed on to trust to his skill.

"Ten a.m. was the hour for the first meal, consisting of stewed meat and coffee. Then the entire family, consisting of some twenty people, many of them men verging on middle age—for a Boer farmer does not start in business for himself till he is well advanced in years—all set to work to water the garden, smoking Boer tobacco, which is of excellent quality.

Idling or riding about would bring us up to 2 p.m., at which hour the household would close doors and shutters, and indulge in a siesta till four. Then smoking and riding about the farm would be resumed till six, at which hour the second meal, consisting of soup and stewed meat, would be served. During the whole of my stay I never saw any departure from this bill of fare. Bacon I asked for; there was none to be had; the Boers disliking pork. I bought a joint once of the vrow, but I was glad to return to the stewed meat. Transvaal sheep, when well, gallop about like dogs, and consequently do not show to advantage on the table. I could get no butter; the few fowls there were I soon devoured, and although I quickly began to loathe the stewed meat, I had to eat it or starve."

CYCLE TOURING.

As the use of the bicycle becomes more general, remarks *Harper's Weekly*, touring becomes more a matter of interest to the average rider, or, more specifically, to those who have taken up the bicycle as a means of pleasure and exercise, and who are not interested in racing or in records. This class of riders already far outnumbers that which pursues cycling for purposes of personal gain, or from the desire to excel in speed upon the track or road; and although the sporting pages of the daily newspapers ignore the former class, and devote columns to the doings of the latter, the sport is really most largely supported through the recently developed interest of the non-racing cyclist.

In touring the rider should be wary of coasting, which leads very often to serious accidents, especially as touring parties generally traverse roads with which they are not familiar. As a rule one should not coast on a very steep hill, or on one with a turn in it, where the bottom cannot be seen, and, in fact, coasting should only be indulged in on a straight, smooth hill, with moderate incline, and then with the brake partly on, and the wheel under full control. All cross-roads should be carefully watched, and no one should coast just behind a vehicle going in the same direction, as this may slow suddenly or turn sharply into some side street. In touring, side-path riding comes very often into use. Be careful to watch your path ahead so as to avoid runaways, thorns, and sharp stones, and also be sure, even in the outskirts of a town or village, before you take the side path or sidewalk, that there are no signs prohibiting its use. It is always wiser when you get near the centre of a town or village, whether any signs are visible or not, to ride in the street if it is at all passable.

Mr. J. Cleveland Cady has summed up the charms of cycle touring very succinctly as follows: "Any one who wishes to get the most out of a vacation, both in healthful invigoration and pleasure, will find a wheeling tour superior to any other means. Nothing so completely takes the mind from business; the wheel demands and will have all the attention that is not absorbed by the scenery, or circumstances of the trip; business and the ordinary cares of life are quite forgotten. The lungs receive a thorough revivifying, and the circulation starts into healthful activity; sleep becomes sound, appetite voracious, and digestion perfect. Certainly this is an ideal condition for an overworked brain-worker, or a man enslaved in the routine of business."

Our Young Folks.

THE TABLES.

"O, I cannot say these tables
For the teacher skips, you see,
All the questions that are hardest
She'll be sure to give to me.
The twos, threes, and fours are easy,
The fives and tens and 'levens,
But it's hard to learn the sixes,
The eights, the nines, the sevens.

"Sometimes I wish I might be ill,
So I would not have to go
To school the days those hard ones come,
For I'm sure to miss, I know.
But then, of course, I could not play
Out of doors when school is done;
And these spring-days we boys do have
The jolliest kind of fun.

"To ask mamma for an excuse,
That she did not think was fair,
Would do no good—she's very strict
To have things on the square.
I 'spose I'd better pitch right in,
And fight my way clear through
Those tables, 'till I've mastered them—
And that's just the thing I'll do."

Now that's the sort of scholar
For all girls and boys to be,
If you don't master the hard places,
I'm sure that you'll agree
That you never can acquit yourselves
With high honour to your name,
Because you stopped in schooldays
When difficulties came.

You'll find that life is very much
Like those tables learned in school;
You will have to know your figures
And well understand the rule.
Some problems will be easy, like
The fives, the tens, the 'levens,
But there'll be others in the nines,
The sixes, eights, and sevens.
—S. Teall Perry.

AMONG THE MOHAMMEDANS.

"Oh, it is funny where the Mohammedans live," said little Ben. "It is all different from the United States. People do not look or talk the same or do the same things. I went to Turkey and Arabia once. I traveled about a great deal with grandpa.

"I saw the mosques, which are their churches. They do not have bells; they call the people to prayer with their voices; going out upon places made to stand on, and clapping their hands and crying out: 'Come to prayer, oh, ye faithful, come to prayer.' Then the people pray, but they wash their hands first. They must wash before they utter the name of 'Allah,' which is what they call, God.

"Grandpa told me what they meant, and after awhile I understood a little myself, and could talk to Ali."

"Who was Ali?" asked Cousin Jim. "He was Mr. Kutub's largest boy," said Ben. "Of course, the gentleman was not called Mister, but I do not know what else to say. He was a merchant. He entertained grandpa very nicely.

"They always drank coffee when they talked business. Mr. Kutub had a long, black beard. It came to his waist. It was glossy as silk. He was always very serious.

"Mrs. Kutub stayed in a room of her own, where there were other ladies, and kept the little girls with her.

"The ladies wore thin, white veils even in the house. Out of doors a black silk gown, like a Mother Hubbard, and a veil that hid every bit of her face but one eye. The ladies rode on donkeys when they went out. They never walked. They seemed very pleasant, and laughed a good deal.

"The little girls never played with us.

"All the little boys had bald heads. They were shaved smooth. They wore funny little turbans on them, and had loose trousers and cloth gowns, and slip-

pers with curly toes. They took off their slippers when they went into the house.

"I went to school with them once. The schoolmaster was a young man, dressed much as they were. He sat on a flat cushion in the middle of the room, and all the scholars sat about him in a half-circle, right on the floor. He had a sort of flat tray, full of sand, and a long ivory stick with a sharp point. When they were all assembled he made them say something. I think it must have been a little prayer. Then he wrote something on the sand with the stick. Each of the pupils read it in turn. Then the teacher wrote something else. When the sand was covered with writing, a little black boy came and made it smooth again.

"The bible they use is called the Koran, and all the boys had to be taught that by heart; but I could not stay while they were learning that, because I was not a Mohammedan. The boys played more than they studied, and they had cimitars made of tin and gilded.

"I stayed with Mr. Kutub's family a good many weeks. Then he left home to go with a caravan across the desert, and he told me that he would take me to my grandfather.

"I said good-by to Ali and the other boys, and asked them to come and see me in New York, and then I went away with Mr. Kutub.

"We travelled some time before we came to a town on the borders of the desert we had to cross. It was a great place, covered with sand. There were lots of camels, laden with packs of goods.

"The camels kneel down and are loaded, and rise with their loads. There were litters on most of them for people to ride on, and awnings over them.

"There was one camel which carried, besides a litter with a striped awning all trimmed with fringe, a very queer, long bag. Mr. Kutub told me I must ride that camel. The camel was named Lulee. The drivers were kinder to her than they were to the other animals, but she seemed unhappy. The bag seemed to worry her, and she kept turning her head to look at it, and grumbling and grunting discontentedly.

"It was such a queer looking bag that I kept wondering what could be in it. Now and then I thought it moved. We started at night. People always cross the desert after dark for the sake of coolness, and the stars and moon were overhead, and the bells on the camels' necks jingled, and the drivers began to sing together. It was all so strange and quiet that I should have liked it very much, only that riding on a camel makes people as if they were sea-sick at first. When the morning came and the caravan stopped for breakfast, I was very glad.

"The camels seemed glad, too, especially Lulee. She knelt down in a great hurry, and looked at me as if she would eat me when Mr. Kutub lifted me off her back. Then she looked at the bag and gave such a heart-broken cry. Mr. Kutub laughed, and said:

"Now look, little Ben—look!"

"Indeed I did look, for one of the camel-drivers was opening the queer bag and as he did so, out came four long legs like stilts, and a tiny, white body, and a neck like a snake, and a queer little head, with yellow eyes, a great mouth that seemed to be grinning, and big, flapping lips. It was funnier than any Brownie. I could not guess what it could be, and I asked Mr. Kutub.

"'He is a baby camel,' he told me, 'Lulee's baby. She loves him—see how glad.' And indeed Lulee was glad, and so was the baby, who began the funniest dance you ever saw, its long legs going all ways at once. He seemed to be showing off, like a conceited person, and I laughed and laughed. I have to laugh now when I think of that baby camel. It was the funniest thing I saw in all my journeys. After a while it grew tired and lay down close to its mother, and had its breakfast, just like a little calf, and when it had finished, the men milked Lulee, and we all had camel's milk and hot cakes for breakfast. They tasted very nice."—*New York Ledger*.

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GENERAL ASSEMBLY.

(Continued from page 373.)

promise." "But," continued the dying man," he said, "you know we never had a missionary here, and when the sheep have no shepherd they are apt to go astray. If we had a minister to remind us of God and home, to connect us with all that is purest and best in the past, so many men would not have lived and died here as they did. Now I want you to promise me that you will do your best to get a minister, and if you do so I will die in peace." What, sir, could I do? We don't speak much of Providence in this Western country but if there is such a thing it seems to me that my meeting you in this way is providential. Will you not help me redeem my pledge? There are between 3,000 and 4,000 people up there, more than one-half of them are of Presbyterian parentage and we have no missionary of any Church." A Highlander from Cape Breton is among them now.

"But all these people have their Bibles?" So have all the people in the Dominion; and the argument that would leave the people of the West with their Bibles would silence every pulpit in Canada and dismiss every minister. And experience has shown that left without a preached gospel the people perish.

"But what of overlapping?" There is some but less than is commonly reported; and the returns made to the Assembly show value for money spent. No good money is thrown into muskies. But when overlapping takes place why is it supposed that our Church is always the offender? I do not hesitate to say that in this regard we offend less than others. But if we occupy a field—and in a number of districts we represent Protestantism—organize a congregation and build a church, and after a year or two another denomination with fewer adherents appears on the ground, are we to sneak away as if guilty of a serious breach of Christian comity in going there at all? Work in a new country must not be done in this way else all progress will be arrested. A timid, questioning, hesitating, penurious policy can win only contempt and defeat.

Moreover Presbyterianism represents principles that have done man and religion rare service in the past. Are these not to find expression and exposition all over the West? Are they not to play their part in shaping the national life? Let overlapping be reduced to a minimum but let no deserving group of Presbyterians be able to complain that their Church has forsaken them or suppressed her principles to save her pocket.

IV.—1. There are many encouragements. Since the Union, twenty years ago, over two hundred missions have become congregations, several of which are influential and helpful. Under the charge of the committees are four hundred missions still, with twelve hundred stations; and, year by year, we may expect ten or a dozen fresh congregations to be given to the Church. Connected with these missions are one-sixth of the families of the Church and one-ninth of her communicants. And this work is growing. The missions are double the number of twenty years ago and the stations treble. The largest advance, it is true, has been in the West; but there have been gratifying gains in the Maritime Provinces, along the Ottawa and in the Algoma and Muskoka districts. Twenty years since, we had one feeble Presbytery in the West and now thirteen with a request that another be erected; and our preaching places have increased from thirty-five to eight-hundred and eighteen, and our communicants from 500 to 10,000. The gains East and West have increased the strength of the Church, enhanced her prestige, and enabled her to undertake and carry out work that otherwise would have been beyond her power.

2. It is encouraging to know, too, that spiritual life in our missions seems to be deepening. For some years after the Union there were only from eighty to eighty-five communicants for every one hundred families. The proportion of communicants steadily rose so that now there are one hundred and twenty communicants for every one hundred families. In the whole Church the communicants are about double the number of families.

3. The work though difficult has been bracing. From no point have we been obliged to retire. As of old the Gospel has proved itself to be the power of God unto salvation. A missionary sent to a mining district found a determined set made to drive him away. Sabbath services held in the open air were repeatedly broken up and there was no redress. The calm determination, cool head and warm heart of the missionary secured friends in time, a church was built, and now, after four years, the people apply for organization as a congregation; and they hope to become self-sustaining in the near future.

Another missionary on reaching his field discovered that no one would lodge him. He found a bed under a lumber pile. In two years a church and a manse were built and a good cause organized; and when leaving, over two hundred accompanied him to the ship.

To a new village a recent graduate was sent. After trying the work for a month he asked to be relieved saying that it was useless to attempt establishing a mission there. Another man took his place and was promised \$100 a quarter for two years. At the end of the third quarter he wrote "Send no more Home Mission money, the people here think they can support me, and I am willing to trust them." Nor was he disappointed. To-day we have there a strong congregation.

To a coal mining town a visit was made and notices posted for a service at 2 on Sabbath afternoon. No one attended. The service was postponed till 4, and the people called on and invited personally. Out of a population of from 1,200 to 1,500 only six appeared. In two years a church

and a manse were built; and the congregation in three years and a half became self-sustaining. It now provides the supplement for another mission.

4. The gospel is making its power felt everywhere. In the whole prairie section the people frequent the house of God as they do in the East, and if in the Pacific Province things are not so satisfactory, our neglect in the past is somewhat to blame. The religious barometer is rising, however. There is everywhere great freedom from crime—such freedom in the mining districts as to surprise Americans. Large as was the harvest last year, and difficult as it was to get help to take it off, not a sheaf was cut, stacked, or threshed on Sabbath between the Red River and the Rocky Mountains. The conditions south of the line were in marked contrast. Shall we not maintain and extend this power that makes for righteousness, sobriety, purity and the reign of law and order?

There is encouragement in the wide field with its promise of growth and people. The theatre is rosy and the outlook cheering.

The settlers are from good strains; they are intelligent and industrious, and, except in a few spots, religious. They realize the value of their heritage and they can be depended on to make its future worthy of themselves and their lineage. Unlike Indian and other weak races they have a future and money spent in planting Christian institutions among them will prove a good investment.

I would not be true to my own convictions if I did not bear testimony to the worth of the men who are doing the work of the Church on the frontier. To them under God the success in the past is due. Theirs has not been an easy task; but I fear that their service has received scant recognition. Many of them are men of scholarship culture and preaching power, but they have too frequently been scrimped and pinched. On the frontier there is no respect for the cloth and you cannot conjure with the Church. There is respect for men, men with conviction and knowledge—men true to God and helpful to man. Such are many of your missionaries. Let us all show our appreciation of them by making their lot a little more pleasant than it has been of late years.

Nor could I close without bearing testimony to the valuable work done by other Protestant denominations. The Methodist Church shows the same zeal in the West that secured her proud position in the East. The Anglican Church has been active and enterprising beyond precedent. Ritualistic practices have unhappily divided her people in some dioceses; Canadians generally prefer low Church while Englishmen have a liking for high Church services. So exclusive are these newcomers in this regard that they will scarcely attend any church but their own. A sojourn in Canada will no doubt modify their views. The work done by the Baptist and Congregational churches is limited in extent but earnestly prosecuted. The Lutheran Church is also planting missions but there is a Unitarian taint in some quarters that is not quite reassuring. Grace be to all them that love the Lord Jesus Christ in sincerity.

The reasons for the prosecution of Home Missions are many and strong. God has given us a goodly heritage let us assist in making its institutions stable and its future safe. Education and religion are our best helpers. A large proportion of the settlers in the new districts of the country are Presbyterians—they are our children and have a claim on our sympathy and assistance.

Some of our sons will undoubtedly find a home on the frontier as the problem of living for many in the East is becoming more difficult of solution. Shall we not help to make their future place of residence clean and sober?

If the object of mission work is to save souls here and hereafter, where is there a field that promises larger returns if effectively worked, or that threatens more lamentable ruin if neglected, than this same frontier, where now so many religiously trained in youth are to be found?

And if the Church is to gather strength for work at home and abroad let her not neglect new settlements. Is neglect not writ large over the whole of Eastern Canada from Cape North to Port Arthur? Do we need to write it once more over the fair West?

And when the Chinese and Japanese come from across the sea they must not be obliged to search for a Christian with a lantern. The influence of our Christianity should be so clear and strong that he who runs may read. So we shall speed the day when the kingdoms of the East shall become the kingdoms of our Lord and of His Christ.

For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth. And the Gentiles shall see Thy righteousness and all kings Thy glory.

On the anniversary recently of the birth of the Rev. Dr. King, Principal of Manitoba College, the students invited him with Mrs. Wait, Miss King and Rev. Prof. McLaren to dine with them at the College residence. Mr. W. E. James, B.A., occupied the chair and proposed the health of Her Majesty. Mr. J. L. Small then in a happy speech congratulated Dr. King on having reached in good health another milestone on life's road, asserted him of the confidence and affection of every student of the College and as a token of this begged his acceptance of a gold pencil and a travelling case. These were presented by Mr. Hector McLean, and Mr. Small concluded by expressing the hope that Dr. King would long be spared to continue his work. Dr. King made a feeling reply and short speeches were also made by Prof. McLaren and Rev. C. W. Gordon.

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Ministers and Churches.

Several improvements were recently made to the church property at Dunsford.

Rev. Dr. McTavish, of this city, together with his family, will occupy a cottage at Sturgeon Point this summer.

Rev. John Neil, B.A., administered the sacrament of the Lord's Supper in St. Andrew's Church, King St. W., last Sunday morning.

The Rev. G. C. Patterson, M.A., and Mr. Patterson, of Embro, Ont., sail July 1st for the old country where they intend spending their holiday.

The Ladies' Aid Society of St. Andrew's Church, Thamesford, have purchased from the firm of A. & S. Nordheimer, Toronto, a magnificent upright piano for the Lecture Hall of the Church.

Rev. Dr. Milligan preached to the Toronto garrison on the occasion of their church parade at Massey Music Hall. There were over two thousand men in line.

The Ladies' Aid of the Presbyterian Church, Orillia, wish to acknowledge the receipt of a cheque for \$25 towards the Organ Fund from Mr. George McCormick, lumberman.

Rev. W. T. Herridge, B.D., the eloquent and distinguished pastor of St. Andrew's Church, Ottawa, will preach at both services in St. Andrew's Church, King Street West, next Sunday.

On the occasion of the anniversary services of Westminster Church, in this city, a week ago Sunday, the Rev. D. C. Hossack, LL.B., preached a powerful and striking sermon.

Rev. Principal King, D.D., is announced to preach in St. James Square Church next Sabbath morning, when he will doubtless be heard by an admiring gathering of his former parishioners. Rev. A. T. Love, B.A., of Quebec, will occupy the pulpit in the evening.

At a recent meeting of the Young People's Association in connection with the Presbyterian Church at Morrisburg, the programme was arranged by the President, Mr. W. A. Montgomery. The selections were not only varied and interesting, but ably executed by all who were called upon to take part.

The Rev. D. Y. Ross was inducted into the pastoral charge of St. George, on May 21st. Rev. Dr. Cochran presided and preached, Dr. McMillen gave the charge to the pastor, and Rev. E. Pettigrew addressed the congregation. A very cordial welcome was given to the new pastor.

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D. LAWLER,
North Sydney, N.S.

Rev. W. Amos, of Aurora, preached a week ago Sunday morning in the Presbyterian Church, Newmarket, and conducted the communion service. In the evening the sermon was by Rev. Mr. Giffin, from north of Barrie.

Rev. W. G. Jordan, B.A., of Strathroy, conducted preparatory services in the Petrolia Presbyterian Church last Friday evening. Mr. Jordan is understood, will fill the pulpit of St. James' Square Church, Toronto, for two Sundays during the coming August.

At a meeting last week of St. Peter's congregation, Madoc, the resignation of Rev. Mr. Wiseman was accepted according to his wishes. Messrs. A. F. Wood and Wm. MacIntosh were selected as delegates to attend the meeting of Presbytery at Kingston and lay the position of the church before the Court.

Toronto loses a valuable citizen in the person of Mr. Joseph Oliver, who last week left for Tonawanda, N. Y., where the large business interests of his firm are now chiefly located. As an Alderman and member of High School Board, Mr. Oliver proved himself a capable administrator; and as a member of the Board of Management of Old St. Andrew's Church, where he gave efficient service for many years, he will be greatly missed.

The Gospel Carriage of the Faith Mission of Canada left Toronto last week in charge of four students of the Toronto Bible Training School. They are journeying toward Owen Sound, conducting open air gospel services in the various towns and villages en route, and expect to be back in Toronto about September in time for the next school session. Further information may be had from the superintendent, Thos. A. Rodger, 25 Wood St., Toronto.

The Presbyterian Church at Millbrook was completely destroyed by fire between one and two o'clock Friday morning last. So great was the headway the fire had got before it was noticed that the building was entirely gutted before the firemen arrived on the scene. None of the contents were saved. A good organ and a library were among the things consumed. The cause of the fire is a mystery. There was choir practice the night before, but the caretaker is satisfied that the lights were carefully put out and there was no fire in the furnaces for weeks. There was \$2,000 insurance on the church, but nothing on the contents.

The anniversary and re-opening services of Eskine Presbyterian Church, Meaford, on a recent Sunday, were conducted by Rev. A. Gilray, who preached in the morning, afternoon and evening to good congregations. His discourses were both interesting and instructive, and the friends of the church were well pleased with the success of the services. The collections in behalf of the repairs to the church amounted to about \$100. On Monday evening Mr. Gilray lectured on "The Greatest City," a fair audience being present. His description of Old London proved an intellectual treat to all present. His graphic references to Westminster Abbey, the British arsenal, including the 100 ton cannon, and many other places of interest, held the closest attention of the audience. Mr. Gilray also described the powers of preaching of such men as Liddon, Stanley, Spurgeon and Parker. The proceeds of the lecture amounted to \$18.50.

Rev. Alexander King delivered a lecture on Tuesday evening in Knox Church, Acton, on "Scotland Before the Reformation." The lecture was a very full description of the religious life of the country from the early centuries to the time of the Covenanters. Some portions of the lecture were the better explained in the native tongue of the Highlanders to the delight of a number in the audience. A collection was taken at the close which was applied to funds of the Y.P.S.C.E. Miss Jessie McDonald, president of the Christian Endeavor Society, presided.

At the approaching Summer School, to be held in Halifax under the auspices of the Presbyterian College of the Maritime Provinces, the lectures to be given by Dr. H. M. Scott will be those delivered by him last winter in Princeton as Stone Lecturer and which brought him so much commendation. His subject is: "The Origin and Development of the Nicene Theology, with some Reference to the Ritsdelian Theology and History of Doctrine." Dr. Watson's lectures will be on "Balfour's Foundations of Belief." The fee for registration is \$2.50, and the fee for board in the College from July 14th to 25th is \$10, including registration. All applications or requests for information should be made to the Rev. Robt. A. Falconer, B.D., Pine Hill, Halifax, N. S.

The monthly meeting of the Toronto Auxiliary of the Canadian McAll Association was held on the 4th inst., in the parlor of the Y.M.C.A. building. The chair was occupied by Mrs. Duncan Clark. After devotional exercises, an interesting letter from Miss Annie B. Beard, of Paris, France, was read by Mrs. George Kerr. It gave an encouraging account of the work and referred to the mother's meeting recently held in one of the halls in Paris, at which twenty-five mothers were present. It also touched on the gratifying increase in attendance at the mission schools throughout France, which have not been so prosperous for over six years past, as they are at present. Miss Caven sang a solo after which Mrs. Bilder gave a Bible reading. The treasurer's report showed \$71.25 on hand.

The death of Rev. Donald H. MacVicar occurred at Crowland mission, near Fort Pelly, on Wednesday, the 20th ult. Mr. MacVicar was a full blooded Indian, a ward of the Presbyterian Church, adopted by Rev. Jas. Nisbet in the early days of the Prince Albert mission, and had taken a full course in arts and theology in Manitoba College from which institution he graduated with first class honors in science and winning a silver medal in 1887. Since graduation Mr. MacVicar had been in the service of the Church as missionary and teacher among the Indians, and had recently prepared a translation of part of the Gospel of St. Luke into Cree, which is highly spoken of by competent critics. Mr. MacVicar will be much missed by his mission and by the Church. He leaves a wife and one child.

On Wednesday evening, the 27th ult., at the close of the prayer meeting, an interesting congregational meeting was held in the Barrie Presbyterian Church. Mr. Ault, an elder, was called to the chair, and Mr. Hay, another elder, read an address to the pastor, Rev. D. D. McLeod, and presented him, in the name of the congregation, with a purse containing a generous check, to defray the expenses of his contemplated visit to the old country, the congregation having asked Mr. McLeod to take a holiday of three months for this purpose. The address referred appreciatively to Mr. McLeod's faithfulness as a pastor, to his careful preparation for the pulpit, and his clear expositions of the gospel and to his many and varied services as a public citizen. Mr. McLeod made a suitable reply referring to some of the principal facts in the twelve years of his ministry to the congregation. The Rev. R. Moodie and Allan Findlay, superintendent of missions in Muskoka, also made addresses suitable to the occasion, which was a very enjoyable one.

On the 26th ult. the Presbytery of Glengarry inducted the Rev. John Campbell, late of the Free Church of Scotland, to the pastoral charge of Kenyon. The large church was crowded on the occasion, and at the close of the services Mr. Campbell received a very hearty handshaking from the large congregation present. On Sabbath, the 31st ult., Mr. Campbell was introduced to his congregation by Rev. F. A. McLennan, Lucknow, Ont., a former pastor of the congregation and an old friend of the newly-inducted minister. Mr. McLennan preached in the forenoon, and towards the close of the service congratulated the congregation on

having secured for their pastor one whom he had known in Scotland while a mere youth, and whose character, training, qualifications and attainments were of a high order. In the afternoon the pastor preached a sermon on Redemption and Forgiveness, and in conclusion stated that in that discourse he had struck the keynote of his ministry, and that as "Jesus Christ and Him crucified" had been the burden of his ministrations in the past it would be the same in future. There were crowded congregations at both services.

PRESBYTERY MEETINGS.

HAMILTON: This Presbytery met in St. Catharines on May 19th. The only matters of public interest were: Delhi was transferred to the Presbytery of Paris after May 24th. Rev. J. Black and Mr. T. D. Cooper were appointed commissioners to the General Assembly. A petition from Rev. W. M. Roger was transmitted to the Assembly. Rev. Ms. Cruickshank was granted leave of absence for two months, and Messrs. H. A. McPherson and J. S. Hall, of Knox College, and C. G. Young, of Queen's University, were licensed to preach the gospel.

MAITLAND: This Presbytery met at Wingham on the 19th ult. An overture to the General Assembly on public worship was adopted by the Presbytery. Messrs. McLeod and Fairbairn were appointed to support the overture before the Assembly. In accordance with the resolution of the Synod of Hamilton and London, the pastoral charge of North Kinloss, Riversdale and Enniskillen was placed on the list of congregations in the Presbytery, and the Rev. A. Mackay was appointed interim moderator of the session. A call to the Rev. John Rose, of Ashfield, from Malaga-cath and River Dennis, Cape Breton, was considered, and at the request of Mr. Rose he received a month's time to consider the call. The Presbytery agreed to hold an adjourned meeting at Lucknow on June 3rd, when final action shall be taken regarding it. A petition to the General Assembly from Mr. Robt. Douglas, about appointing a day of humiliation, etc., and another from Mr. Robert Douglas and others, about the attitude when at prayer in the public assembly, were transmitted. The Presbytery will make application to the General Assembly on behalf of Rev. A. Sutherland, of Ripley, for leave to retire from the active duties of the ministry, and to place his name on the list of beneficiaries upon the Aged and Infirm Ministers' Fund. The total period of Mr. Sutherland's ministerial service is over fifty years. Mr. MacLeod was appointed to support the application before the Assembly.—JOHN MACNABB, Clerk.

THE CHURCH SERVICE SOCIETY.

MR. EDITOR,—In your issue of the 3rd inst. there appears a communication from the Rev. Dr. McAdam Muir, of Edinburgh, Scotland, secretary of the Church Service Society, referring to a brief article which I wrote on the above subject, and which appeared in your issue of March 25th.

In reply to the Doctor's questions, I beg to say the conference to which I referred was held in Edinburgh, early in 1895. I stated that one of the members advocated the erection of altars in churches. What fixes this incident, and the word "altar" in particular, upon my mind is the fact that the speaker cited Heb. xiii. 10. On resuming his seat a stranger in the audience arose, read the verse and commented upon it in a way quite adverse to the teaching deduced by the speaker. As the stranger appeared to be getting the better of the argument, the chairman asked if he were a member of the Society, for it appears only such had a right to debate. "No," said the young man, "I am thankful to say I am not," and sat down amid much applause. I will be glad to learn that the Society is opposed to the substitution of "altars" for communion tables; at the same time I would respectfully ask, why it is that in such churches as St. Giles', and St. Cuthbert's, Edinburgh; East Church, Perth; the Cathedral and Barony, Glasgow; East Church, Aberdeen; St. Mary's, St. Andrew's and others, whose ministers I think will be found among the leaders of the Society's "five hundred," why in these churches has the pulpit been removed from that significant place assigned to it in the Reformed Churches; and why has a structure of wood or stone, fashioned so perilously like, and occupying that position in the building given to the "altar" in the Catholic Churches, been

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made to do the duty of the ordinary communion table?

During the conference a reception was tendered to the students of the Divinity Hall by some of the members, whether or not by authority of the Society I am not positive. In view of the fact that the Euchologion is claimed as the Society's crowning work, I fail to see any cause for surprise that the reading of prayers from a book should have been advocated instead of extemporizing.

My knowledge of the Society has been gained largely from such sources as the *Euchologion*, different editions; the *Scottish Church Reports*; articles which have appeared from time to time in the public press, e.g., the *Scotsman*, *Courant*, etc.; the writings of A. K. H. B. *vide Blackwood*; and of other acknowledged leaders.

That ritualism, or sacerdotalism as some prefer to call it, is growing in certain quarters of the Church of Scotland, I do not think any one will deny. During my sojourn in Scotland I took pains to ascertain the cause and extent of this growth and from the opinions of the many ministers with whom I came in contact I was invariably given to understand that the Church Service Society was the leading factor in encouraging the movement. I sincerely hope my impressions in this respect were greatly exaggerated, and for the sake of that Church I revere I will be glad to know that my information was incorrect, and if I have said anything unjust or untrue regarding the Society I cheerfully retract.

GEORGE H. SMITH.

Thamesford, Ont.

PRESENTATION TO A BRITISH COLUMBIA PASTOR.

Rev. James Buchanan, late pastor of Richmond congregation, Eburne, B.C., on leaving this field of labour for the East, preached farewell discourses to crowded congregations on Sabbath, May 17th. On the following evening the elegant residence of Captain W. F. Stewart was crowded by the congregation and friends from other Churches to do honor to Mr. and Mrs. Buchanan, on leaving B.C. The Captain presented the following address, with a beautiful native gold chain, and Mr. W. Oliver presented a seal as a souvenir from the wreck of the first Pacific steamship, the *Beaver*:

To Rev. James Buchanan, M.A.

REV. AND DEAR SIR,—We the members and adherents of Richmond Presbyterian Church, on the occasion of your leaving this district and the sphere where you have ministered during the last three years and over, beg to tender to you the assurance of our appreciation of the earnest and zealous work you have carried on amongst us. Your pulpit ministrations have been of a high order, indicating careful and faithful preparation and a desire to set forth plainly the whole counsel of God and the plenitude of the Gospel of His Grace. We also appreciate the fact that you were the first to begin, and that you have faithfully carried on the Sabbath evening services in the church, which has been a great privilege to so many of the congregation, who would otherwise have been largely debarred from taking part in the public worship of the sanctuary. We desire to thank you for your efforts to assist in the reformation of the Chinese in this district, and we also tender our thanks to Mrs. Buchanan, who has laboured so faithfully in this cause, and who did so much in the general interests of the congregation during your absence last summer. In taking leave of you and Mrs. Buchanan, it is our earnest hope and desire that God in His Providence may long spare you both for useful work in the Church and ministry to which He has called you, and that a suitable sphere of labor may soon be opened up for you. We desire you to accept herewith this small gift as a visible token of our high appreciation of the efforts you have made on our behalf.

This address was signed by the elders and managers and many other members and adherents of the congregation.

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MISCELLANEOUS.

The common fluency of speech in many men and women is owing to a scarcity of words; for whoever is master of language, and hath a mind full of ideas, will be apt, in speaking, to hesitate upon a choice of both, whereas common speakers have only one set of ideas and one set of words in which to clothe them, and these always ready; so people come faster out of a church when it is nearly empty than when a crowd is at the door.

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The Bishop of Ripon, speaking in Leeds in support of a local Huxley Memorial Fund, said he knew there were many who were disposed to look askance at the progress of Science, but he believed they were a diminishing number. In the history of the world it had been only too obvious that men through timidity had often been afraid of the advance of knowledge. But we were beginning to understand that it could not be in the nature of things that facts and truths would contradict those things which were nearest and dearest to men. We claimed it as our privilege, our responsibility, that we should be prepared to follow truth wherever truth should lead us.

Philadelphia Presbyterian: We are accustomed to think of Germany as the home of Rationalism, and to hear of churches in that land emptied by this secularized preaching. But there is another side to the story, and it is a most hopeful one. It is the testimony of one who writes from Berlin to a London journal, that not for two hundred years have there been so many earnest and eloquent preachers as now; and that where the preaching is simple, evangelical and clear, there the people flock, to the fulfilment of Christ's words, "I, if I be lifted up from the earth, will draw all men unto Me." So may it ever be.

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South American Rheumatic Cure will Effect a Radical Cure in One to Three Days.

That is surely good news to the numbers groaning under the pains that come from rheumatism and sciatica. All over the Dominion are to be found men and women who are light of step to-day, and light of heart, because the terrible suffering they had endured from rheumatism has been removed by the use of South American Rheumatic Cure. The remedy contains no anodynes whatever, but gives relief, and cures by removing the cause of the pain. It is perfectly simple and harmless in all its effects, and it cures so quickly, and after the use often of only a little of the medicine.

The two-monthly of the Board of Missions of the Irish Presbyterian Church was held lately under the presidency of the late Moderator of the General Assembly, the Rev. George R. Buick, LL.D. Reports were presented from the following missions: the Colonial, the Continental, of that to Weak Congregations, the Foreign, the Home, the Irish and on Colportage. In all of these, except the Continental Mission, there was a balance in favor, and in some cases a deficit of last year had been turned into a surplus this year. Our sister church in Ireland is to be congratulated on the great work it is doing in various parts of the world as well as at home, and doing so successfully. Only those personally acquainted with the facts know how much we in Canada, and our kinsmen in the United

**CALL IN
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INDIGESTION
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The LITTLE DOCTOR, K. D. C. It will
ALL FORMS OF
Highest Endorsements.
FREE SAMPLE OF K. D. C. AND K. D. C. PILLS mailed to any address.
K. D. C. Co. Ltd., New Glasgow, N.S.,
127 State Street, Boston, Mass.

States, owe to the labor, and spirit, and zeal of the men whom we have received from the Irish Presbyterian Church.

**A NOTED EPISCOPAL DIVINE
SPEAKS.**

Rev. John Langtry, M.D., D.C.L., of Toronto, has Used Dr. Agnew's Catarrhal Powder, and Tells His Experience.

Among the many distinguished citizens who have secured relief by the use of Dr. Agnew's Catarrhal Powder is the well-known Episcopal clergyman and controversialist, the Rev. John Langtry, whose familiar signature has been appended to many able newspaper articles. Having used the remedy here named for cold in the head and catarrhal troubles, he has likewise over his own signature spoken in favorable terms of this medicine. In the case of cold in the head, the relief is so speedy that it is appreciated by all who suffer in this manner. In hay fever it acts like magic, relieving in ten minutes. All druggists, price 60 cents.

The Divine light in sanctified souls is really the Holy Spirit, as wisdom and revelations, opening the understanding, scattering the mists of ignorance, and imparting the knowledge of the glory of God, in the face of Christ.

The eightieth birthday of Dr. Newman Hall, was celebrated in London on Friday, May 22nd. An address of congratulation, in an elegantly illuminated album, was sent from the United States, signed by a number of distinguished men.

THAT DREAD DEMON.

Heart Disease Again Vanquished—Testimony from a Most Reliable Source—Relief in Thirty Minutes.

Mr. John Crow, son of George Crow, Esq., the wealthy and well-known farmer, residing near Tara, Ont., sends the following statement, which he desires published:—"For the last ten years I have suffered from palpitation and enlargement of the heart, and during all that time I have doctored constantly, hoping in vain for a cure. Some time ago I saw a testimonial from a Tara citizen regarding Dr. Agnew's Cure for the Heart, and decided to try it. At the time of writing I have used four bottles of the remedy, and never felt better in my life. If I am not already rid of the disease, I am positive this remedy will complete the cure."

The Egyptians were conversant with the art of landscape gardening, though they had to contend with the flatness of the land. Water, however, as an adjunct was often called into play, for there was the inexhaustible Nile. We have three plans of their gardens, as the one found in the tomb of Merycat Tell el Amaron, which gives us the perfect idea of how a grand garden was laid out. We have, too, pictures of Egyptians reclining on chairs and fishing in these artificial lakes. At Karnak there was one such lake, but whether it was used for the convenience of the priests or served for certain religious purposes we do not know. There is a good chance that whatever may be the secrets of this Karnak lake will shortly be disclosed. Mr. de Morgan, the most indefatigable and at the same time the most practical of Egyptologists, proposes pumping out the sacred lake of Karac, and at the latest date was at Assuan making his preparations.

THE ONLY True Blood Purifier prominently in the public eye to-day is Hood's Sarsaparilla. Therefore get Hood's and **ONLY HOOD'S.**

McLAREN'S CELEBRATED COOK'S FRIEND BAKING POWDER

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

NO ALUM

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Clerical Collars

All London Made.
Most Approved Styles.

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ST. LAWRENCE CANALS.

IROQUOIS DIVISION.

NOTICE TO CONTRACTORS.

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

By order,

JNO. H. BALDERSON,

Secretary.

Department of Railways and Canals,
Ottawa, 22nd May, 1896. 5-27-31



ST. LAWRENCE CANALS.

Iroquois Division.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the St. Lawrence Canals," will be received at this office until noon on Friday, 12th June, 1896, for the diversion, deepening and enlarging of the Iroquois Canal.

Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals at Ottawa and at the Superintending Engineer's Office, at Cornwall, where forms of tender can be obtained on and after Monday, 18th May, 1896.

In cases of firms there must be attached the actual signatures of the full names, and nature of the occupation, and place of residence of each member of the same, and further, an accepted bank cheque for the sum of \$15,000 must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

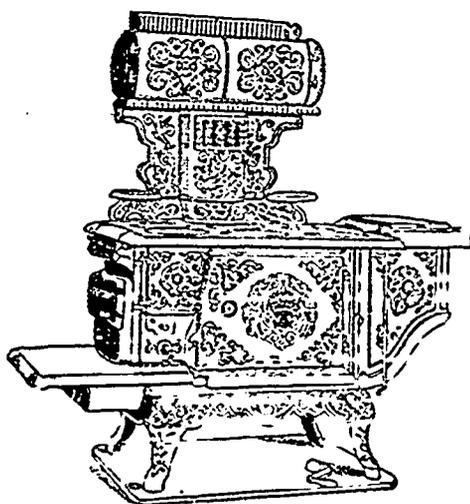
The lowest or any tender not necessarily accepted

By order,

J. H. BALDERSON,

Secretary

Department of Railways and Canals,
Ottawa, 9th May, 1896



Don't Grumble

about poorly cooked meals; buy a

Duchess of Oxford

Or an

Oxford Steel Range

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

The Gurney Foundry Co., Ltd.,

TORONTO.

your child

You note the difference in children. Some have nearly every ailment, even with the best of care. Others far more exposed pass through unharmed. Weak children will have continuous colds in winter, poor digestion in summer. They are without power to resist disease, they have no reserve strength. **Scott's Emulsion** of cod-liver oil, with hypophosphites, is cod-liver oil partly digested and adapted to the weaker digestions of children.

SCOTT & BOWNE, Belleville, Ont. 50c. and \$1.00



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

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MEETINGS OF PRESBYTERY.

- ALGONA.—At Gore Bay 12 September.
- BARRIE.—At Barrie, July 28th, at 10.30 a.m.
- BRANDON.—At Brandon on July 14th, at 10 a.m.
- BROCKVILLE.—At Lyn, on July 14th, at 3 p.m.
- BRUCE.—At Southampton, on July 14th, at 5 p.m.
- CALGARY.—At Pircher Creek, Alberta, on September 2nd, at 8 p.m.
- CHATHAM.—At Chatham, in First Church, on July 14th at 10 a.m.
- GLENGARRY.—At Alexandria on July 14th, at 11 a.m.
- HURON.—At Goderich, on July 14th, at 11 a.m.
- KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m.
- LANARK AND RENFREW.—At Carleton Place, Sept. 7.
- LINDSAY.—At Wick, on June 24th.
- LONDON.—At Port Stanley, July 14th, at 2 p.m.
- MAITLAND.—Adjourned meeting at Lucknow, 30th June, at 10 p.m. Regular bi-monthly meeting at Wingham, 21st July, at 11.30 a.m.
- MONTREAL.—At Montreal, in Knox Church, on June 30th, at 10 a.m.
- OWEN SOUND.—In Erskine Church, Meaford, Jan 30th, at 10 a.m.
- PARIS.—At Ingersoll, in St. Paul's Church, on July 7th at 11 a.m.
- PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 7th, at 9 a.m.
- QUEBEC.—In Morrin College, Quebec, July 7.
- REGINA.—At Qu'Appelle on July 8th.
- SARNIA.—At Sarnia on July 14th, at 7 p.m.
- STRATFORD.—In Knox Church, Stratford, July 14th, at 10.30 a.m.
- SAUGEN.—At Harriston on July 14th, at 10 a.m.
- SUPERIOR.—At Rat Portage on September 9th, at 2 p.m.
- WINNIPEG.—In Manitoba College, Winnipeg, July 9th.
- WHITBY.—At Dunbarton, July 21st, at 10 a.m.

MARRIED.

At the residence of the bride's father, Mary street, Oakville, on June 3rd, by the Rev. William Meikle, Toronto, Libbie, eldest daughter of ex-Mayor Thomas Patterson, to the Rev. R. G. MacBeth, M.A., Winnipeg, Manitoba.

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PRINCIPAL AUSTIN, B.D

PRESBYTERY MEETINGS.

WINNIPEG: This Presbytery met on the 12th inst., Rev. D. McLeod, Moderator. Notice was given of a bequest of \$2,000 from the estate of the late Robt. Anderson, of Montreal, to the Manitoba Presbytery, to be invested under its direction in good securities, the annual income to be applied to missionary purposes. Notice was also given of another bequest of \$2,000 from the same source for assisting in the erection of churches. A communication was read from the Church and Manse Building Board, asking for co-operation in representing the claims of the Board upon congregations which have been benefited by its funds. Another communication from the Church and Manse Board about the loan to the Icelandic Church was presented, and was referred to the Home Mission Committee. Rev. Joseph Hogg and Mr. C. H. Campbell were appointed as representatives to the General Assembly. A communication was read from the Board of Management of the congregation of Morris, recounting the good work which had been done by the Rev. Bryce Innis in that congregation, and stating that for financial reasons the congregation could not oppose his resignation. His resignation was accepted, and Dr. Bryce was appointed Moderator of the Session during the vacancy. Rev. Joseph Hogg reported the giving of a call from Point Douglas Church to Rev Peter Fisher, now of Boissevain. Very great interest and unanimity marked the meeting; and there is every prospect of good work being done in the congregation should Mr. Fisher accept the call. Rev. Dr. Bryce reported that Emerson congregation had called Rev. Duncan Robertson, late of King Street congregation, London, Ont. The call was sustained by the Presbytery, and placed by the Moderator in the hands of Mr. Robertson, who accepted it in a few words. It was arranged that the induction should take place on the 26th inst. In the matter of the proposed reduction of representatives in the General Assembly, from one-fourth to one-sixth of the ministers and representative elders in the Church, it was agreed that, for the present, the remit be rejected, and the proportion of representation be allowed to stand as it is. The Synod having asked the Presbytery to appoint supporters for the overture upon an Assembly Executive, which is to be discussed at the meeting in Toronto in June, it was agreed that Messrs. C. W. Gordon and R. G. MacBeth be appointed for this purpose. Rev. R. G. MacBeth

presented the annual report of the Presbytery's Committee on Young People's Societies which recommended: "1st. That the Session keep in close sympathy and touch with those societies in their respective congregations, either by the presence of the ministers and elders at the meetings or otherwise, to the end that the members of these societies may feel their loyalty called forth, especially to their own congregations, and to denominational undertakings, rather than to the central or united society and its projects; 2nd. That as soon as the Presbytery may deem it desirable a Presbyterian Union of Young People's Societies be formed within its bounds." The representatives of the Winnipeg Presbytery were authorized to invite the General Assembly to hold its next session in Winnipeg in 1897.

BARRIE: This Presbytery, since its last regular meeting, has held three special meetings for induction, namely, at Burn's Falls on April 9th, when the Rev. Mr. Carswell was inducted as ordained missionary; at Parry Sound on May 6th, when Mr. S. Childerhose, was inducted into the pastoral charge of the congregation, and at North Bay on May 19th, when Rev. T. Macadam was inducted to the pastoral charge there. There remains but one vacant congregation in this Presbytery, that of First West Gwillimbury and Monkman's, Rev. F. Smith, of Bradford, being Moderator of Session. During the meeting of Synod at Collingwood, a special meeting was held, when an application of Rev. J. W. Goffin, minister of the Congregational Church in Oro, to be received into the ministry of the Presbyterian Church was received. A Committee was appointed to confer with Mr. Goffin. The Committee after careful consideration reported that they unanimously and cordially agreed to recommend that the application be sent up to the General Assembly. The report was adopted and three members of Presbytery were appointed to support the application before the Assembly's Committee on reception of ministers. It was also agreed to transmit an application of the Rev. W. K. McCulloch to be placed on the list of annuitants of the Aged and Infirm Minister's Fund on account of unimpaired health, with recommendation of the same. The regular meeting of Presbytery was held at Barrie on the 26th May. Rev. Dr. Gray was elected Commissioner to the General Assembly in room of Rev. J. A. Ross, who resigned for the purpose of visiting. Rev. D. D. McLeod also obtained leave of absence for the same period in order to attend the Pan Presbyterian Council in Glasgow. A constitution for Presbyterian Young People's Christian Endeavour Society was adopted. An excellent report of Presbyterian Women's Foreign Mission Society was received from Mrs. Needham, the secretary. The Rev. W. Gallagher tendered resignation of the charge of Airlie, Blackbank, and Banda to take effect on September 20th. The resignation was laid on the table and the clerk was instructed to cite the congregations for their interests.—ROST. MOODIE, Clerk.

LONDON: This Presbytery met in Knox Church, St. Thomas, on the 12th ult., Rev. James Little, Moderator; Geo. Sutherland, clerk. Leave of absence for three months was granted Mr. Clark; and the Presbytery note with pleasure the kindness of First Church, London, in providing for Mr. Clark's expenses during his absence. Rev. Mr. Johnston, on behalf of the committee appointed to visit Carlisle and Ailsa Craig, reported that the committee had met with the congregations, and, after investigating the numerical and financial condition of the congregations, have decided to recommend that the services be re-arranged, that Ailsa Craig have services morning and evening, and assume \$100 additional to their present salary, and that Carlisle have an afternoon service. On motion of Dr. Proudfoot, duly seconded, the report was received and adopted. The clerk was instructed to send a copy of this resolution to Ailsa Craig and Carlisle. Mr. Talling gave in the report on statistics and finance, showing that all the congregations had made returns. The recommendations having been considered and agreed to, the report was adopted as a whole. It was then agreed that the report be printed after certain corrections are made. Mr. J. Currie laid on the table a call from Dorchester and Crumlin, signed by 165 member, and 75 adherents, promising \$750 stipend and manse. The call was in favor of Mr. W. M. Kay, minister without charge. After hearing commissioners the call was sustained. A letter was read from Mr. Kay accepting it. The induction took place at Crumlin, on May 27th, at 2 p.m. A minute was submitted in connection with the death of Mrs. W. J. Clark, of London, expressing in most feeling and sympathetic terms the condolences and prayers of Mr. Clark's brethren in the Presbytery toward himself and for his children left motherless by his and their bereavement.—GEORGE SUTHERLAND, Clerk.

NEW WESTMINSTER. This Presbytery in accepting at its last meeting the Rev. James Buchanan's resignation of the pastoral charge of the congregation of Richmond, placed upon their records an expression of the deservedly high esteem in which he was held by his brethren, both as a pastor, as a preacher and as a member of the Presbytery of the district. In all these respects the resolution spoke highly of Mr. Buchanan's zeal and diligence as a pastor, his ability and faithfulness as a preacher, and of his valuable services as a member of Presbytery. Rev. J. M. MacLeod was appointed Clerk of the Presbytery in place of Rev. George R. Maxwell, resigned, who also has resigned the pastorate of the First Presbyterian Church, and with regard to whom the Presbytery also passed an appreciative resolution.