

Pages Missing

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Let Down Your Nets

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there,
And the sea is wide, and the pitiless tide
Bears on its bosom—away,
Beauty and youth in relentless rath
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for Me!
He stands in our midst on our wreck-strewn strand,
And sweet and royal is His command.
His pleading call
Is to each—to all:
And whosoever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power,
And the King's own voice comes over the sea,
"Let down your nets for a draught" for Me!

A PARABLE.

For the Review.

I WAS in London on Sunday afternoon and went to a large and wealthy church—very large—one of the largest in the world. I felt tired and weary that day and thought it would be so helpful to sit in that wonderful cathedral surrounded by the memorials of the illustrious dead, and listen to a sermon by a distinguished preacher. I went and sat in the great area, subdued by the splendor of my surroundings, and by the chants of the choirsters. The great preacher chose for his text, "What is man that Thou art mindful of him, Thou hast made him a little lower than the angels." It was an eloquent sermon, how he glorified man, only a little lower than the angels, how aptly he illustrated thought after thought by references to the lives of them whose remains lay about him in crypt and corridor. I forgot about my weariness, as I followed the brilliant periods of the speaker and studied the gracefulness of his gesture. The sermon ended, the great organ poured forth a torrent of the eloquence of music—such as perhaps that organ alone, in all the world can produce—and then the audience arose and quickly dispersed, each his own way, and each saying "what a delightful service, how able he is." They were soon all gone and I was again alone, for I had no home to go to, at least not in London. But no sooner had the audience gone than my care and weariness returned. I was so depressed and engrossed with my own imaginary concerns that they held absolute sway, and every trace of the brilliant sermon vanished. I was just where I was when I first stood under the great dome.

I went out into the street, very quiet streets they are on Sunday, and walked down towards the river, through a densely peopled part of that immense city. I saw a few people hanging about the door of a small building which I recognized to be another place for worship. By way of contrast I thought I would look

in, what a contrast! A small audience, poor people no organ, the preacher was precenter too and he did not seem to be good at either. I sat down however, not knowing exactly what else to do with myself. I could see that I attracted attention, I seemed too respectable for the place, but I determined to sit down and see the end of it. They sang several hymns, and what was lacking in art was made up in power, that ministers voice seemed to make the plaster crack. He took for his text "The shadow of a Rock in a weary land." He could not preach, he did not pretend to, but talked about that text in a very interesting way, how all about that Rock there is only sand, how travellers are lost in that sandy desert, dying of heat and thirst and exhaustion; how some were able to endure longer than others but in the end it was always the same, it was a weary land in the end and the end was death. He then spoke of that wonderful Rock, that it sheltered from the scorching sun; that out of it flowed streams of water from which we could quench our thirst; that whole generations lived and died and were buried around that Rock, or rather he said they did not die but were put to sleep, and are now sweetly sleeping and awaiting the great awaking that is to come by and by. And then he urged us to come and abide in the shadow of that Rock, and told us to come one by one, for said he, of all the generations that ever came, all came one by one, never in companies, one by one, that each one who would come would get a personal interview and be allotted a place in the shadow of that Rock. It was delightful to hear him talk. At first I was wishing he could get on a little faster and that his voice was a little smoother, but I soon forgot all that. I thought of nothing else but that Rock, "The Shadow of a Rock in a weary land." I was sorry he stopped talking. He invited us all to come back again, but I would never be in that quarter of London, perhaps never in London again.

We all came away, out into the street, away from the tiny chapel, but not away from the text, "The shadow of a Rock in a weary land." There it was, I could see it everywhere. I walked to my lodging, several miles, and would you believe it, I never felt the least weary or lonely the whole way. After supper I tried to recall what it was that made me so blue, but I could not get a hold of it, the only thing I could think of or get a hold of was, "The shadow of a Rock in a weary land." He wasn't much of a preacher that old man, no he wasn't old either, not any older than I was and I was only about 40 and would feel scared and insulted if anybody said I was old, he did not pretend to be much of a preacher, but I wish I knew his name I love that man, he did me more good than any preacher I ever heard. I am now 55 years old and have been ever since sitting in "The shadow of a Rock in a weary land."

The Presbyterian Review.

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Toronto, May 31, 1894.

A Tendency that Needs Watching.

“WHEN the devil cannot upset the coach, he mounts
the dickey and drives,” is an adage verified in
the progress of every good cause. “The end sanctifies
the means,” in the sense that things questionable may
properly be done to advance a good cause, and that
“we must fight the devil with his own weapons,” are
popular aphorisms but are not consistent with Chris-
tian integrity. There is to-day in all the churches,
Protestant as well as Roman Catholic, a strong drift
towards more than questionable expedients, professedly
with the view of winning the careless and unbelieving
for Christ, and saving them.

Our Sabbath schools are in danger of failure by not
insisting on thorough work being done, lest some chil-
dren take offence and go to other schools where more
is done to please and entertain. Nearly every school is
vying with the others in providing pleasant rooms,
interesting literature, concerts, anniversary meetings,
pic-nics, prizes, etc., so as to draw children to the school,
and success is judged of by the numbers who are by
these devices induced to attend. The avowed design is
to interest, entertain and please, in the hope that some
thus induced to attend may be won for Christ.

Then we have now Young Peoples' Societies and
Guilds, Sodalties, Brotherhoods, King's Daughters, and
of late pre-eminent over all the rest, the Y. P. C. E.
Societies. At the present time such associations are
hopefully regarded as supplying the missing link between
the world and the church. An effort is made to gather
in our careless, pleasure seeking into them, in the hope
that by from time to time associating with Christian
young men and women in religious exercises and church
work these worldly minded persons may receive spiritual
benefit. In order to attract such, as they do not like,
nay have an aversion to spiritual exercises, it is neces-
sary to provide social gatherings and exercises which
are not religious. So we have social committees to
arrange for excursions, sleighing parties, at-homes,
pic-nics, etc., where such games and pastimes may be
engaged in as suit the tastes, and afford pleasure to
irreligious young people. Nor has it stopped there, but
in some churches there are literary societies and clubs
formed, gymnastics established, and even entertainments
festal, theatrical and spectacular are provided as part
of the church work.

In vain earnest Christians lift their voice in warning.
The marvellous success of the new methods, it is said,
prove them to be beneficial. If the world will not come
to the church and share its spiritual joys; then, we are

told, the church should come to the world and take part
in worldly amusements, provided through men and
women with means, all professedly consecrated to God,
entertainment and sensuous delights for worldlings.
Earnestly do we ask Christian men and women whither
such carnal expedients will lead. Church history may
instruct us, as well as Scripture, that “conformity to
the world” for any reason is wrong. The church was
not intended by Christ to provide carnal entertainments,
amusements, and social feasting; that was no part of
Christ's mission and is no part of ours. The apostles
reproved such things “Have ye not houses to eat and
drink in?” Men cannot thus be drawn to Christ. They
may be induced to connect themselves more or less
closely to a church which thus gratifies their worldly
tastes, but they will remain outside of the Kingdom of
God. A man who has been induced to join a church
for worldly or carnal reasons, will leave it when he can
be better served and pleased elsewhere. The love of
pleasure cannot constrain to holiness or Christian ser-
vice; it cannot take the place of love to Christ. Sweep-
ing unconverted youths into our churches for the sake
of “having a good time” is a great mistake; such mem-
bers and adherents are a source of weakness, and such
doings grieve the Spirit of God. Why should Chris-
tians forsake the old ways which in the past have pro-
duced stalwart, devoted Christian men and women?
Why should churches turn to new devices, and instead
of drawing men by a Christ “lifted up,” vainly try to
attract them by providing for the lusts of the flesh and
gratifying the pride of life. A single eye to the glory
of God is not compatible with the main effort being to
please the natural man, in the hope that they may be
induced thereby to serve God. The attempt is as
absurd and foolish, as it is dishonoring to God and
hurtful to man. There is great need of careful watch-
ing lest Satan “transformed into an angel of light”
should bring our church work to confusion and ruin.

Sir George Williams.

Among the honors which were conferred to cele-
brate the Queen's birthday, that in which the Christian
world is most interested is the knighthood bestowed on
George Williams, the founder of the Young Mens' Christian
Association system. Too seldom has the
state acknowledged, by such honors as it can give, the
work of Christian men as such; decorations are usual-
ly for those who have attained eminence in military or
civil life. This is surely a mistake, for while the reward
of Christ's disciple is not of this world, the world owes
it to him as an acknowledgement of worth. Some
good people oppose such titles on various grounds, but
without discussing the merits of the question, it will
be granted that if there be any propriety in publicly
acknowledging personal merit, then those devoted men
who live for the spiritual welfare of their fellow men,
ought certainly to be the recipients of public distinctions.

No title can add to the fame or to the greatness of
the venerable founder of the Young Mens' Christian
Association. His life-work will be his enduring monu-
ment, ever pointing out what may be accomplished by
individual effort when guided by and blessed of God.
Indeed his career has been marvellous. His first small
meeting of his fellow-employees, the conversion of the
head of the business house in which he was employed,
his genius for organization, his successful efforts among

the masses as co-adjutor and successor to Lord Shaftesbury, his untiring energy on behalf of the poor, comprise a life of devotion, of useful, unselfish activity such as has been rarely paralleled in the records of British Christian philanthropists. He has reached the allotted span of three-score-and-ten, but is still vigorous and active, and it is hoped will be spared for many years to come to take an interest in his great work.

Awakened Interest.

There are not wanting indications that there is a quickening interest throughout the churches in the conversion of the Jews. To begin with the publications which are specially devoted to Jewish Missions have of late contained not a little encouraging information of increased effort and results. Then, the annual meetings of the great religious bodies, so far as they have been held, furnish additional evidence that many eyes are hopefully turned toward the Ancient People. In New York and other large American cities, mission work is widening its spheres; there is the Jewish Chautauqua whose work is far-reaching among the people through a reading course which disseminates information in a desirable and effective form; and further—one of the most promising signs of all—the daily secular press is devoting more than the usual space to things Jewish. When the Metropolitan newspapers follow the doings of committees and report the sayings of Jewish Missionaries from day to day, it is because the managers believe that the public demand it, that there are many readers who welcome such reports, and that they must be furnished the same as the reports of the police court or the baseball game. That the wave has reached Canada seems probable. Only the other day we recorded a remarkable case of conversion and baptism in Chalmers' Church, Toronto, and this week the people came out in large numbers to the meeting of Rev. Messrs. Adler, Wilkinson and the eloquent Warszawiak, whose addresses were stimulating and will doubtless be productive of much good. One of the chief reasons for the visit of these missionaries is to enlist the sympathy of the community in work among the Jews. The association is non-denominational, but is largely supported by Presbyterians. In the opinion of not a few, Presbyterian effort ought to be confined to the direct work of the mission carried on by the church. It has been shown however, that there is sufficient room for both, and Messrs. Wilkinson and Adler made this quite plain, with, as has been remarked, every probability of good results. As to the work of the church a very promising beginning has been made. Our readers are aware of what is being done in Palestine by Rev. Mr. and Mrs. Webster, and by Newmark in Montreal. These missionaries are under the supervision of the Foreign Mission Board, and at the coming Assembly reports from the field will cheer the friends of the Jews. It is hoped an impetus will be given to this work by the meeting of the Assembly at which the missionary spirit will prevail.

The Salt and the Meat. If the sacred salt is to save the secular meat, they should not be put into separate barrels. Every true American should find cause for patriotism and piety in the history of his country. The pulpit cannot be silent in the face of the great perils of the saloon power. It is an organized

power, that is slowly but surely sapping the root of society and producing vice and crime, degredation and misery.

Won the Prize. We are pleased to announce that in the recent competition for the National Christian Endeavor hymn, Mr. S. J. Duncan-Clark carried off the prize.

Prompt Action Necessary. Rev. W. W. Rainnie, Secretary of the Committee on Assembly arrangements, writes:—"The Committee on arrangements for meeting of the General Assembly at St. John, New Brunswick, not having heard in terms of circular notice sent out by them to the commissioners appointed to the General Assembly, are now at work making up final list of allotments in order to enable them to complete. They assume that those Commissioners not responding are not going to St. John, or, if they do go, that they will provide for themselves while there. Those intending to go and have not replied should answer by first mail."

Smith's Heresy Case. The appeal of Rev. Dr. H. P. Smith provoked a keen discussion in the General Assembly at Saratoga, which at the time of going to press was still in progress. In another column will be found a report of the charges, of the Professor's defence and of the address on behalf of the prosecution. While it is likely the Assembly will dismiss the appeal, there has been a desire that Dr. Smith should bind himself not to teach his objectionable views, so that his services as professor might be retained. For this purpose a committee was appointed to confer with Dr. Smith, and their report is being awaited for with much anxiety. The temper of the Assembly however, seems to be such that no lukewarm compromise will be endorsed.

Commissioners to the Assembly. A letter from Rev. John Robins, Truro, N.S., came to hand to late for insertion in our news columns, but as it is of importance that it should reach Commissioners to the General Assembly as early as possible the substance is here given. In order to derive the maximum pleasure and profit from the trip to St. John, the following suggestions are made:—"Leaving home Monday, June 11th, by early morning train, either on line of C.P.R. or G.T.R., Quebec may be reached in good season on the 12th. That city, the most unique on this continent is well worth a visit, and beyond doubt will amply repay all who may not hitherto have walked its quaint streets, or looked upon its most interesting sights. By arriving in Quebec on early morning train from Montreal the visitor will have about seven hours for sight-seeing. Presbyterian gentlemen of the city will gladly escort the brethren to the places worth seeing. At 2 p.m. the St. Lawrence will be crossed to Levis, and the Intercolonial Railway taken for St. John reaching that city at 10.30 Wednesday a.m. The Assembly opening at St. David's church 7.30 same evening. While in the Provinces Prince Edward Island, Pictou County, Truro, Halifax, and the Land of Evangeline should be visited. Commissioners from the West may count on a hearty welcome from the brethren of the East. Following the above route you will gain a splendid idea of Quebec Province, New Brunswick and Nova Scotia."

The Southern Church has rejected, as was by many fully expected, the proposal of the Northern Church for a conference looking to organic union. This decision was arrived at by a large majority.

The Higher Criticism in Australia.

By REV. WM. CLELAND, TORONTO.

The address of the Rev. G. Molnes to the General Assembly in New South Wales, should not be allowed to pass altogether unchallenged. It is of too serious a character and too dangerous a tendency to be regarded with indifference. It aims at the subversion of the very foundation of our faith, and should therefore be met with, at least, an earnest and decided protest, if for no other purpose, to show that we in Canada are not yet so far gone in the down grade as to sympathize in the smallest measure with the views which as the offspring of destructive criticism and wild liberalism it seeks to promulgate. Abandoning the ways in which our fathers trod, and wielding weapons forged in the workshops of German Rationalism, the graduates in the Higher Criticism School of Divines, to which the author of the address evidently belongs, are employed in the unhallowed task of endeavoring to effect the overthrow of most of all in religion that our beloved Church has hitherto held dear, in marvellous self complacency regarding themselves all the while as the happy inaugurators of an era of reform "the most momentous and the most fraught with promise that has ever taken place in the history of the Christian Church." As Christian scholars they have succeeded in effecting the introduction of such an era, and it behoves the people to hail its advent with shouts of welcome. The Bible must go by the wall. It is an old book, venerable for its years, and in many respects truthful; yet it is full of contradictions and inconsistencies, and can, therefore, no longer be regarded as the Word of God. The faith in which our fathers trusted, and which they found to be the rock of their strength and the source of their peace in their Heavenward journey, must be ruthlessly laid aside. The Creeds and Confessions of Faith which they were foolishly at pains to construct must be levelled in the dust and scattered to the four winds of Heaven. All that will be really necessary hereafter will be faith in the "Self-evidencing" Christ, not in Him as at once Prophet, Priest and King, not in Him as the God, the Kinsman redeemer, who offered Himself unto God as a propitiation for our sins, who died for us that we might live, but in His flawless character, His perfect life, His stainless soul, His glorious personality as the Son of Man and the Son of God, His revelation of the Father, who, as He manifests Him, far from demanding the punishment of the guilty, is ready to receive all men into His bosom, still cherishing towards them as He does the affection of a father, for they are indeed His sons "disobedient, it is true, yet capable of being reconciled to Him." This "Self-evidencing Christ" has hitherto been unseen of men. "Strange it is that Christ has been hidden from men during all the ages of the Church, and is hidden still. It is a marvel to think that Christian men, Fathers and Reformers, orthodox theologians and evangelical churches, have been and are humble followers of the Scribes and Pharisees whom Christ denounced and renounced—the very Scribes and Pharisees who crucified the Son of God." In reading such sentences as these one is strongly tempted to ask whether the man who spoke them be not the victim of a religious craze that has torn his mind from its moorings out and out. At best they can only be regarded as the wild vagaries of an intellect that the genius of scepticism has thoroughly perverted. What Christ hid during all the ages till now! The myriads in all past ages "who looked to Him and were lightened, and their faces shall never be clouded;" the Martyrs in countless hosts who counted not their life dear to them, but died rejoicing that they were counted worthy to suffer shame for His name—Christ hid to all these! Impossible! They all saw Him—saw Him as clearly and trusted in Him as confidently as it is possible for mortal man to see Him and to trust in Him on this side the grave. They saw Him as He was revealed to them in their Bible, they saw Him as He was revealed to them in the faith that led them to accept Him as their Saviour, when the veil that was upon their hearts and concealed Him from their view was torn away by the Holy Spirit given unto them, and they see Him still, but with far clearer vision, face to face and without a cloud between.

In looking into the history of the Israelites from the Exodus down till the captivity, I have often wondered greatly at the readiness with which, abandoning the worship of the God of their fathers, they lapsed, every now and again, into idolatry. If, taught by the punishment, often terrible, that their great and marvelous estrangement provoked, they retraced their steps and returned to their allegiance, it was only to go back again in a short time to their former ways. And yet, our own times furnish material, ample material too, for astonishment still more affecting. In spite of all the evidence, often clear and convincing as mathematical demonstration, that our Bible is throughout the written Word of God, in spite of the accumulated evidence to this effect that modern research has placed within our reach, especially in spite of all the evidence that Assyrian and Egyptian Archaeology in these latter days has brought to bear on the subject; men, even men charged with the duty of telling us what it is that the Scriptures teach, and of defending the Scriptures against all assailants, are, ever and anon, bursting on our horizon like startling apparitions, and, in open violation of their solemn engagements, betraying their sacred trust, and abetting the cause of infidelity by surrendering our chiefest stronghold into the hands of the enemy. Gentlemen of this stamp seem now to be crowding in upon us in increasing numbers. They are not agreed among themselves, it is true, but they all seem to be animated by an unhallowed and unwarranted determination to thrust the Bible aside as the inspired Word of God. At most, they accept only those portions of it that relate to faith and life—those portions of it that their own inner consciousness is ready to

accept—as Divine in their origin. In coming to this determination they are moved, not by any fresh and startling discoveries that they themselves, in their pre-eminent scholarship and learned research, have succeeded in making; but rather by considerations that have been urged by open and avowed infidelity from the days of Julian the Apostate down to our own times. Wielding weapons, mainly drawn from such a questionable source, they hew the Bible in pieces like Agag. It is quite in keeping with the fitness of things that they should employ such weapons, for the precursor of the school of critics to which they belong was Spinoza, the Pantheistic Jewish Apostate. Without desiring to impugn in any measure their high scholarship, their superior Biblical culture, I have no hesitation in affirming that men as great and eminent in Christian scholarship as the most learned, the ablest and the best among them, have been firm believers even in the *Verbal* Inspiration of the Scripture. I may only mention such names as those of Robert Stephen, Mill, Bentley, the great Bergel, Beza, Lachmann, Tregelles, Scrivener, Burgon, Tischendorf. Nor should I omit to refer here to the names of the eminent men who but recently spent ten and a half years in the revision of the old authorised version of the Scriptures, and who, with numerous manuscripts in their hands, that have been discovered since the former version was made, have given us the old God-breathed Bible that we had, almost in its entirety, making certain alterations, it is true, yet not one, even one alteration that tends in the slightest degree to shake the foundation on which rests our evangelical faith, or to demand the giving up of one single article of our Creed. After all, there is no need that we should depend on the resources of Christian scholarship, when we come to inquire whether our Bible be indeed and in truth the Word of God. The humblest believer may find the most satisfactory and assuring evidence in the testimony of Christ Himself and His Apostles. It is only a small part of that testimony that we can here adduce, but we are persuaded that even a fraction of the whole will be held by every devout and inquiring mind to be more than sufficient. In His sermon on the Mount, the Saviour speaks in this wise: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily (Amen) I say unto you, till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Here is an affirmation closely resembling an oath in its certainty and solemnity, given by the Amen, the faithful and true witness, and covering the question at issue. In it Christ affirms the indestructibility of the law, even in the language in which it is given, for not one word, even the smallest in it, we are told, shall pass till all be fulfilled. It comes from God, it is infallibly untrue, and, in its minutest particular, is certain of accomplishment. The next testimony of our Saviour, to which we desire to advert, is found in a conversation held with the Jews (John x: 34-36) in which He vindicates Himself from the charge of blasphemy preferred against Him because He had called Himself the Son of God. "Is it not written in your law, I said, Ye are Gods? If he called them gods unto whom the Word of God came, and the Scripture (what He had just spoken of as 'The Word of God') cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" Here our Lord argues the unbreakableness of a clause in the law from the unbreakableness, not only of the law, but of all that the Jews recognized as Scripture—the Word of God. Nay, in proof that He held by the Verbal Inspiration of Scripture, He makes the force of His argument turn upon one word in the clause, Elohim gods. If the clause had not contained that one word Elohim our Lord could not have used it in His vindication, and if He was not sure the report in which He found it was a verbal report, he could not have based His argument upon it. Again, after His resurrection, our Lord, as He walked with the two disciples toward Emmaus. "Began at Moses and all the Prophets, and expounded to them in all the Scriptures the things concerning Himself." To His disciples, just before His ascension, He said, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me. Then opened He their understanding, that they should understand the Scriptures." There is no part of the Bible that is more frequently assailed than the Pentateuch, the five books of Moses. We are told again and again that Moses had little to do with large portions of it, and that much of it is without foundation in fact. But surely here is enough to set this groundless allegation aside in the fact that the Saviour quoted from it, saw in it the prophecies respecting Himself, answered the suggestions and repelled the assaults of Satan with arguments drawn from it, and so used it as to show that He regarded it as the Word of God and written by Moses. If further evidence that He so regarded it be required, it is at hand. To the Pharisees on the subject of divorce, He puts the question, What did Moses command you? In the parable of the rich man and Lazarus, He makes Abraham to say, "They have Moses and the Prophets, and if they hear not them neither will they be persuaded though one rose from the dead." To the cavilling Jews He said, "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom you trust. For, had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings" (could there be a plainer and more decisive statement) "how shall ye believe My words." In the writers of the New Testament we find frequent references of similar import. This letter is already too long, and we can only indicate where some of them are to be found—Acts vii: 37-44, and the entire Epistle to the Hebrews from which, it is clear, no one doubted, when it was written that Moses wrote the Pentateuch. With a somewhat fuller reference to a statement of Paul, which unmistakably shows

that he regarded the Old Testament throughout as given by inspiration of God, even as to its verbiage, we shall come to a close. In his Epistle to the Galatians (Chap. iii: 16) he proves that the covenant of redemption was made with Christ, by an argument the force of which hangs upon the distinction between the singular and plural of a noun. "He saith not unto seeds as of many, but as of one, And to thy seed, which is Christ." The whole of his argument hinges upon the fact that he who made the promise (Gen. xvii: 7-19) used the singular, seed, and not the plural, seeds, evidently assuming that the distinction in question was of divine authority, or in other words, that the inspiring agency which has given us the record in which the promise was found extended to its very words and letters. No less strong is Paul's testimony in 2 Timothy iii: 15, 16, which the reader can consult for himself.

The question, then, is whether we are to hear Christ and His apostles, or be led captive by—I was going to say in my haste, the arch enemy of all truth, but I check myself and say—the boasted scholarship of the present age. Certainly the evidence that the Bible, the whole Bible, is the Word of God, is ample and satisfying in the higher degree. We need not be disturbed by the slightest fear that it will ever cease to be so regarded. We are told again and again that it is full of contradictions and inconsistencies, but no one has yet been able to point to even one undoubted instance of contradiction and inconsistency to be found within the entire volume. It is true, difficulties are met with in its investigation, but even in our own times, some of these have been wonderfully and delightfully removed, giving promise that such of them as still stand in the way will yet find a happy solution. Certainly, the whole trend of modern discoveries, which have been neither few nor unimportant, has been to strengthen if possible the claims of this wonderful book to our fullest confidence and acceptance as an inerrant and authoritative guide in all matters pertaining to life and salvation, as the rule of our faith and life, "profitable for doctrine, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished thoroughly unto every good work."

GENERAL ASSEMBLIES.

United States Meeting at Saratoga.

II.

On the overtures as to reunion with the southern church, the committee reported overtures from the Presbyteries of Allegheny, Benicia, Chester, Dubuque, Hodston, Huntington, Kingston, Osborne and Utica, asking the Assembly to appoint a special Committee of Conference to confer with a similar committee if one should be appointed by the General Assembly of the Presbyterian Church of the United States to take into consideration the whole question of organic union of the two bodies aforesaid upon the basis of their common standards and to report to the next Assembly. The committee recommended that the following action be taken by this Assembly: Whereas, We have heard with great joy that the General Assembly of the United States now in session in Nashville, Tenn., has before it overtures from its own Presbyteries, asking for the appointment of a special committee, to confer upon the subject of organic union with a similar committee of the Assembly, if one should be appointed. Therefore resolved, That a special committee of nine be appointed by the General Assembly of the Presbyterian Church in the United States to take into consideration the whole question of the organic union of two bodies, upon the basis of our common standards and to report to the next Assembly; And that the Moderator and stated clerk be authorized to communicate this action by telegraph to the Moderator of the General Assembly now in session at Nashville.

THEOLOGICAL SEMINARIES.

The Seminaries report developed a prolonged discussion which continued over parts of three days. There was a majority and minority report, and the minority report published in last week's PRESBYTERIAN REVIEW carries on the following motion: "That the General Assembly having adopted the foregoing resolutions, appoint a committee of fifteen persons to confer with the various seminaries, with a view of securing their approval of said resolutions, and for the purpose of aiding them by counsel and otherwise in securing the necessary changes and amendments to the respective charters herein recommended, it being understood that the adoption of said resolutions is without impairment of any of the rights of the General Assembly, or of said seminaries, that may have accrued by the compact of 1870, and said committee to make report to the next General Assembly for final action on this whole subject by the Assembly."

HOME MISSIONS.

The report on Home Missions was read by Rev. Dr. Arthur J. Brown of Oregon Board was compelled to report an indebtedness of \$158,074.26 on Home Missions, and \$101,598.29 on teachers and chapels, making a total of \$259,672.55. The falling off in legacies was, of course, in a measure, foreseen. The living had no doubt been restrained by the financial depression which the whole country had felt, and which could not be foreseen. A condensation of the report gives the following:—Number of missionaries, 1,821; number of missionary teachers, 363; additions on professions of faith, 13,363; additions on certificate, 7,187; total membership, 111,830; total in congregations, 155,009; adult baptisms, 5,236; infant baptisms, 5,408; Sunday schools organized, 461; number of Sunday schools, 2,576; membership of Sunday schools, 171,341; church

edifices (value of same, \$4,874,226), 1,012; church edifices built during the year (cost of same \$224,330), 78; church edifices repaired and enlarged (cost of same \$80,205), 365; church debts cancelled, \$86,825; churches self-sustaining this year, 31; churches organized this year, 101; number of parsonages, (value \$592,349), 461. The report of the Board says: "A larger number of churches have contributed to our treasury than in any previous year of the Board's history. The aid receiving churches responded most nobly. The heroism of the missionaries enduring hardness, and their active efforts in the Board's behalf, contributed largely toward the measure of success attained. Not a few relinquished in part their well-earned and sorely needed salaries. Some of them in the east and in the west made personal canvass with subscription papers in behalf of the Board's treasury, knowing that the results, however great would add nothing to their own salaries." A few sentences from Dr. Brown's address in support of the report will indicate the nature of the work done in the western field. He pleaded for an earnest prosecution of the work among these men and boys who had come west to build up their fortunes and their fame. He thought the people of a typical western city ranked higher than the people of a typical eastern city. Eastern men put on airs but after they got over this, they make very respectable western men. As a rule the best men came West. A maiden lady in New England was asked why she had not married. Her reply was: "The best young men go West, and I had rather die an old maid than marry the kind that remain." (Laughter.) Many men in the West are completely filled with a worldly spirit; many are away from the restraints of home; many who have made fools of themselves in the East become black sheep in the East, come west, and all such people make the mission work very hard. The money given by the east to reclaim such men is not altogether charity. (Applause.) Elegantly arrayed, delicately perfumed, golden eyeglassed eastern ministers make a tour of western churches, and pompously announce in orotundo, too many churches in the West, and they write it to their church papers, while at the same time they are settled as pastors on avenues crowded with churches. Dr. Brown did not think the west was over-crowded with churches. He most eloquently portrayed the trials of a Home Missionary in the Far West. If these ministers were not splendid financiers they could not get along. Dr. Brown made one of the best Home Mission speeches ever made in the Assembly, and when he sat down it was amidst great applause.

EDUCATION.

The chief interest in the report of the Board of Education lay in the most admirable speech with which it was supported by Rev. Dr. Edward B. Hodge, the new secretary of the Board. He belongs to the famous Hodge family and carries the family resemblance. The report was submitted by Rev. Dr. Richard S. Holmes, who said that the Board took care of nearly 1,000 candidates. The number of candidates for the ministry is increasing but more than 4,000 churches gave nothing to the cause last year. It is strange that dead Presbyterians should be of more value to the church than living ones, as appears to be the case in the light of the legacies. The committee emphasized the need of more men for the work that shall confront the church when she passes the gates of the nineteenth century. A ministry educated to the demands of the hour, and money for the education are the need of the hour. Stringent rules were adopted as condition of aid, and the cause was ordered to be presented to the churches at least annually. \$150,000 was asked for the coming year and the work of the Board was cordially endorsed. The most important resolution adopted was that "the payments to the candidates shall cease regularly at the close of the collegiate year; or earlier, when the time for which they were recommended by the Presbytery has expired; and also as soon as it is determined that they are suffering from prolonged ill-health which may unfit them for the work of the ministry; or as soon as their private circumstances enable them to dispense with assistance; and if they have been manifestly improvident, or have contracted debts without reasonable prospects of payment, or if they have married since the last payment, or if they have received assistance from any other educational board or society, the entire three months' appropriation shall be forfeited."

One of the interesting local features of this Assembly is the display of portions of the Presbyterian exhibit prepared for the Columbian Exposition at Chicago. The action by which the gates of the fair were opened on Sunday debarred the church committee from putting up the various objects prepared and sent. Among these the most costly and interesting, perhaps, were the historic and heraldic objects prepared by the Tabernacle church of Philadelphia, of which Dr. Henry C. McCook is pastor. Dr. Durant wrote for this collection asking its use during the Assembly's session. The church consented and the objects are here, tastefully hung and displayed by the decoration committee in the Assembly's reception and post-office room. Among the objects shown are some of the old sacramental tokens used by the early settlers: engravings of old time log churches and parsonages; the models of the famous Scotch "Blue Banner of the Covenant;" portraits of pioneer preachers; a large model of an assembly seat, a fine example of hand carving in wood, and beautiful water color illuminated seals and emblems. One of the most interesting frames contains portraits of the ladies who worshipped with the Presbyterians while presiding as "Mistress of the White House."

FOREIGN MISSIONS.

The report on Foreign Mission work was received with great attention. It was submitted by Rev. Dr. Geo. T. Purves, of Princeton, and was supported most eloquently by Rev. Dr. F. F. Ellinwood,

the secretary of the Board. The salient points were as follows:—The Board stood pledged at the outset of the year for the amount of \$1,015,000, appropriations made for the operations of the various Missions during the year which is now closed. During the year many requests have come from the field for additional appropriations, some of which have been made and met by special gifts. Happily for the condition of the Board, the purchasing power of gold in countries where silver is the coin has enabled the Board to meet many of its disbursements for less than the amount estimated, so that as a final result the gold appropriations for the year have been \$995,921.70, a less amount than the original appropriation. The receipts, however, for the year have been only \$843,411.67, including surplus of May 1, 1893, of \$1,858.72, leaving a deficit of \$162,510.03. The present system of the Board in its finances furnishes an additional opportunity for saving by carefully calculating the amounts unused on the field in the preceding year, which were not and could not be known in New York at the time the books were closed on April 30, 1893. On this account the deficit is decreased \$49,012.24 so that the actual debt resting upon the Board in beginning the year is \$102,579.79. The assiduous efforts of the women of the church through their various boards and societies have never been more highly appreciated than in the past year, when the treasury has been subject to so severe a strain. Their contributions have amounted to \$324,003.11. The receipts from the Sabbath schools and Christian Endeavor societies, have continued an important item of our annual income. In the retrospect of the year's work in the foreign field there is renewed evidence of the fidelity, consecrated energy, and generally wide measures on the part of the missionaries under commission, and of the immense usefulness of the native assistants who have been gathered around them.

THE SMITH HERESY CASE.

The charges of heresy against Professor H. P. Smith came up on Thursday, they are as follows:—First—The Presbyterian Church in the United States of America charges Rev. Henry Preserved Smith, D.D., being a minister in said church and a member of the Presbytery of Cincinnati, with teaching, in a pamphlet entitled "Biblical Scholarship and Inspiration," contrary to a fundamental doctrine of the Word of God and the Confession of Faith, that the Holy Spirit did not so control the inspired writers in their composition of the Holy Scriptures as to make their utterances absolutely truthful; i. e., free from error when interpreted in their natural and intended sense. Second—The Presbyterian Church in the United States of America charges Rev. Henry Preserved Smith, D.D., a minister in said church and a member of the Presbytery of Cincinnati, in a pamphlet entitled "Biblical Scholarship and Inspiration," while alleging that the Holy Scriptures are inspired and an infallible rule of faith and practice, with denying in fact their inspiration in the sense in which inspiration is attributed to the Holy Scriptures, by the Holy Scriptures themselves and by the Confession of Faith. The Prosecuting Committee from the Cincinnati Presbytery consists of Rev. Dr. William H. McKibbin, Rev. Dr. William H. James and Ruling Elder Daniel H. Shields. Dr. Smith defended himself. He explained the old theory of inspiration at length, claiming that one proved error in the Scriptures makes it fall to the ground. He made much of the fact that the original autographs of the Bible were not accessible, and that it could not be said of them that they were absolutely free from error. He knew of the existence of discrepancies in the present Bible, and it was not a crime to say that there may be errors in the originals. He discussed the evidence adduced on the trial from the Bible and from the Confession of Faith. He explained the true teachings on inspiration and inerrancy, and he showed that his doctrines were not in any way contrary to the Scriptures, and that he had in no way impugned the essential and necessary doctrines of the Westminster Confession. He closed with an earnest plea for liberty. Said he: "The correct answer to this question concerns you more than it concerns me. The ministerial usefulness of one man is indeed a small thing. When we have done all we are unprofitable servants, but to have a great church go in the face of well ascertained facts is not a small thing. To have the supreme court of such a church moved by private opinion rather than by the plain and obvious statements of its creed, is not a small thing. These are matters of the greatest weight. To have wrong action in these particulars would be a calamity—a disaster whose magnitude we can hardly estimate."

Dr. William McKibbin of Cincinnati presented the case for the prosecution. He explained that the charges had to do only with the fact and effect of inspiration. Inspiration involved simple truth. No phenomena could be urged against verbal inspiration which did not involve the truth. The doctrine of inspiration is a matter of faith, and the testimony the Bible bears to it must be accepted. This doctrine is so interwoven with the text of Scriptures that its elimination destroys their coherence. To impeach their veracity is to impeach the veracity of God. Dr. McKibbin then followed the history of prophecy as set forth in the Bible from the time of Moses to the time of Paul, to show its divine authority. Fifty times the Scriptures appeal to Scriptures in the words "It is written." In the Confession of Faith the same teaching concerning inspiration was to be found. The Confession emphasizes the awful significance of Scripture by naming the books, not by the names of the human authors, but by declaring that God is the author of all. Men have underwritten the Confession into saying that it does not refer to the original autographs. This is to deny that there are any texts that came from God. This seeking for an imaginative Bible by looking for the original texts is to destroy the only Bible we have. If there is an imaginary Bible the authors of the Bible must be imaginary men and the relations between

them and God must be imaginary. Dr. McKibbin read copious quotations from new school Presbyterian writers to show that the hold the theory of inspiration. He quoted the declarations of the General Assemblies since the reunion, which showed this to have been the accepted view of the Presbyterian Church for 85 years. He gave an account of some of the proofs of Prof. Smith's teaching. He examined the specifications of the argument one by one; he read quotations from the pamphlet of Prof. Smith setting forth the historic and scientific errors of the old testament; he showed that Prof. Smith taught that the inspired author of the Chronicles asserted sundry errors of historic fact, suppressed sundry historic truths and incorporated with his narrative material drawn from unreliable sources, and that historical unreliability of the Chronicles is so great that the truth of the history therein contained can only be discovered by investigation, sifting and discriminating.

The debate was temperate and taken part in by an unusually large number of ministers and laymen. At the hour of going to press a committee was conferring with Dr. Smith to bring about a compromise if possible.

ENGLISH SYNOD.

The nineteenth Synod of the English Presbyterian Church has been held under the Moderatorship of Rev. Dr. James Muir, of Egremont, (a suburb of Birkenhead.) The membership numbered about 600, of which 291 were laymen. Two points in the Moderator's address were, that the time for union of denominations had not arrived, and a call for a "higher criticism" of the spiritual life in congregations. The venerable Dr. Blake who was a delegate from the Free Church of Scotland could not find any excuse for the separation of the Presbyterian Churches of England and the Free Church. Rev. Dr. Walter C. Smith, Moderator of the Free Church, also a delegate, made a characteristic speech. He said it was the business of the Presbyterians to maintain their denominational character, but they must not go too far. There were High Church Presbyterians as well as High Church Episcopalians, and he liked neither. Both were tarred with the same stick. Alluding to the labor questions, he maintained that it was not for the church to solve the problems; it lay with statesmen. Ministers were said not to be good politicians, and possibly they were not, but they could hold their own with newspaper men, at all events. It was the business of the ministers, however, to take loving interest in the well-being of the whole community, and especially of the laboring poor. There should be a lifting up of the voice against oppression of every kind, by whosoever done. Mr. Charles W. Gordon's address is described as bright and interesting. He spoke for the western part of the Dominion. In 1835 the attention of the church there was directed principally to Home Mission work, but in that year the Canadian Pacific Railway was built from Lake Superior to the Pacific Ocean. By this means the field of the North-West Territories was thrown open, and as a church they realized that God had given them their great work. They took upon themselves the responsibility of following up the settlers who entered this new field of work. Their work had greatly increased. In 1835 there were 15 congregations in the whole of the western territories, now there were 77. In the same year they had 250 "preaching points," now 812 were recorded. Their 3,000 communicants of 1835 had grown to 15,091. (Cheers.) Fifty little churches were planted in British Columbia and in the prairie in the first named year, while in 1893 there were 253. Opportunity had made the Church in Canada what it was. This was the first occasion, he believed, on which a Canadian Church had raised its voice in England. Referring to the geography of the situation, he compared the mission-field in Canada to Europe, supposing that a railway ran from London to Moscow, with branch lines to Inverness, Marseilles and Lucerne. The country was 2,000 miles one way and 500 the other, into which 40,000 men were coming every year. What was the limit of the settlement to-day would in a month be well within the boundary. He asked whether this church could not help them and co-operate with them if its hands were not too full. The Presbyterian Church had a grand and magnificent opportunity in the West, and its hold on the country was greater than that of any other church. Still, only 5 per cent. of the young men of the country were members of any church. Rev. Dr. Lundie said he had been in Canada and had seen the good work being done there. Part of Canada was as Presbyterian as Scotland. He suggested that the matter be referred to the Committee on Inter-course with other churches, though he did not wish to encourage a hope not likely to be realized. Colonial applications had been refused years ago on the ground that if one had been helped it would have been impossible to refuse another. Rev. Dr. Gibson seconded, and said it was the best possible work that could be done by the church. Several other members bore testimony to the good work being done. Rev. Dr. Dykes thought the motion before the House did not cover the ground. He suggested adding a recommendation of the claims of the Canadian Church to the fullest sympathies of this Church. This was agreed to. The Moderator, in a few sympathetic words, tendered the thanks of the House to Mr. Gordon.

UNITED PRESBYTERIAN CHURCH.

The United Presbyterian Church Synod assembled at Edinburgh on the 7th inst, when Rev. Dr. Oliver, of Glasgow was elected Moderator. It was reported that 573 congregations showed a membership of 188,706, as against 187,075 for 1892. The debt owing by congregations amounted to £104,221, of which £96,272 was on property. The accounts showed an income for 1893 of £84,137 17s. 2d., as compared with £82,856 6s. 7d., in the previous year; and that the expenditure was £79,919 7s. 7d., as against £77,103 6s. 7d.

For the Sabbath School.

International S. S. Lesson.

LESSON XI.—JUNE 10.—EX. XIV., 19-29.

(Passage of the Red Sea.)

GOLDEN TEXT.—"By faith they passed through the Red Sea as by dry land."—Heb. xi : 29.

EXPLANATORY—THE ISRAELITES URGED TO GO.—In our last lesson the Israelites were busily preparing for their departure. The time had been set. The hour had come. While they were still engaged in celebrating their first Passover feast, at midnight the Lord smote all the first-born of Egypt, from the first-born of Pharaoh, that sat upon the throne to the first-born of the captive that was in the dungeon (Ex. xii : 29). The last and greatest stroke had fallen. The whole land of Egypt was now in intense excitement. There was a great cry, for there was not a house where there was not one dead. There was no longer a refusal of Moses' request. On the contrary, Pharaoh could not wait till morning before he sent to Moses, and bade him be gone with all the people.

SOME PAYMENT FOR THEIR LONG SERVICE.—The translation of two words in this account, "borrowed" and "lent" (Ex. xi : 2 ; xii : 35, 36), has been peculiarly unfortunate, because it gives an entirely false impression, and charges a dishonest command on the part of God, and a dishonest transaction on the part of the Israelites, at the very time of their most exalted spiritual services. The Israelites did not "borrow" but, "asked for" (as in R.V.), jewels of silver and jewels of gold, and garments. And the Egyptians did not *lend* but *gave*, "let them have" them.

The Egyptians answered these requests abundantly. Thus the Israelites had some reward for their long service, and we understand how they had so much silver and gold in the wilderness.

THE RENDEZVOUS.—The first journey of the Israelites was from Rameses to Succoth (xii : 37). These are not towns but districts. Rameses was "the land of Rameses," which is spoken of as identical with Goshen, or at least with the western portion of it. From all portions of this land the people assembled at Succoth, as their place of rendezvous. Succoth ("a place of tents," or booths) was a district (not a town) lying at the eastern end of the Wady Tumilat, along the line of the lakes. It is difficult to conceive the migration of a whole nation under such circumstances. In illustration of the event, a sudden retreat is recorded of a whole nomadic people—400,000 Tartars—under cover of a single night, from the confines of Russia into their native deserts as late as the close of the last century.

THE TIME REQUIRED.—There is no reason to suppose that all the Israelites arrived at the place of rendezvous in one day. Bishop Colenso says they did, and makes that a difficulty in the way of believing the Bible. But the Bible does not say so. In no instance is it said in the Bible that a day's journey took the Israelites from one station to another, except in the crossing of the Red Sea. They reached the eighth station a month after their departure (Ex. 16 : 1), which would give four days to each station.

THEIR NUMBERS.—They were 600,000 men, besides children, and a mixed multitude (12 : 37). This would naturally imply about 2,000,000 in all. But Prof. Willis J. Beecher, of Auburn Theological Seminary in a lecture not long ago suggested that the enumeration may have been technical just as we count an army. A regiment consists of 1,000 men, while often in various ways not more than 400 or 500 are present, and yet we call it a regiment. 600,000 may be equivalent to 600 regiments, "the thousands" containing but a few hundreds, so that there may not have been more than 300,000 men or a million in all. The same reckoning is used in numbering the houses of Philadelphia and other cities.

PRACTICAL SUGGESTIONS.—In the deliverance of Israel from Egypt, and their journey to the promised land, we have a *Parable of our Redemption*. The bond-

age of Egypt is the bondage of sin. Then comes the call of God, a revelation of God ; the bitterness of sin and a desire to escape. The crossing of the Red Sea is conversion ; then follow many trials, a long discipline, bread from heaven, water of life, the giving of the law, the guidance of the Spirit, the crossing of the Jordan into the land of Promise and Hope.

God often leads His people in strange ways, but they are always the best ways.

"God's people find a path of safety cleft for them through the seas of trouble and danger."

The Word and the providences of God have a two-fold aspect : a black and dark side toward sin and sinners ; a bright and pleasant side toward those that are Israelites indeed.

SUGGESTIONS TO TEACHERS.—This lesson is of great importance, (1) as one of the most marvellous works of God for His people in all their history ; (2) as an event about which a great deal of discussion has arisen, and many attempts to connect the Bible with the discoveries on the Egyptian monuments ; and (3) as an illustration of a great crisis and event in individual lives.

Christian Endeavor.

Daily Readings.

First Day—By conscience—Job xv : 20-35.

Second Day—By misfortune—Deut. xxviii : 15-25.

Third Day—By loss of joy—Matt. xxii : 1-14.

Fourth Day—By loss of heaven—John v : 24-29.

Fifth Day—Punishment in sorrow—2 Pet. iii : 1-12.

Sixth Day—Punishment in justice—Hos. xiv : 1-9.

Seventh Day—WHY AND HOW DOES GOD PUNISH SIN?—
Ps. i : 1-6 ; Rom. v : 12-21.

PRAYER MEETING TOPIC, June 10.—"Why and how does God punish sin?" Ps. i : 1-6 ; Rom. v. 12-21. It is a solemn topic we have to consider this week, but a most important one. The tendency of the day is to ignore the teachings in God's Word concerning sin and its punishment, because they are distasteful to the human heart ; but these are stern, incontrovertible facts to which it is well that we give heed. Sin exists and God punishes the sinner ; he must needs do so because sin is a transgression of His perfect law, and involves rebellion against His supreme authority. The inherent sense of justice in man demands that sin should be punished, and bears testimony to the righteousness of God in doing so. But the justice of God is tempered with marvellous mercy, and He not only offers man a free pardon, but in this life gives him ceaseless opportunity of accepting it. None can accuse God of harshness in punishing the sinner, for nothing less than the rejection of Christ ever sent a soul to Hell ; and who will say that the man who deliberately turns his back on infinite love does not deserve eternal punishment?

BRIEFLY PUT.—Sin is punished by death, Gen. ii : 17 ; Rom. vi : 23. The withdrawal of God's Spirit, Gen. vi : 3. Being blotted out of God's book, Ex. xxxii : 33 ; Rev. xxii : 19. Many sorrows, Ps. xxxii : 10. Loss of peace, Isa. lvii : 21. Blackness of darkness forever, Jude xiii.

Presbyterianism at the Junior Rally.

Presbyterian Endeavorers are to be congratulated on their showing at the recent Junior Rally. College St. Presbyterian won the banner for the largest society having all its members present, and the Church of the Covenant, also Presbyterian, a society only formed last December in one of the city's smallest churches that has already almost doubled its original membership, came second. Cooke's church reported the largest junior society in the Union having one hundred members. We think next time it would be well to hold the meeting in the afternoon instead of the evening.

Last week in the article "How to Reach the Young Men," we were made to speak of Akron, Ont., instead of Akron, Ohio.

Mission Field.

A Nova Scotia Hero.

BY REV. A. W. M'LEOD, PH.D.

Born in Banff, Scotland, in 1815, the next year he was brought to Pictou, N.S., where his parents afterwards resided. "Little Johnnie Geddie" was early dedicated to God by his godly parents, with the secret desire in their hearts that one day he might preach Christ to the lost ones in the "regions beyond."

Though reticent and gentle beyond most boys, there was in him a determined persistence; he would set his face like a flint, kindly, but with indomitable perseverance, until success crowned his effort. His ability was known only to those that saw beneath the quiet exterior the spirit of the lad. His father being a clockmaker, "Johnnie" could not get much assistance from him, but, like many of the world's best men, had to work his own way.

At 22 he graduated, was licensed to preach and settled in Cavendish and New London, in the Presbytery of Prince Edward Island. Love to Christ impelled him to go to the heathen, but there was no opening, and no means, and, worst of all, no clear disposition in the mind of the church to send the Gospel to the heathen. Home work required more men and money than could be obtained.

How love makes one work, despising all difficulties, however great, when the cause is Christ's! Did John Geddie forget his darling purpose, while engrossed in pastoral duties at Cavendish? Not for one moment. He laid the matter before the throne. He kept it there. Then he wrote and preached on missions and the need of the lost world. His letters in the local papers and in the Presbyterian Banner attracted attention, and were discussed widely. The agitation began. He won many of the people, then the Presbytery of Prince Edward Island, and finally, after an appeal to all the Presbyteries, he won the Synod of the Presbyterian Church of Nova Scotia to his views. It was decided to occupy some field in the far away South Seas, and Mr. John Geddie was appointed to represent the church as her missionary. This important step was taken in 1844.

His work should be appreciated more when it is known that missions at that time were unpopular in this branch of the church, rare, and exceedingly difficult to operate. The church that he moved to hold the ropes, while he ventured into the dark mine, consisted of only 30 congregations and 5,000 members. Travel was tedious in the extreme. Think of eight days' tossing on the sea from Halifax to Boston, 170 days from Boston to Honolulu! Did his herculean labors quell his ardor or hinder his efforts? On the contrary, they stimulated him to greater diligence. Fire destroyed his house in Cavendish, death snatched his two little girls away shortly before his leaving home. But Christ was with him.

After a brief residence in Samoa, Mr. and Mrs. Geddie settled at Ansecaubaut on the island of Anceitum in the New Hebrides group. He was the first missionary to begin work there. Teachers from Tanna had preceded him, but accomplished nothing. The vast, dark system was intact. Look at it. Women were treated as degraded slaves, beaten, sold, or killed at the caprice of their husbands. Infanticide was universal. Cannibalism prevailed throughout the entire group of islands. Fathers killed and ate their own children. Chiefs killed men for their food. Gods, called natmasses, terrorized the islands. Their sacred men made diseases, sent storms, took life, at the will of the natmasses. When a man died his wife was immediately strangled by her eldest son so that she might accompany her husband to the land of darkness. So common was this common practice on Anceitum, that in a population of 4,000, not one old woman could be found. Nowhere on the globe was degradation more complete or the first chapter of Romans more literally illustrated.

With strong faith in Christ and a brave heart and firm purpose, Mr. Geddie attacked this gross wickedness. He carried on his work with such skill and tact that success

came where otherwise certain failure would result. His faith in God and quiet heroism swept away every barrier, he could not be terrified from his post. Heathen intrigues, intrigues of vile traders, intrigues of the sacred men, could not move him. Trusting in the Lord Jesus Christ for strength, he tolled on. Now a club is aimed at his head by a man angered because the sin of strangling widows is denounced; now a band of men come to take his life, but return without laying hands on him. Now a brother of the chief of the island, named Kapalo, watches behind a tree near the mission house to kill him; at the critical moment, the murderer's arm falls powerless at his side. Not long after, he confesses his sin to Mr. Geddie, and yields his soul to Christ. Then the fierce chief Viapi surrenders to Jesus and turns his powers on the enemy; then a little later, the old Chief Nohoat gives himself to the Lord.

Thus, by the strong blows given, heathenism began to totter. By persistent teaching and holy living, by quiet suppression of heathen customs, one by one, the entire system gave way, churches were built, the children trained in schools and in godly homes. Anceitum became a centre from which light radiated to other islands all through the group. It became a crown of glory in the annals of missionary endeavor. The veteran Dr. Geddie, taken ill at his post, having seen heathenism buried and his successor established, sailed to Australia, and died a few days later at Geelong. The epitaph, written by his co-labourer on another island, Dr. Inglis, is often quoted in showing what God did through one active endeavor for Christ. "When he landed in 1848, there were no Christians here, and when he left in 1872, there were no heathen." Nova Scotia has many heroes and heroines in her illustrious roll of honor, and of these, in the memories and hearts of her best children, Dr. John Geddie and his devoted wife occupy the foremost place.

AMONG THE LEPERS.

The Hard Case of the European Lepers in India and the East, and what the Mission might do to Help Them, if the Necessary Means were at Command.

ACCORDING to the conclusion arrived at by the Government Commission on Leprosy, the disease is not of a very infectious or contagious character; and, with ordinary and reasonable precautions, the healthy may avoid contracting the disease even if brought into contact with the lepers. As has been stated in former papers, under the above heading, this conclusion is fully borne out by the experience of the missionaries, who work amongst the lepers, while suffering from the worst types of the disease, and during the worst stages of it; attending to and caring for the helpless; dressing open sores, and such like; and handling the lepers with impunity.

Then again, there is the other significant fact,—apparently healthy persons—natives and non-natives—do fall a prey to this terrible disease. As the saying is,—“the leper dies, but leprosy lives on.”

The disease is undoubtedly endemic in India and the East, and in some other lands as well. As far as the natives are concerned, their liability to contract or escape the disease very probably depends largely on their habits of life; diet; the sanitary conditions of their surroundings; their high or low vital tone; predisposition to attack, not so sufficiently understood as to be provided against or counteracted; even their fatalism may interfere with their use of precautions; and, possibly, heredity, although that, as a cause for the continuance of leprosy, is not laid much stress upon by the Leprosy Commission, indeed it has been almost ignored and set aside by them, as a cause hardly worth the taking into account.

But the habits and conditions of life of the non-natives and Eurasians, the better class of whom live as the Europeans do, are so different, that it is difficult to account for their falling victims to the disease, on that score; and so far as purely non-natives are concerned, the unlikelihood of any possibility of heredi-

tary taint may be taken for granted. It is not easy to dismiss the idea that the contracting of the disease by Europeans cannot be ultimately, or rather immediately, traced to contagion in some form or other.

When it is realized how freely the lepers are allowed to go about among the healthy (their being socially outcasts does not hinder their doing so), the existence of danger is hardly to be ignored.

There are many contributive causes to this danger, for instance: the common use of tanks and water supplies; inoculation through flies or some other medium; and in the concealment, especially in its incipient stage, on the part of the leper, on account of the supposed disgrace, and consequent misery to himself on the existence of the disease becoming known, there lies a very great source of danger, as not being so easily guarded against,—lepers selling and handling food, preparing it for use; acting in the capacity of household servants; handling and fondling the children of the family; in all such ways there may be danger where least suspected. If the disease were of a highly contagious nature, it would spread through the whole community. Even slightly contagious as it is supposed to be, there must be a certain amount of danger abroad. And that the risk of contagion, even if slight, is a very real one, seems to be proved by the number of European lepers that have fallen victims to the disease.

The term "European" embraces Europeans, Americans and Eurasians—that is persons of mixed race,—in short, all non-natives, or those of mixed race of whatever nationality.

There are a large number of such afflicted with leprosy in India and the East. Many cases are known, but it is quite understood that the known cases do not comprehend the whole, nor nearly the whole of the afflicted of this class of lepers; and besides those remaining in the countries where the disease was contracted, it is more than suspected—in fact it is well known, that a good many in their sore distress, betake themselves, for refuge, to their native lands, carrying with them the germs of this loathsome and incurable disease, to the danger of their healthy fellow-countrymen, while the victims hide themselves and their troubles in back streets and out-of-the-way places, their whereabouts perhaps unknown to friend or relative, to languish and die of a disease obscure and unfamiliar to the people about them.

It is all very pitiful!—and they are of our race,—our own "kith and kin!" Who has not some friend or relative in those lands, liable to such a fate as this, but for God's grace! Surely, surely we will not let our brotherly love fall short of brotherly kindness,—how should the love of God dwell in us if we did!—were we to make no effort to succor these poor afflicted ones.

The provision made for the native lepers is no provision for these poor Europeans. Some would rather die than avail themselves of it,—rather than be forced to consort with the natives in the asylums. These asylums are no grand edifices, with facilities for classification. They are, for the most part, but a few huts clustered together,—huts, such as the natives are used to, only cleaner and healthier, but hardly homes for Europeans—sick Europeans.

Is it much wonder their whole nature should revolt from the prospect of such a fate! All their life long they have been accustomed to the habits and amenities of European households. Many of them are cultured and refined men and women, to whom their habits of life are a necessity—a second nature and not a luxury which they might forego. Such a life as the native heathen live to them would be abhorrent,—a fate compared to which death itself, however lonely and pitiful, would be preferred as happiness by them. No wonder they shrink from it, and flee away in search of rest!

Homes are being provided for the native lepers, by the mission, to the extent the funds are forthcoming. Thank God for every heart He makes willing to aid these poor things—they are sorely in need of all the help they can get and a great deal more; and it is hoped that each year as it comes round may have its tale to tell of increasing sympathy and help for them;—their case is as hard a one as can be, unless it be the case of the poor European

lopers, for whom so little—nothing to speak of—is being done.

A home for them is urgently needed, and would be hailed by them with great thankfulness. A home, in some central, healthy situation, in which they would not feel entirely bereft of all comfort in their affliction. It need not be a grand home,—there is little chance of that,—only a plain comfortable one. It is believed that £2,000 would be enough to begin with on a small scale, to be added to as the funds are supplied. The applicants for admission, alas! will no doubt far outnumber those the mission can provide for, for many a long day to come, unless indeed the Lord should miraculously open the hearts of His people. The means have not as yet been forthcoming to justify the mission in beginning on even such a small scale. Some money—a very little part—has been subscribed towards this £2,000; and yet it is wanted so urgently! Will not the Lord's people pray that the amount may soon be furnished towards this, most undoubtedly, needful object!

It is believed the Europeans in India would help forward such a project, in behalf of their afflicted friends.

If such accommodation were provided, it is believed it would require little for the support of the lepers themselves. Many of these European lepers have sufficient means to live on, lodgement being secured to them. Some have private means, others pensions, or retiring allowances, where they have been in government employ and obliged to leave it when incapacitated for further service on becoming lepers.

Not only would they probably require little from the Mission, but they might, some of them, find occupation, in the work of the Mission at little cost to it. The Mission has already some such on its staff of workers, two gentlemen and one lady, Miss Reed, one of their most efficient and highly esteemed missionaries, doing a noble and most successful work at Pithora, both for the bodily and the spiritual welfare of the poor lepers who are under her care.

In his address at Chicago last summer Mr. Bailey said:—"European lepers—our own kith and kin.—Yes, it is only too true that there are many such in India, and for them one's heart aches indeed. We have three such, one lady and two gentlemen, in connection with our asylums; and I know of one European who has two sons afflicted with the disease, and who does not know what to do with them. A large central Home is urgently needed for such cases, but as yet the Leper Mission has not received sufficient funds to enable it to embark on this new scheme."

In 1896 in "A Glimpse at Indian Mission Field and Leper Asylums," describing a visit to the J. J. Hospital, Mr. Bailey writes:—"Here I found four Eurasian lads (two Protestants and two Roman Catholics). One of them was a very awful sight to look upon, but indeed all were bad enough. The poor fellows seemed cheered by my visit. I had an interesting talk with them, and had the privilege of pointing them to the Saviour. I afterwards sent one of them a bible, he having given me a promise that he would read it. I heard through these men of the death of two European lepers whom I had before known in the hospital; one of them (who will be known to some of our readers as the subject of a leaflet 'Rejoicing in Hope'), bore, they told me, a good testimony to the last. This man, I remember, told me he was glad he had become a leper, as it had been the means of leading him to the Saviour."

In the same publication Mr. Bailey, in writing of the Monagar Choultry and Government Leper Hospital, says that of the inmates, "Thirty-six are classed as European (Eurasian in reality, though some may be pure Europeans) . . . Dr. Thompson told me of a European soldier who was a leper, and who had set fire to his sleeve in lighting a cheroot, and did not find it out till his poor arm had been dreadfully burnt, so great is the anaesthesia in some cases."

Again, writing from Bangalore: "The doctor pointed out one man and said, 'that is a very good man, and he always appears to be happy, whenever I come.' I spoke to him for a few moments, and found out that he

was a Eurasian and a Protestant. The poor fellow did seem quite happy, but told me he was greatly annoyed by not being able to feel the ground under his feet, in other words, he had no feeling whatever in his feet."

From the same book, under heading "Calcutta," Mr. Bailey writes: "Before breakfast I spent about an hour and a half in the leper asylum, and had a very interesting interview with poor Miss J.; I read and prayed with her, and she seemed very grateful for the visit, poor thing."

In "The Lepers of our Indian Empire," Mr. Bailey, in describing the asylum at Dehura, writes: "Outside the asylum, and a little to one side of it, are two small houses, the larger one, more in the style of a bungalow, with two small rooms and a bathroom, is occupied by Mr. J., a European leper. He is now in his forty-sixth year, and was at one time in a good situation in a Government office, but about nineteen years ago he developed leprosy. After visiting London to consult the best physicians, he has now given up hope of being cured, and having wandered from place to place, has found at last a place of rest here, and a kind friend in Dr. McLaren. The good doctor has had this little house put up for him, and has placed him in charge of the asylum as overseer; and so he has not only found rest but also occupation, and something to give him an interest in life—the life he has still to live. Mr. J., having been in Government employ, has a small pension, enough for his wants—his house being provided for him—and so requires no pay for his services. Poor fellow! it is pitiful to see him go about on his crutches, looking so sad and lonely. I sat with him for some time, and spoke of rest in Christ."

Again, from the same, "I have been much struck on this tour by the numbers of European lepers one now hears of in India. I myself have met and conversed with several, and it becomes a growing conviction with me that the time has now come when a large central home should be established in some healthy part of India, where such sufferers from among our own kith and kin might find a refuge and a retreat. I know of some distressing cases at present which might at once be placed in such a home. One poor fellow, writing to me lately, says, 'God grant that your mission may see their way to opening out such an institution for the benefit of their own countrymen, for up to this it is only natives who have been provided for, to the exclusion of Europeans who have been left out of all calculation! Such a home once started would become, I believe, to a great extent self-supporting, as in many instances European lepers would be able and quite willing to pay for their own board. Should this meet the eye of any one who would like to help on such a noble institution, I hope they will write to me on the subject. It is a work in which Europeans in India would, I believe, gladly help."

The following extract is from "The Occasional" of last September, under the heading "European Lepers." In the report of the society for last year, mention was made of the need that there is to do something for lepers among our own "kith and kin" in India. Since then the secretary has been making inquiries in India. A lady well known in Calcutta writes telling of several cases of Europeans in Calcutta that sadly need to have something done for them. This lady says of them: "Nearly always abandoned by their relatives, they have the saddest of lives, their feet often so sore that they cannot walk, their fingers gone altogether with only the palms left of their hands, they can do no work, their eyes often so sore that they cannot bear the light. I should like to see a home where Europeans and Eurasians could be entertained."

At present the only place for European lepers is the asylum for natives, and some of the latter suffering from the most loathsome form of the disease! There are European lepers who would die of starvation rather than occupy an asylum with natives. Here is a typical case—K. B. tried the leper asylum, but could not stand it. She lives by herself in a small house in a narrow lane. She was apparently cured by Count Matter's medicines; she had not a sore last September, and now she is in a terrible state. Her fingers

and toes were all distorted, and she wants to begin the medicine again, but it is very expensive, and I am not sure that it does any real good. Her relatives never see her, but a brother-in-law pays her rent, and she receives twenty rupees a month from a lady in England."

A Eurasian leper, a Mr. B., lives in a mat hut with a wife and child!

In reply to a letter of the Secretary of the Leper Mission, which appeared in the Indian papers, a European writes telling of his two sons who have become lepers, and says: "The announcement made in your publication that something is being done to care for these poor unfortunates, comes like a ray of sunshine out of the great darkness which has come upon me."

It is hoped that some temporary arrangement may soon be made for these two poor lads.

One good friend has kindly given £210 to the European Home project, but as yet there are few other responses. And as late as 2nd March last comes a letter from Mr. Stark, C.M.S., Calcutta, in which is the following: "A sad case that I must bring to your notice, is that of Will Russell, a European lad of about nine years of age, who was brought a year ago from a Roman Catholic school and left in the asylum. He has just a little swelling in his ears, otherwise his body is quite clean. Poor boy, something ought to be done for him; it is sad to see him in the asylum. Poor lad, indeed! Only nine years old! what a life prospect he has before him! We have all some little ones about us—sons or brothers it may be—children of like tender years. It is Will Russell, the little lad of nine years, who has been stricken—it is of God's mercy that our own are spared to us. But is not Will Russell ours too!—one of God's poor whom we have always with us!—one of the Saviour's little ones such as He took into His arms to bless! Shall we thrust the thought of him from us, as if it were no business of ours!"

Two thousand pounds are sorely needed. Let all God's people who know of the need pray that He would send a gracious answer to this appeal.

Church News.

In Canada.

THE Presbytery of Maitland will overture the Assembly regarding the settlement of vacant congregations.

Mr. E. A. MCKENZIE, B.A., graduate of Montreal College, was licensed by the Presbytery of Maitland, April 18th.

Rev. M. R. TALLING, B.A., London, gave an interesting and profitable address to the Y.P.S.C.E. of Ailsa Craig, on "God's Part and Purpose in the Endeavour Movement." The Craig society is in a flourishing condition.

THE sacramental services in Knox church, Dutton, on Sabbath, were largely attended. Rev. Dr. Grogg, of Knox College, who preached morning and evening, delivered two eloquent and able discourses. Sixteen communicants were added to the church roll.

AN eloquent and suggestive lecture was delivered in the Presbyterian church, Morwood, on Thursday evening, May 17th, by Rev. Mr. Winfield, chaplain to His Excellency Governor-General of Canada. Throughout the course of the lecture the speaker was frequently applauded with great enthusiasm. On the motion of the pastor, Rev. L. R. Gloag, the chair was taken and the lecturer introduced by Mr. James Moodie, of Chesterville.

AT the preparatory service in Chalmers' church, Elora, on the afternoon of May 18th Rev. R. M. Craig, of Fergus, preached a most suitable and helpful discourse, which was warmly appreciated by all present. At the close of the sermon, eighteen new members were received into the church by the pastor, Rev. H. R. Horne. The work of the congregation is progressing in a most satisfactory manner, and the outlook for the future is very bright and promising.

REV. N. MACPHER, of Marsboro, Que., is convalescent.

REV. GEO. H. SMITH, B.D., Danville, Que., has resigned his charge in order to study abroad.

REV. D. A. THOMPSON, of Hastings, sailed on the Mongolian last Saturday, for Scotland. Rev. Mr. McDonald will supply the pulpit during his absence.

THE new church at the locks, Huntsville was opened for service on Sabbath last. The services were conducted by Rev. J. Siavoright. A tea meeting was held on the Monday evening following.

ARRANGEMENTS have been made with the Rev. B. Canfield Jones, former pastor of the First church, Port Hope, who will spend his vacation there, to occupy the pulpit of that church during the month of August. Rev. Dr. Smith will spend his vacation at Orillia.

THE Presbyterian congregation of Hyde Park have been extensively repairing and renovating their church building, and have now a very handsome little church. The services in connection with the reopening were conducted by Rev. J. A. MacDonald, at St. Thomas, on Sabbath, May 20th.

A RECEPTION by the congregation of the Summerside church, P.E.I., was tendered to Rev. E. M. Dill recently. After being welcomed by the different societies in connection with the church and a vote of thanks by the congregation to Rev. Mr. Whittier, for his service during the vacation, the congregation partook of the refreshments provided by the ladies.

REV. THOM. DAVIDSON left Wroxeter for Mount Forest on the 22nd inst. On the evening previous to his departure a number of the Presbyterian congregation waited on him at the residence of Mr. A. L. Gibson, and presented him with a purse containing over \$150. Mr. Joseph Cowan was the spokesman on the occasion, and Mr. Davidson replied in feeling terms.

CONTEMPORARY press notices of the death of Mr. J. M. Habershon, J.P., Rotherham, Yorkshire, Eng., testify to his extraordinary public-spiritedness and services as a leading non-conformist. He died on April 4th, leaving a family of four sons and two daughters, the oldest daughter being the wife of Rev. L. R. Glog, of Morewood, Ontario.

THE Board of Governors of the Presbyterian College, Halifax, met at Chalmers' Hall on May 9th. A good representation was present. After a full and free discussion as to the appointment of a successor to the late Dr. McKnight, it was agreed to ask all the Presbyteries in the Maritime Provinces to make nominations to the vacant professorship. The Board will again meet in St. John on June 14th, to consider the matter.

REV. DR. COCHRAN has just received a letter from Rev. C. W. Gordon, who has been for the past six months engaged in addressing the British churches on North-West missions, to the effect that he will return in time to address the General Assembly at St. John on the Home Mission night. Mr. Gordon has just closed a most successful campaign, having appeared before the English Presbyterian Synod, Church of Scotland and Free Church Assemblies, United Presbyterian Synod and Irish Assembly.

THE East church, Toronto, held a congregational meeting on Wednesday of last week, for the purpose of moderating a call to a minister. Rev. J. McP. Scott occupied the chair as moderator of the session. The congregation unanimously decided to call Rev. J. A. Morrison, B.A., of Listowel, the salary for the first year being fixed at \$1,500. There was a large attendance, and much enthusiasm over the call. Should Mr. Morrison decide to accept the call, the congregation will be fortunate in securing the services of one of the brightest young ministers of Western Ontario. He is a distinguished graduate of McGill, Montreal, and in his pulpit and pastoral work at Listowel the energy and ability which characterized his student days have been displayed with most gratifying results.

Presbytery of Brandon.

BRANDON Presbytery met at Brandon on the 8th and 9th inst. In the absence of the Moderator Rev. G. Lockhart presided. The clerk reported that in accordance with instructions he had consulted the Synodical Committee on Church Law and Property regarding church exemptions in the Province and found that the only exemptions allowed are buildings used exclusively as places of worship and the land used in connection therewith not exceeding two acres. Reports of standing committees were read: Systematic Benevolence, by A. MacTavish; Temperance, by A. McD. Hay; State of Religion, D. H. Hodgas, and Sabbath Schools, Mr. Irwin. A deputation from the Hayfield mission station was heard in relation to the work there. Supervisory pastors for all the mission fields were appointed. Mr. Polson having resigned his commission to the General Assembly, Mr. A. Urquhart was chosen in his place. The following elders were appointed as commissioners: John Murray, Brandon; John McLeod, Portage la Prairie; F. H. Chrysler, Ottawa; Hon. D. Laird, Charlottetown; D. Walker, St. John; James Forrest, Halifax. Mr. J. A. MacLean, of Carberry, placed his resignation before Presbytery. The clerk was instructed to cite the congregation to appear for their interests at next meeting of Presbytery. Mr. Wright briefly stated the arrangements made for the supply of mission fields during the summer. An overture proposing a change in the Assembly's Home Mission Committee by which the Synod of Manitoba and North-West Territories and British Columbia may obtain a more equal representation was considered, and on being adopted was ordered to be transmitted to the General Assembly. A deputation consisting of Messrs. Wright, Urquhart, Lockhart and Dr. Robertson was appointed to visit the congregations in the vicinity of Brandon to see if any readjustment of stations is practicable. On Tuesday evening a public devotional meeting was held in the Presbyterian church, conducted by members of Presbytery. Presbytery adjourned to meet in Carberry on Tuesday, May 22nd, at 3.30 p.m.—T. R. SHEARER, clerk.

Presbytery of Truro.

THE Presbytery of Truro met at Acadia Mines on the 8th inst. and transacted a large amount of business chiefly of a routine character. Interesting reports were given from all the mission stations within the bounds of Presbytery showing that they have been regularly supplied during the past winter, and that there is still a balance of several dollars in the hands of the treasurer after payment of all incidental expenses. The congregation of Coldstream asked that the Rev. D. McIntosh who has been with them for a few weeks be continued for three months. This request was agreed to. It was gratifying to learn that the services of Mr. McIntosh are very acceptable to the people, and that a determined effort will be put forth to remove the arrears that have accumulated during the vacancy of the congregation. The Rev. S. Fraser reported that he had met the congregation over Middle Stewacks with the view of moderating in a call to one to be their minister, but as the people were not unanimous in their choice no action was taken. He was instructed to meet again with the people as soon as they will be prepared to call a minister. Admirable reports were submitted to Presbytery on Temperance by Mr. Geggie, on Systematic Benevolence by Mr. Fraser, and on the State of Religion by Mr. Robbins. Prof. H. McD. Scott, of the Chicago Theological Seminary, was nominated for the vacant chair in the Presbyterian College, Halifax. Following is the judgment of the Presbytery on the Relation of Colleges to the Church: Do not consider uniformity in the appointment of professors to theological chairs necessary but would in all cases reserve to General Assembly the right of confirmation of appointment. For the Presbyterian College, Halifax, approve of nomination by College Board and Presbyteries, appointment by Synod, and confirmation by General Assembly. The decision of Presbytery in regard to the proposed enlargement of Synodical powers is to the effect that the Synod have power to issue finally all

matters excepting those affecting polity and doctrine, always permitting the Synod at its discretion to refer any matter to the Supreme Court if deemed advisable. Catechists were appointed for the summer months to the three mission stations within the bounds of the Presbytery. On motion of Mr. D. S. Fraser it was agreed to have bi-monthly meetings of Presbytery commencing on the third Tuesday of July ensuing. A conference on Sabbath observance was held in the church in the evening. There was a very good and most attentive audience present. Mr. Ness presided. The acting clerk introduced the subject and spoke on the Divine Origin and Perpetuity of the Sabbath. Mr. Fraser followed in an address on the Attitude of the Family towards the Sabbath and the Influence of the Sabbath on the Family. Mr. Robbins dwelt on the right of all men to the Sabbath as a Day of Rest. Other ministers and elders present made appropriate impromptu remarks. Altogether the conference was very satisfactory and was heartily enjoyed by all present.—T. CUMMING, acting Clerk.

Presbytery of Lindsay.

THE members met at Sunderland on May 1st, at 11 a.m., for the transaction of business and to induct Rev. George McKay, M.A., into the pastoral charge of Sunderland and Vroomantou at 2.30 p.m. Present, Revs. D. Y. Ross, A. G. Hanna, A. N. Campbell, A. McCauley, R. Johnston, P. A. McLeod, H. Currie, M. N. Buthuno, and elders McZachary, Smith and McTaggart. After routine and other business, Mr. John McLean, missionary at Kirkfield, presented certificates from the Church of Scotland and applied for admittance into the Canadian church. Mr. McLean has taken the arts course in Glasgow University and attended two sessions in the college of the Established Church. His request was sent forward to the General Assembly with the Presbytery's recommendation. A large congregation was present at the induction. Formalities being observed, Rev. Mr. Buthuno preached an excellent and inspiring discourse from Judges vii., 7, "The Lord's Work." Mr. Ross narrated the steps taken to fill the vacancy, and addressed the minister in suitable terms. Rev. H. Currie addressed the people on their responsibilities in an earnest and forcible manner. Mr. McKay was then introduced to the retiring congregation by Messrs. McCauley and Glendinning. Next meeting will be held at Glenarr in conjunction with the Presbyterian Sabbath school convention, June 26th.—P. A. McLEOD, clerk.

Presbytery of Guelph.

THE Presbytery met in St. Andrew's church, Guelph, on the 15th May. Rev. Dr. Jackson, of Knox church, Galt, moderator *pro tempore*. Gratification was expressed at the return of Dr. Middlemiss, who has been absent in Britain about a year. The names and standing of students in the bounds were taken down, and it was referred to the proper committee to prescribe subjects for written exercises to these. The clerk reported that he had got the printing done of Reports and Recommendations of Standing Committees, according to appointment, and that these were now ready for distribution among the office-bearers for whom they were intended. A report was made of what has been done in the case of the Rev. James Donaldson since last meeting, which was approved, and, according to its recommendation, it was resolved to memorialize the Assembly in his behalf, and to ask the co-operation of the London Presbytery in doing so. Mr. Glassford was appointed to support the memorial on the floor of the Assembly. The clerk reported the receipt of the augmentation grant to Hawkesville and Linwood, which was \$38 less than promised owing to a deficit in the Augmentation Fund of \$4,500. It was agreed to meet the deficit in the grant out of the Presbytery Fund. A communication was presented from Mr. Norris thanking the Presbytery for the supply it had sent to his pulpit during his illness, and stating that he had arranged with a student to supply his pulpit during the summer. It was agreed to renew its expression of sympathy with Mr. Norris in his long continued affliction and to approve of

the provision he has made for Sabbath day services. The report on the difficulty at Duff's church was disposed of. It is thought probable that five of the members of session will sever their connection with the congregation. Mr. McNair was appointed moderator of session at Hawkesville and Linwood, from and after the vacancy caused by the resignation of Mr. Armstrong, to take effect on the last Sabbath of June next.

Presbytery of Stratford.

THIS Presbytery met on Tuesday, 8th inst., in Knox church, Stratford. There was a good attendance of members. Rev. R. Hamilton acted as moderator. In the absence of Rev. Mr. Tully, Rev. A. Henderson doing duty as clerk. Mr. Grant's appointment as commissioner to the General Assembly was considered, and action postponed till the afternoon. Mr. Panton presented estimates at \$350 for Presbytery fund for the year, and it was agreed that this sum be levied in the usual way. R. J. Brown was appointed as commissioner to the General Assembly in place of Mr. Urquhart. Alexander Stewart was duly examined as a student desirous of entering upon the first year in theology, and it was agreed to recommend his application to the favourable consideration of the General Assembly. An appeal from Dr. Cochrane in behalf of the Augmentation Fund was read by Mr. Hamilton, and it was moved by Mr. Hamilton, seconded by Mr. Henderson, and agreed, that we recommend this fund in its present need to the liberality and Christian sympathies of our congregations. Mr. Drumm was duly appointed as commissioner to the General Assembly in place of Mr. Grant, who resigned. Presbytery adjourned to hold its next meeting in Knox church, Mitchell, at the call of the moderator.

Presbytery of London.

THE May meeting of the Presbytery of London was held in Park Avenue church on May 8th. Rev. W. S. Clark, moderator, presided. Rev. A. Henderson reported that owing to a deficit in the Augmentation Fund a reduction of \$36 each had to be made from the last year's grant to Aylmer, Hyde Park, Delaware and Alra Street, St. Thomas. It was decided that appeals be made to all congregations in the Presbytery in order that the deficit be made up. The resignation of Rev. Dr. Thompson of the charge of Aylmer and Springfield was accepted. The pulpit will be declared vacant on the first Sabbath of June by Rev. T. Wilson. The Rev. J. A. Macdonald was appointed moderator during the vacancy in Aylmer and Springfield. Rev. J. B. McIvor declined the call to Wardsville and Newbury. Elders from First Church, London, Fingal and St. Thomas, were appointed commissioners to the General Assembly. Intimation was read that the Presbytery of Brandon will apply to the Assembly to receive Rev. F. Lamb, a minister of the Congregational Church, Scotland. A call was read from the congregation of Knox Church, Ottawa, to Rev. James Ballantyne, of Knox Church, London. The call was received, and the congregation of London was cited to appear at an adjourned meeting of the Presbytery at First Church, London, on May 22. The congregation of King Street East, London, made application for leave to borrow \$3,000 for the purpose of enlarging the church building. The congregation will be canvassed for subscriptions and report to the Presbytery two weeks hence, when the application will be considered. A resolution was passed expressing the Presbytery's sympathy with Rev. J. A. Murray in his long illness, their gratification at his partial restoration and their hope that he will soon be fully restored to health. Leave was granted to the vacant congregation of Vanneck and Ilderton, and the congregation of Thamesford to moderate calls. Rev. D. L. Dewar submitted the Sabbath school report, which was adopted. Considerable dissatisfaction with the unnecessary aggressiveness and expense of the General Assembly's Sabbath school system, and an overture on this matter, was sent up to the General Assembly. Rev. J. Milloy read a thoughtful paper on "Term Service in the Eldership," taking ground against any innovation. In

the discussion that followed, members took various positions on the subject. The Presbytery adjourned at 6 o'clock, to meet two weeks hence to dispose of the call to Mr. Ballantyne. The next regular meeting will be held in Knox Church, St. Thomas, on the second Tuesday of July.

Presbytery of Regina.

A *pro re nata* meeting of Regina Presbytery was held in Knox church, Regina, on Tuesday, May 8th. Present: Mr. Matheson (moderator) and Messrs. Welsh, Moore, Muirhead, Carmichael, Perry, Campbell, Superintendent of Missions, and Clay (ministers), and Messrs. Crawford, Martin and Thompson (elders). A call from St. Andrew's church, Victoria, in favour of W. L. Clay was read; it was signed by 137 members and concurred in by 47 adherents, the call and all the necessary papers were laid on the table and Mr. McRea and Dr. Robertson were heard in support of the call and Mr. R. K. Thompson (elder) was heard for Moose Jaw congregation. The call was placed in Mr. Clay's hands, who declared his desire to accept it and asked the Presbytery to grant the translation, which they did. Mr. Clay severs his connection with Moose Jaw congregation the 27th of May. Mr. McKechnie was appointed to preach and declare the pulpit vacant on 3rd of June and to act as moderator of session during the vacancy. Mr. Harry Donell, of Buffalo Lake field, was appointed assessor with the session of Moose Jaw. The Home Mission Committee recommended that Mr. J. A. Jaffray, of Banff, be asked to supply Moose Jaw for two months after 3rd of June. Mr. Halfstrand was engaged for six months to do mission work among the Swedish colonists at Stockholm, New Denmark and Flenning. All missionaries were requested to report arrears of salary actually due them, to Mr. Carmichael, not later than May 28th. A letter from Wapella was read asking Presbytery to take up services there as early as possible. Dr. Robertson and Mr. Muirhead were appointed to attend to this. Mr. Muirhead, Whitewood, was appointed clerk in the place of Mr. Clay, and Mr. Campbell was appointed treasurer of Presbytery. Dr. Robertson and Messrs. Carmichael and Campbell were appointed to draft a minute expressing mind of Presbytery re Mr. Clay's translation. The benediction was pronounced and the Presbytery adjourned to meet at Regina the 2nd Wednesday of July. —J. W. MUIRHEAD, B. A., Clerk.

Mr. McLeod's Appeal.

THE following report of the proceedings in this case before the Synod of British Columbia places the matter fully before our readers:

It was moved by Mr. McQueen, seconded by Mr. Scouler, and agreed "That the following be finding of the Synod in the appeals of the Rev. P. McF. McLeod from the findings of the Presbytery of Victoria in the matters of his preaching in the old Methodist church on the 10th and 17th of September last, and issuing certificates of disjunction from the membership of St. Andrew's church, Victoria, during the month of August last, and also in the matter of the appeal of petitioners for the organization of a new congregation in Victoria.

1. The Synod of British Columbia having heard the pleadings in the appeal case of the Rev. P. McF. McLeod against the decision of the Presbytery of Victoria charging him with irregularity in preaching on the 10th and 17th of September in the old Methodist church in Victoria, decides to dismiss the appeal and sustain the action of the Presbytery.

2. In the case of the appeal of the Rev. P. McF. McLeod against the finding of the Presbytery of Victoria disapproving of Mr. McLeod issuing certificates to members of St. Andrew's church, Victoria, without consulting the session and securing its approval at the time or at some subsequent date; the Synod finds that while in ordinary cases this is at times done, yet in the peculiar circumstances under which these certificates were issued the Presbytery was justified in the action taken, and the appeal is hereby dismissed and the action of the Presbytery is sustained.

3. In the matter of the appeal of the petitioners for the organization of a new congrega-

tion in Victoria against the decision of the Presbytery of Victoria the Synod hereby dismisses the appeal and sustains the Presbytery in its action, but expresses to the Presbytery its wish that the petitioners have liberty to hold services as they are at present doing in the old Methodist church until the expiration of their present lease of the building which takes place on or before September 1st, 1894; and, further, that the Synod expresses the hope that the appellants would then or at some previous time make application in proper form to the Presbytery for organization in James Bay, South Victoria.

4. In agreeing upon this deliverance in these three appeals, the Synod wishes further to recognize, on Mr. McLeod's behalf, the exceptionally difficult conditions through which he has been passing and is therefore disposed to view leniently irregularities which in other circumstances would appear more grave; and the Synod further informs the Presbytery that the insertion of the below quoted clause in the preamble to the finding of the Presbytery from which appeal was taken by the petitioners for organization of a new congregation does not meet with its approval, namely, "Whereas the Rev. P. McF. McLeod is at present under the censure of this Presbytery, and therefore cannot be appointed by this court."

The Moderator asked the Presbytery of Victoria if they acquiesced in the decision of the Synod, to which the Presbytery replied through their clerk as follows: At Calgary and within Knox church there, on Saturday the fifth day of May, 1894, the Presbytery of Victoria met by permission of the Synod of British Columbia and was duly constituted. The finding of the Synod of British Columbia in the matter of the appeals of Rev. P. McF. McLeod from the finding of the Presbytery of Victoria in the matters of his preaching in the old Methodist church, Victoria, on the 10th and 17th of September last, and his issuing certificates of disjunction from the membership of St. Andrew's church, Victoria, during the month of August last, and also in the matter of the appeal of petitioners for the organization of a new congregation in Victoria, having been submitted, it was on motion agreed to consider the same *seriatim*.

It was on motion of Dr. Campbell, seconded by A. B. Winchester, agreed that the Presbytery acquiesce in the said finding, as a whole, and agree to conform to the Synod's wish expressed in the finding, and crave extracts.

The Rev. P. McF. McLeod said that he acquiesced in the finding of the Synod for himself and the petitioners. Mr. Howard Chapman also said he acquiesced in the finding of the Synod for the petitioners.

[Extracted from the Records of the Synod of British Columbia by Walter S. Ross, Synod Clerk.]

There is cause for thankfulness that while the Presbytery was sustained by the Synod there was no need of further appeal, the appellants having been granted practically all they were anxious to gain, viz.: the right to carry on their services and the promise of organization in James Bay district. Since the Synod meeting they have secured suitable premises and are taking steps to apply to the Presbytery for organization.

Obituary.

MR. ROBERT McCRAKEN, the senior elder of Rosemont congregation, in the Presbytery of Orangeville, who died recently, will be much missed in the locality where he for long resided. He was born in the North of Ireland, in the year of our Lord eighteen hundred and nineteen, and emigrated to Canada with his parents while yet a boy. For the long period of thirty-six years he was one of the most consistent elders that the writer of this article has had the pleasure of being associated with. His religion was that of old time Presbyterianism, who did not encourage any departure from the sound teachings of his covenanting forefathers, and always wished to worship God by singing our time-honoured psalms, some of which are looked upon by some of the would-be reformers of our church as "unsingable." The Presbyterian church has lost a devoted son, Rosemont congregation a father and one of its most liberal supporters.

Correspondence.

New Hebrides Mission.

Editor PRESBYTERIAN REVIEW:

Sir,—It has never been my privilege to witness a more spontaneous and hearty tribute of respect and admiration than that with which the members of Assembly greeted Dr. Paton when he appeared before it in Brantford last June. That tribute was the prelude to the eager competition of ministers and congregations throughout the Church to secure a visit from the venerable missionary who has won so warm a place in the affection of the Christian public. He was able during his three months with us to respond only to a limited number of the urgent calls addressed to him by those who were eager to hear his voice and aid in forwarding the grand design to which he is devoting his life, the complete evangelization of the New Hebrides. So great was the eagerness to hear his story of the work of God among these naked cannibals and to aid in the completion of the work which by comity of Protestant Missionary Societies is left to Presbyterians that from one to five meetings daily were pressed upon him. He was everywhere welcomed by unusual audiences and the homes in which he was entertained are yet, and will for many years, be fragrant with the memory of their saintly visitor.

It deeply pained many hearts to have the happy memories of this visit marred and Dr. Paton's laborious efforts to meet our wishes and his aid in relieving the embarrassments of our Foreign Mission Fund (E. D.) repaid by the disparaging and misreading comments on his work contained in the February number of the Record. To this Mr. Scott has added the refusal of the simple justice of permitting Dr. Paton to be heard in his defense—a refusal that stands out in glaring contrast with the demand which he has made on your space in his own behalf.

In the absence of Dr. P. permit me space for reply. Mr. Scott assigns as his reason for intervening in the matter his desire to correct wrong impressions regarding Dr. P. and his work that in some way had gone abroad, and to enlighten contributors who have been giving under misapprehension.

It fell to me as secretary of the committee appointed to arrange meetings for Dr. P. to conduct the greater part of the correspondence arising out of his visits to our congregations in Ontario. From the means employed to give explicit information and from the tenor of the letters received from all parts of the province, I can assure your readers that no general misapprehension such as Mr. Scott imagines ever existed. Not one communication among the hundreds that passed under my eye indicated the slightest misapprehension regarding the relation of Dr. P. to the mission work in the New Hebrides or the destination of the contributions put into his hands.

It is upwards of 36 years since Dr. P. was set apart for mission work in the New Hebrides. Ever since, in one capacity or another he has untiringly devoted his life to the grand work of rescuing the naked savages of that group from their degradation. His perils and sufferings on Tanna, his successes on Aniwa, his vital services to the mission as a whole in connection with the procuring of the Dayspring, the interest that he was instrumental in awakening in the evangelization of the New Hebrides throughout Australia, his powerful advocacy in Britain and on this Continent, the wide dissemination of his autobiography and the response which its appeals have roused in Christian hearts wherever the English language is spoken, have combined to identify the name of Dr. P. with the New Hebrides Mission. It is only human that the public estimate of his services and the prominence of his name should have provoked jealousy and prompted detraction.

His work as missionary agent of the Victorian Church, for the past 13 years has been of the first importance to the work on the group. He has accomplished vastly more than any one man labouring on the group was in a position to do. In the spirit of apostolic devotion he has given the large profits of his books (sufficient to make a very comfortable provision for himself and family in his old

age) to the mission, and he, if I be not misinformed, is at this moment personally maintaining more than one missionary there. The interest awakened by his autobiography in Britain was so great that it led to the inauguration of an independent movement to forward the work which Dr. P. has so much at heart. Some 18 months or two years ago a number of gentlemen launched a scheme which they designated "the John G. Paton Mission Fund," the object of which was "to evangelize the non-evangelized portions of the New Hebrides." It has become a vigorous organization with branches in England, Ireland and Scotland. It has a considerable and rapidly increasing income and publishes an official organ with the title of "Quarterly Jottings." The funds of this organization are put at the personal disposal of Dr. P. for the purpose stated.

Mr. Scott's method of telling all this to the readers of the Record is "Dr. Paton, at present, cannot be said to have any special mission." He thinks that he sufficiently defends himself against Dr. P.'s just indignation and the charge of misleading his readers when he states that he gave his information "without a discourteous" word.

It is well known that all interested in the work on the group have not been of the same mind as to the value of a steam auxiliary vessel for the service. Mr. Scott, true to his New Hebridean antecedents, takes the antagonistic view with those whom he names. On the other side is the fact, that the missionaries themselves long since called for a steamship; the Victorian church commissioned Dr. P. years ago to appeal to the Christian public of Britain for the means, and all the other large societies, Congregational, Methodist and Episcopalian, engaged in similar work among the islands of the Pacific have found it necessary to substitute steamships for their original sailing vessels. In response to Dr. P.'s appeal on his former visit to Britain the sum of £6,000 was put into his hands to purchase or build such a vessel. Within a few days that sum has been supplemented by an additional gift of £1,000 to secure a better steamship.

The barrier of the additional cost of maintenance is rapidly melting away. Careful estimates have been made of the annual outlay on a steam auxiliary necessary. While the sailing Dayspring cost about \$10,000 per annum for maintenance and working expenses a steamship such as contemplated would cost about \$15,000. These are the figures of the friends of the movement. Those furnished by Mr. Scott are the exaggerated estimate of those who have opposed and are still seeking to thwart the project. Mr. Scott appeals to those whose interest in the completion of the work in the New Hebrides was awakened by Dr. P.'s visit to send their contributions to our own Foreign Mission Fund (E.D.) out of which three missionaries are supported there. He appeals to their sympathies on the ground that that fund is embarrassed by debt. Those appealed to should know that their money will not be applied to the extension of mission work there if they follow his directions. He himself is authority for saying that "our church decided some time since to leave further advance to the Australian churches." The debt of which he speaks was not incurred in the New Hebrides nor is it due to any falling off in contributions to the fund, but to the extension of our mission work among the Coolies of Trinidad and specially by building operations there, \$5,000 being expended on schoolhouses in 1891. If they wish their money devoted to the liquidation of a debt contracted in connection with that flourishing and successful mission, good and well, but if they desire to devote a portion of their giving to extension in the New Hebrides they will require to accompany their gifts with special directions as to their destination.

Mr. Scott has thought it seemly to associate the word "comfort" with the self-denying and labourious work in which Dr. P. has been engaged without rest for 13 years. Let me give your reader a little insight into that "comfort." He is now upwards of 70 years of age. While he was among us he was suffering almost continuously from attacks of island fever, a legacy from Tanna and Aniwa, yet during the sweltering weather of July and August, with scarcely a day's intermission he

addressed from one to five meetings—never refusing one more if place and time could be found for it, early or late—travelling in the intervals long distances by train and road. His work during these two months was a surprising feat of zeal and endurance, yet he came to us from the midst of eight months such work in the United States and he has added six months more just such labour in Britain since he left us.

Editors, even more youthful than Mr. Scott, think it necessary to rest from their arduous arm-chair labours and recuperate their exhausted energies in some cool and shady retreat during the heated term.

But he is able to dispatch the manifestation of this wonderful endurance and quenchless zeal on the part of this aged missionary through these long labourious years with the light comment, that he has all this time been enjoying "the peace and safety and comfort of a Christian land."

The church through her highest court has in her own way shown her appreciation of his services and sacrifices. Let us hope that the feelings that prompted such ungenerous comments on the part of Mr. Scott will remain all his own.

With thanks for your space, I come to a close.

J. W. MITCHELL.

THOROLD, May 25th.

Niagara Falls.

JOHN IMRIE, TORONTO, CAN.

Oh, Niagara! as at thy brink I stand,
My soul is filled with wonder and delight,
To trace in thee that wender-working Hand,
Whose hollow holds the seas in balance
light!

Worthy art thou to be a nation's pride,—
A patriot's boast—a world's unceasing wonder;
Like some bold monarch calling to thy side
Subjects from every clime in tones of
thunder!

Deep on my soul thy grandeur is impress'd,
Thy awful majesty—thy mighty power—
Thy ceaseless tumult and thy great unrest,
Like nations warring in dread conflict's
hour!

Rainbows of glory sparkle round thy shrine,
Cresting thy waters with effulgence bright;
And in thy foaming currents interwine
Rare coruscations of commingl'd light!

Like roar of battle, or like thunder's call,
Thy deep-toned echoes roll with solemn
sound;
Like pillar'd clouds thy vapours rise, and fall
Like sparkling pearls upon the thirsty
ground!

Rush on! rush on! in thy unchecked career,
With avalanche power thy course pursue;
While rounding rocks quake as with mortal
fear,
And stand in awe to let thy torrents
through!

Naught but the hand of God could stay thy
course,
Or drive thee back to Erie's peaceful keep;
Then onward press with thy gigantic force,
Till in Ontario's bosom lul'd to sleep!

Emblem of Freedom! who would dare essay
To bar thy noisy progress to the sea!
Then onward press! while bord'ring nations
pray
For strength and wisdom to be great and
free!

The above verses are from the Third Edition of JOHN IMRIE'S POEMS containing about 400 pages, neatly bound in cloth and gold, and will be sent, post free, on receipt of one dollar. IMRIE, GRAHAM & Co., 31 Church Street, Toronto, Canada.

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It is generally admitted that the past experience of a successful institution of any kind, if conservative, serves as an arguery for future guidance of the public in relation to their dealings, financially, with any such institution.

A close observer of the annual statements of financial institutions from year to year must have noticed in particular the large difference in the interest earning power of the various life insurance companies operating in the Dominion.

The majority of our home companies have been exceedingly fortunate in regard to the rate of interest earned on their investments. The North American Life Assurance Company, Toronto, Ontario, stands out pre-eminently amongst them, it having realized through the efficient management of its officials an excellent rate of interest on its investments, thus placing it in a position to pay to holders of its maturing investment policies very satisfactory results, and in every instance fully up to their expectations.

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Montreal, May 22, 1894.

To the President and Directors North American Life Assurance Company, Toronto, Ont.:

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Yours truly,
(Sgd.) ALEX. MCFEE.

At a meeting of the congregation of Knox church, London South, last week, a resolution was passed bearing testimony to the ability, discretion and devotion of their pastor, Rev. J. Ballantyne, who has accepted a call to Knox church, Ottawa.

At a well attended meeting of the Lionour and Parkhill congregations on the 21st inst., it was unanimously decided to extend a call to Rev. Mr. McKenzie, a recent graduate of Knox College. These congregations are to be congratulated on the prospect of a speedy and happy settlement of a minister in their midst.

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The Minority of Cases.

Editor PRESBYTERIAN REVIEW.

SIR,—The second article of the compromise between the Synod of Montreal and Ottawa and Prof. Campbell reads as follows: "In the great majority of cases, the Father, when smiting in judgment, and in discipline or chastisement, acts in accordance with general laws or through secondary causes."

Of course, then, both parties agree on this proposition: "In the minority of cases, the Father, when smiting in judgment, and in discipline or chastisement, does not act in accordance with general laws or through secondary causes." In other words, He smites "immediately." Well, what are some of the cases recorded in Scripture, which belong to the minority? For example, do the death of Uzzah, when he laid his hand on the ark, the leprosy of King Uzziah, the death of 165,000 of Sennacherib's army, the deaths of Ananias and Sapphira, and the smiting of Herod with worms, belong to it?

I see that the Globe says in one place, that the two parties met each other half-way, and in another, that the Synod travelled the greater distance.

As far as I have been able to study the question, I am one of those who have not seen any reason for going into "the melting mood" on the decision.

One of Prof. Campbell's opponents seems to me to have taken the expression "God spared not His own Son," as meaning that He smote Him. It means simply that He did not withhold Him, as Abraham did not withhold Isaac, for it stands in opposition to "delivered up" in the very next clause of the verse, (Rom. viii. 32).

T. F.

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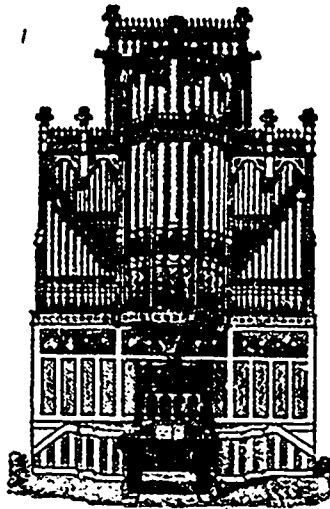
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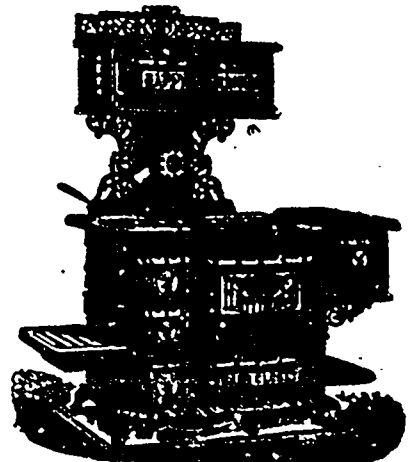
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