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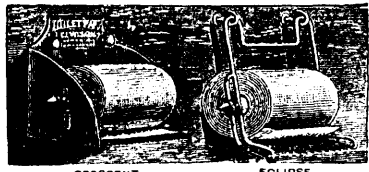
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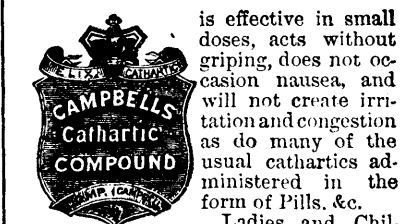


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INDIAN PUDDING.—Scald three pints of new milk, when boiling hot, stir in fourteen tablespoonfuls of sifted Indian meal, add one cup of molasses, teaspoonful of salt, a little allspice, one pint of cold milk; stir well together, pour into a pudding dish, bake three or four hours in a steady oven.

A GROWING EVIL.—Scrofula, or king's evil, as an enlargement of the glands of the neck is termed, may be called a growing evil in more than one sense. Mrs. Henry Dobbs, of Berridale, was cured of enlarged glands of the neck and sore throat by the internal and external use of Hagyard's Yellow Oil.

SWISS CAKE.—One and a half cups of white sugar, two and a half cups of flour, one cup of sweet milk, four teaspoonfuls of melted butter, one teaspoonful of cream of tartar and half a teaspoonful of soda or two teaspoonfuls of baking powder may be used instead; two eggs, flavour with lemon and add a little salt.

LILY CAKE.—Three quarter cup of butter, two cups of granulated sugar, three and a half cups of flour, half a cup of cold water, whites of six eggs beaten to a stiff froth, two small teaspoonfuls of baking powder stirred in the flour. Use the same coffee cup for measuring all. Splendid cake for a tea party. Bake in a slow oven.

HIGH PRAISE.—Mrs. John Neelands, writing from the Methodist Parsonage, Adelaide, Ont., says: "I have used Hagyard's Pecorall Balsam in our family for years. For heavy colds, sore throats and distressing coughs no other medicine so soon relieves."

JELLY CAKE.—Three quarter cup of butter, two cups of sugar, four eggs, half cup of cold water, three and a half cups of flour, two small teaspoonfuls of baking powder, stirred in the flour, put batter quarter of an inch thick in pie pans, after they are baked lay them out to cool, then lay them on each other with jelly between each cake. Use a common coffee cup for your measure.

MOCK LEMON PIE.—Two teacups of sour cream or buttermilk, two-thirds cup of sugar, yolks of two eggs, one tablespoonful flour, a pinch of salt; beat well together, then add two teaspoonfuls of lemon extract. Line the pie tin with crust as for custard, pour in the mixture and bake until firm. While the pie is baking beat to a stiff froth the whites of two eggs, add two tablespoonfuls of white sugar, one-half teaspoonful lemon extract. When pie is baked spread frosting on top and slightly brown.

The New England Conservatory of Music, Boston, Mass., which enjoys the distinction of being the largest and best equipped in the world, attracted to its halls last year 2,005 students from fifty-five States, Territories, Provinces and Foreign Countries. With it Corps of 100 teachers including such well-known artists as Carl Zerrahn, Augusto Rotoli, Carl Faeltor, J. C. D. Parker, Louis Maas, Otto Bendix, Timothie Adamowski, Alfred de Seve and Leandro Campanari; it merits for the coming year a still larger patronage.

GINGERBREAD.—One cup of butter, two cups of sugar, well worked together; one cup of milk, three and two-third cups of flour, a tablespoonful of ginger, two eggs; use tin sheets, cool, and rubbed with butter; place one tablespoonful of mixture on tin and spread as thin as possible with a thin-bladed knife; bake in a well but not over-heated oven; cut on the tins into any shape desired; remove at once from tins, and it will very soon become crisp; keep in a dry place.

STEWED CHICKEN WITH RICE.—Cut the remnants of cold boiled or roasted chicken in small pieces. Make a sauce of one pint of cream, two ounces of butter, the yolk of one egg, beaten, and a tablespoonful of corn-starch or arrowroot, seasoning with salt and white pepper, a little sugar, one teaspoonful of anchovy sauce and one bay leaf. Put the pieces of chicken in this sauce in a stewpan and simmer for half an hour. Stew some rice quite soft in milk, seasoning with salt and pepper. Put the chicken in the centre of a dish, place the rice around it as a border and serve.

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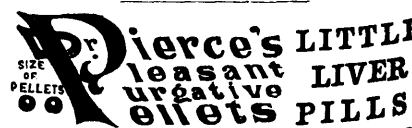
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THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, JUNE 23rd, 1886.

No. 26.

GENERAL ASSEMBLY.

(Concluded.)

MONDAY MORNING.—FIFTH DAY.

The Assembly being constituted, the Moderator nominated committees to draft loyal addresses. For the address to her Majesty the Queen: Principal Forrest, Rev. W. S. Ball and the Hon. Alexander Morris; for that to the Governor-General: Professor Bryce, Rev. R. N. Grant and James McLennan, Q.C.

Rev. Robert Murray gave notice that at a subsequent sederunt he would move that the Assembly appoint a committee to devise a plan for meeting in whole or in part the travelling expenses of commissioners, said committee to report at an early sederunt of this Assembly.

AUGMENTATION.

The consideration of the Home Mission report was resumed, when

Rev. Dr. Cochrane explained that the committee had agreed to recommend that stipends should be supplemented up to \$700, and that should the state of the fund subsequently warrant it, \$50 additional be given. This proposal was necessitated by the fact that there had been a deficiency of \$4,000, and one of \$7,000 during the last two years. It was most undesirable to make the proposal, but the committee thought it warranted in the circumstances. It was, however, for the Assembly to say what should be done. It is for the Assembly to say what course it will adopt; approve or pay what they have been doing as formerly.

Rev. Mr. Warden moved the adoption of the recommendation made in the report, and in doing so explained that it was based upon the resolution adopted at the London Assembly, when the Scheme was inaugurated.

Rev. Mr. Robertson seconded the motion.

Rev. G. Bruce was sorry to hesitate in accepting the recommendation. He was sorry to hear the recommendation of a retrograde movement. He thought some means would be devised for obviating a resort to such an expedient.

Rev. W. S. Ball would also hesitate before opposing so wise and judicious a body as the Home Mission Committee. If college funds were behind he had never heard of professors' salaries being reduced. The hard working pastors could ill afford the slightest reduction.

Professor Bryce, seconded by Rev. H. H. McPherson, moved that power be granted to the Home Mission Committee to pay the same supplement as formerly.

Rev. E. D. Miller supported the amendment.

Rev. R. N. Grant, Robert Campbell, James Black, Principals Grant, Caven, McVicar took part in the discussion.

Hon. A. Vidal thought it was best to give full information to the people. They are both intelligent and liberal. Ministers do not speak plainly enough on the duty of giving.

Rev. D. L. McCrae was satisfied that two-thirds of the people did not understand the Scheme. There were many mistaken ideas concerning it. If pastors of wealthy country congregations would bring the matter fairly before their people there would be no deficiency.

Rev. Mr. Warden replied. Some of the wealthiest Presbyteries, he said, had contributed less this year than last to the Augmentation Scheme. He thought it would be business-like to have all the Schemes of the Church out of debt at the end of the year. The matter rests with the Presbyteries. If they were faithful in visitation there would be no difficulty. There was no serious opposition to the Scheme itself, but there was a lack of fidelity on the part of Presbyteries. It lies in the hands of the ministers of the Church. Home Missions and Augmentation were not antagonistic. They are closely related. A number of the mission churches in the North-West receive substantial aid from the Augmentation Fund.

The amendment proposed by Rev. G. Bruce was carried, and the report as a whole on the motion of Rev. Mr. Warden, seconded by Rev. S. Houston, was then adopted.

It was resolved, on motion by Principal Caven, that the Moderator be requested to prepare an address on the Augmentation Scheme for general circulation.

Rev. Mungo Fraser introduced the Methodist Ministerial Association to the Assembly, and the Moderator invited Rev. Dr. Hunter to the platform, and expressed a cordial welcome on behalf of the Assembly, to which Dr. Hunter in conveying the fraternal regards of the Association made a suitable reply.

Rev. Dr. Cochrane presented the report of the Home Mission Committee on the reference concerning the relations of the Synodical Committee, Superinten-

dent of Missions and Presbyteries in the North-West. It was to the effect that for the present the relations be continued as they are, but looking to modifications in future and paying a high compliment to the integrity and efficiency of the Superintendent's labours.

Rev. James Todd, John Mowat, D. M. Gordon, Professor Bryce, A McLaren, Mr James Yule, Rev D Mc Gillivray, N D Russell, Professor Hart, Principals Caven and Grant, and Rev R H Warden participated in the debate, when a vote was taken and the recommendation of the Home Mission Committee was carried by a large majority

Rev Dr R F Burns supported an overture on the Augmentation Scheme from the Presbytery of Halifax, and moved its reception and remission for consideration to the Augmentation Committee; that Committee to report to next Assembly.

An overture was presented from the Presbytery of Owen Sound on the supply of mission fields. It relates to the failure of the law enacted last year requiring licentiates to labour for six months in the mission field before being eligible for settlement in a pastoral charge. The overture suggests that the term be extended to one year.

Rev. John Somerville explained that the rule enacted last year had failed to secure the end contemplated. Many stations are entirely neglected, and there are many labourers unemployed. Much mission work is done, but much is left undone. What will the Assembly do? A paper resolution will effect nothing. Mr. Somerville moved that all licentiates be required to labour in the mission field one year before settlement.

Rev. J. R. Gilchrist seconded the motion.

Rev. D. McDougall spoke of the difficulties of meeting the wants of struggling congregations in remote Presbyteries. He thought that the enforcement of the rule resulted injuriously in the case of the congregations.

A memorial was considered from the Presbytery of Kingston, praying the Assembly to rescind the regulations requiring graduates to give a certain time to the mission field before accepting pastorates.

Rev. M. W. Maclean spoke in support of the memorial. He was not averse to students spending a definite time in mission service before being settled in congregations. The regulation was loyally carried out in the Presbytery of Kingston, but it is causing us the loss of promising students. Something ought to be done for the supply of mission stations during the winter season.

Rev. David Wardrope suggested that each settled minister should give one day each month to mission fields during the winter months.

Rev. Dr. Torrance considered that by our present methods we debar students and vacant congregations from desirable settlements by moving in the line suggested in the overture. There were a number of catechists who might be employed.

Rev. M. W. McLean moved the reception of the overture from the Presbytery of Kingston.

Rev. Alexander Gilray seconded the motion.

Principal Caven moved that the General Assembly, being very desirous of obtaining continuous supply at all seasons, send these overtures to the Home Mission Committees, Eastern and Western Sections, to consider the subjects to which they refer, and report to next Assembly. In support of this motion Dr. Caven spoke of the great and arduous work accomplished by the students in the mission field. In not a few cases they had seriously overtaxed their energies. Students had their rights, and he would never be a party to legislation which would impair their rights.

Rev. Dr. Reid thought it was a sad thing that so many stations are unsupplied, and so many unemployed ministers.

Dr. R. F. Burns thought there was a little too much crude and hasty legislation. The subject ought to be seriously considered before anything further is attempted in this direction. He seconded Principal Caven's motion.

Principal Grant stated that the overture makes mission stations more important than vacant congregations. This is a very great injustice to the students.

The motion proposed by Dr. Torrance, remitting the question to the Home Mission Committee to report to next Assembly, was carried by a large majority.

EVENING SESSION.

Principal MacVicar submitted the report of the Board of French Evangelization. Under the care of the Board there were seventy-six mission stations, seventeen colporteurs, double the number in the previous year. They had distributed 2,652 portions of the Word of God, 500 pamphlets and 22,700 tracts. They had visited many homes. These colporteurs had to report every two weeks to the office in Montreal. The management of the colportage required

much attention. There are at present twenty-six mission schools, four of them opened during last year. The total number of pupils is 804, the number attending Pointe-aux-Trembles being ninety-four. Eighteen confessed their faith in Jesus Christ, and were admitted into the fellowship of the Church. The sacrament of the Lord's Supper was dispensed by Professor Coussirat and the secretary, when fifty-one communicants sat down at the table. During the year 222 had been received into the communion of the Church. There were immense difficulties to be encountered in the prosecution of the work. The financial position of the Board was also in a very satisfactory state. Exclusive of a small balance the income had been \$32,233, and there was a balance on hand of \$2,000. It is proposed to induce a number of English students in Montreal College to study French, and to devote themselves to the work among the French-Canadians. The Board asks for authority to extend the work to other nationalities besides our French fellow-countrymen. Twenty missionaries trained under our care have been doing excellent work. In the Province of Quebec there is a population of 1,250,000. There is a growth of liberal sentiment among the educated classes. There ought to be more prayer and more faith amongst us. He had unabated faith in the Gospel to elevate Frenchmen and all men.

Professor Campbell gave an interesting account of the history of French-Canadian Missions, the opposition and dangers encountered, and of Father Chiniquy's early Protestant labours. We fought, he said, for free speech, and gained it. The professor paid a fine tribute to the business abilities and the valuable services rendered by Mr. Warden. The great difficulties encountered by French-Canadian converts were described. They had no quarrel with Rome but one, and that was because she denies the people the Word of God. The rise and progress of the Parti National was described and the division caused by the Riel affair, and reference was made to the advance of liberal opinion in the Province of Quebec. Professor Campbell concluded by moving that the report be received and adopted, thanks conveyed to the Chairman of the Board, and that the Scheme be cordially commended to the sympathy and liberality of the Church.

Rev. Dr. Moore gave an account of mission work among French-Canadians in the Ottawa Valley. In the capital city of the Dominion there was a population of about 15,000 French Roman Catholics. It was difficult to enter their homes; in country districts it is not so difficult, the people being less under restraint and of a more inquiring turn of mind. The portions of Scripture and tracts distributed are much more widely read than is generally supposed. They have eleven schools within the bounds of the Ottawa Presbytery, with an attendance of 318, eighty of the number being Roman Catholics. The number of French-Canadian Protestant families is at present 146. Dr. Moore stated that a new French Protestant Church had been opened in Ottawa. The little church is frequently quite filled.

Rev. W. S. Bail expressed that though not in harmony with the views of those in the management, he had not hesitated to state his opinions in an open and manly fashion. He would prefer that the work should be under the care of the Home Mission Committee, but he felt he could bow to the decision of the majority. There is not a mission that lies nearer to the heart of the Christian people of Canada than this excellent mission. Many of his difficulties concerning it had been removed.

Father Chiniquy then delivered a very characteristic and stirring address, in which he stated the immense difficulties and discouragements experienced in bringing out his recent work "Fifty Years in the Church of Rome," a copy of which he presented to the Moderator, who gracefully acknowledged the gift, and in the name of the Assembly expressed the thanks of the Assembly to Father Chiniquy for his admirable address.

The report was adopted, and the Assembly adjourned.

TUESDAY MORNING—SIXTH DAY.

The Assembly having been constituted, after routine business,

Rev. Dr. Middlemiss submitted the report of the Committee on the Aged and Infirm Ministers' Fund. The special appeal made last year was so well responded to as to warrant supplementary payments to annuitants. Forty-nine beneficiaries, of whom seven had died during the year, derived aid from the fund. The whole amount paid in annuities last year was \$9,647. It was decided that only \$200 could be paid to each. At the close of the year, however, it was found that each annuitant could receive \$50 additional

There has been a total increase in receipts of \$3,658. The committee is able to report a balance of \$988.95. The Church at large, however, is only beginning to realize the importance of the fund.

Rev. Robert Wallace moved a resolution to receive the report, express thankfulness for the present satisfactory condition of matters, urge on the attention of the Church the great importance of the scheme, and a desire for its harmonious and efficient working. In supporting the resolution he referred to the straitened circumstances of many engaged in the work of the ministry. He thought that a fund of \$100,000 should be raised by the wealthier members of the Church in order to place the scheme on a solid and satisfactory basis.

In accordance with previous arrangement the reconsideration of the time and place of next Assembly was taken up at this stage.

Rev. D. L. McCrae moved that the decision as to the place of meeting for next Assembly be reconsidered. He was of opinion that notice of motion should be given previous to meeting of Assembly of the places where it is desired the supreme court should be held. The proposal to meet at Winnipeg would impose too great a tax on the people there, and it will be far too expensive for many members who have to travel long distances.

Rev. D. McLeod seconded the motion for reconsideration.

Rev. James Robertson could assure the Assembly that the people of Winnipeg will extend a most cordial welcome to the members. He hoped the Assembly would not stultify itself by reversing its decision in favour of Winnipeg.

Rev. Dr. Reid said that it would be remembered that it was first decided to meet at Halifax last year, and to decline to go now would be a breach of faith. He thought it would be better in future that notice of the place of meeting should be given, in order that a deliberate decision may be reached.

Professor Bryce thought that it would be unworthy of the Assembly to go back on its finding, and the expense of going to Halifax would to many be as great as would be required for Winnipeg.

Principal Grant said it was a human privilege to reconsider a decision hastily come to. He did not see any necessity for encouraging a boom.

Rev. Robert Campbell was satisfied that most favourable terms could be obtained from the C. P. K., and it would be a proper thing to adhere to the conclusion already reached.

The vote for reconsideration was eighty six; against, 105. So that the decision in favour of Winnipeg stands.

Mr. Wallace resumed his plea in favour of the motion for reception of the Aged and Infirm Ministers' Committee's report. Should better provision for the aged ministers not be made the men best fitted for the ministry would be reluctant to enter its service.

Rev. Robert Campbell, in seconding the motion, said it was obvious that the scheme had not received the attention in the Church to which it is entitled. It involves a question that must soon come to the front. The best interests of the Church are concerned. In closing, Mr. Campbell suggested that some recognition of the lengthened and valuable services rendered by the Convener, Rev. Dr. Middlemiss, should be made.

Principal McKnight thought the standing committee should be permitted to have some discrimination in deciding as to claims of annuitants. Such was the case in the Eastern Section. Some discretion should be permitted the Committee.

The report was received.

Principals Grant and Caven, and R. H. Warden, who moved that the report be received and remitted to a committee to report at a subsequent sederunt, took part in the discussion.

AFTERNOON SESSION.

Mr. William Mortimer Clark presented the report on the Common College Fund. The income for the year was \$10,280.65; the disbursements were Knox College, \$5,343.73; Presbyterian College, Montreal, \$2,226.57; Queen's College, \$2,740.40; expenses, \$69.95; leaving a deficit of \$4,660.75. The estimated expenditure for the current year is \$16,700, provided a new professor be appointed in Knox College; if no professor is appointed the expenditure is estimated at \$14,200.

Mr. William Mortimer Clark stated that the working of the Common Fund affected Knox College injuriously. The Board of that college urge its abandonment, and that each congregation be at liberty to contribute to the funds of the institution they may prefer. This, he thought, would be productive of advantage to all the colleges, as the present method represses the liberality of the people. He concluded by moving a resolution, That it be open to congregations to contribute to the Common College Fund, or to the particular institution they may prefer. The motion was seconded by Dr. Macdonald, and unanimously adopted without discussion.

Professor McLaren asked the Assembly to dispose of two matters left unfinished from the Foreign Mission Committee's report. The one related to the sale of property in Prince Albert, N.-W. T., and the other

to the appointment of a missionary to the Indians in the district of Alberni, B.C. This was agreed to.

A PRESBYTERY IN CENTRAL INDIA.

Professor McLaren then proposed the formation of the Presbytery of Indore, to be composed of ordained missionaries connected with the mission in Central India. It is proposed to confer Synodical powers on this Presbytery.

Mr. D. W. Beadle seconded the motion.

Rev. Dr. Mathews asked what relation should Churches in foreign lands bear to the home Churches. The tendency is to leave native Churches free to govern themselves. He hoped that this new Presbytery would be left as the nucleus of a native Church.

Principal Grant stated the constitution of the proposed Presbytery was framed in accordance with the expressed desires of the missionaries in India.

Rev. D. D. McLeod said that Dr. Mathews might introduce the question raised by him at another time.

Rev. Dr. Reid thought it would be better for the Indore Presbytery not to have Synodical powers, but have direct reference to the Assembly.

The report of the Foreign Mission Committee as a whole was then adopted.

Principal Caven desired to know if any opinion was to be expressed as to co-operation in Foreign Missions. The Presbyterian Alliance at Belfast had suggested the consideration of the subject, and to submit certain questions, such as the relation of missionary Churches in heathen territories to the home Churches, the relation of missionaries to the home Churches and to the missionary churches, and as to the co-operation of different Presbyterian Churches in the same or contiguous territory. He had been charged by the American Branch of the Alliance at its late meeting to convey the cordial salutations of that body to the General Assembly. The American Church is divided in opinion as to the questions submitted.

Rev. E. Scott moved a resolution, which was seconded and agreed to, disposing of the Foreign Mission Committee's report, Eastern Section. The following is the resolution: The General Assembly, in adopting the report of the Eastern Section of the Foreign Mission Committee, desire to place on record its gratitude to God for the many tokens of His favour bestowed upon our missions and missionaries during the past year for the good prospect of the enlargement of the mission in the New Hebrides, and of the extension of the Lord's work from Trinidad to the other islands of the West Indies; its deep sympathy with those in connection with our missions who have been called to mourn, and its earnest prayer that God may comfort them in their sorrow; its high appreciation of the labours of Mr. McLeod and its admiration of his heroic perseverance in his work in the midst of much bodily infirmity; its thankfulness that a man of so much promise has been obtained to take up the work at Princetown; its gratification that Mr. and Mrs. Annand have been so heartily received in their visitation of the Churches, and its prayer that in prospect of their return to the South Seas, God may be with them, guiding aright in the choice of a new field of labour, and bless them abundantly in their work, its satisfaction at the sustained liberality of the people, and the state of the finances for the year. The Assembly commends the missionaries, teachers and converts to the care of the Great Head of the Church, praying that the New Hebrides may be preserved from French occupation, and all other influences adverse to the truth, that prosperity, temporal and spiritual, may descend upon Trinidad, and asks that our people unite in earnest prayer to the God of missions that during the coming year yet more abundant prosperity may be given.

Rev. Dr. P. F. Burns at this stage urged the consideration of the unification of the Foreign Mission Committees. Twenty-seven Presbyteries reported in favour of unification; seven against, and from seven there were no reports. The whole matter was remitted to the Foreign Mission Committee to consider and report next day.

Rev. D. M. Gordon then presented the report of the Manitoba Church and Manse Building Fund. The number of buildings aided last year was twenty-one, occasioning an outlay of \$6,615, the value of property erected, \$17,300. The total, during the four years in which the Scheme has been in existence, amounted to \$38,393.62. The cost of management has been exceedingly small.

Principal Caven moved the reception and adoption of the report.

Rev. R. H. Warden seconded, and the motion was carried.

Rev. A. McLean Sinclair reported for the Aged and Infirm Ministers' Fund, Eastern Section. The report showed an encouraging condition of affairs in the Eastern Church. Received from collections, \$1,078.67, ministers' rates, \$468.53, interest, \$1,005.44. Three more congregations than last year contributed, and there was an increase of \$274, and twenty-eight more ministers had paid rates, giving an increase of \$247. The total capital now amounts to \$27,000.

Rev. J. R. Munro moved the reception and adoption of the report. The fund, he said, was in a remarkably healthy condition.

Rev. Emerson Rogers seconded the motion, which was adopted.

NEW PROFESSORSHIP.

Rev. Dr. Reid read the returns from Presbyteries on the appointment of an additional professor in Knox College.

Rev. Robert Campbell proposed, seconded by Mr. Robert Lawrie, that the returns be remitted to the College Board of Knox College, and that they appoint a lecturer in terms of the recommendations of Presbyteries.

Rev. W. S. Ball submitted a copy of the address to her Majesty, which was adopted.

Professor Bryce then submitted the proposed address to his Excellency the Governor General.

Professor McLaren then moved that it is inexpedient to appoint an additional professor in Knox College at the present time, but appoint another lecturer.

Rev. D. D. McLeod, on behalf of the Presbytery of Barrie, withdrew the overture from that Presbytery on consolidation of colleges.

Dr. Reid presented the report of the Widows' and Orphans' Fund, Western Section.

Rev. Robert Campbell presented the report of the Widows' and Orphans' Fund in connection with the Church of Scotland, and the report of the Ministers' Widows' and Orphans' Fund of the Maritime Provinces was presented by Dr. Reid. These reports were all received.

A memorial from the Woman's Home, Foreign and French Evangelization Society of Montreal was presented, asking for recognition, and that this society report through the Presbytery of Montreal.

On motion of Rev. Robert Campbell, seconded by Rev. George Bruce, the prayer of the memorial was granted.

Rev. Robert Campbell submitted the report of the Committee on the Record, showing that its affairs were in a very satisfactory condition.

The report was received.

HOME MISSION COMMITTEE.

The following is the Home Mission Committee appointed for the Western Section: Dr. Cochrane, Convener. Dr. Torrance, Dr. Laing, Dr. Campbell, Revs. D. J. Macdonnell, F. M. Dewey, R. H. Warden, W. A. Hunter, F. W. Faries, D. Kellock, M. W. McLean, J. Cleland, J. A. Carmichael, E. Cockburn, A. Findlay, D. M. Gordon, P. McF. McLeod, A. Gilray, R. Moodie, J. Somerville, P. Straith, J. H. Ratchiff, W. T. McMullen, J. Rennie, W. Walker, Hector Currie, R. Hamilton, P. Musgrave, John Ross (Brussels), A. Tolmie, A. B. Mackay, C. B. Pablado, Jas. Robertson (Supt.), J. S. Burnett, D. J. McLean, and Messrs. D. Mackenzie, Thos. McCrae, R. Kilgour, W. Mitchell.

The following were then appointed for the Eastern Section: Revs. J. McMillan, Convener. Dr. McRae, P. M. Morrison, A. B. Dickie, E. Grant, W. P. Archibald, J. R. Munro, Alex. Russell, A. Farquharson, Principal Forest, A. Simpson, W. Stuart, D. McDonald, James Forest, J. K. Blair, J. K. Munnis, R. Baxter.

EVENING SESSION.

Rev. L. H. Jordan presented the report on the State of Religion. It opened with the statement that there is abundant reason for thankfulness for the considerable progress made. Though some congregations have failed to report, quite a number of returns have been received. More effective means must be devised for securing more complete returns. Regarding public worship the returns speak most favourably. There is a steady increase of attendance, and also a growing attendance at prayer meetings. Family worship does not appear to be so well observed as it ought to be. The sacraments of the Church have been very generally observed, but regret is expressed that many young people do not make the public profession that observance of the Lord's Supper implies. There is more activity in the religious training of the young; but general regret is expressed that parental training is not so well attended to. Christian liberality has been more largely exercised than ever before. There has been a steady increase in liberality during the past year in relation to all the Schemes of the Church. Respecting the increase in membership there is abundant reason for thankfulness, when it is stated that in one Presbytery there has been an addition of 500 to the membership; in a Nova Scotia congregation 160 members have been added. There have been special evangelistic services, but the quiet, steady, faithful preaching of the Gospel and earnest personal dealing have been abundantly blessed. Mr. Jordan moved the reception and adoption and the consideration of the recommendations *seriatim*.

Mr. James Yule seconded the motion.

Rev. S. Lyle gave an account of the special services held in New York and other cities last winter, and the important results they yielded. These services were conducted by the ordinary agencies of the Church. He thought that a similar movement might be made in our Canadian cities. The sooner we join such a movement as this the better.

Rev. H. M. Parsons spoke of the need of increase of life-power within the Church itself. There is an element in all the Churches that might be utilized on the lines suggested by Mr. Lyle. Revivalism that

does not result in permanent living Christian power is unhealthy.

Principal Caven said that the report does not indicate perfection, but it does indicate progress. The report has emphasized the fact that wherever great good has been done it has been by the preaching of Christ and Him crucified. It might not be an easy thing to agree about the progress of theology, but we are at one in the belief that the Old, Old Story is the essence of Christian preaching. The more simply it is proclaimed the more effective it is.

Rev. M. H. Scott moved that the different Presbyteries of the Church be recommended to prepare for themselves a scheme for special services calculated to reach all congregations within the bounds, the members of Presbytery and elders of the Church principally conducting these services.

Rev. George Bremner told how he had been engaged in such work, in which he had been assisted by his brethren, and important results had followed the steady preaching of the Gospel.

Rev. Thomas McPherson and Principal MacVicar made valuable and practical remarks on the report.

The following recommendations were then adopted: 1. That the General Assembly instruct its committee to prepare questions on the State of Religion as usual. 2. In view of the fact that returns are by no means full, Presbyteries be enjoined to adopt such means as they may deem best to secure more complete information respecting the state of religion. 3. As there is evidence that family worship is not so generally observed as it ought to be, the membership be admonished to observe this duty throughout the Church. 4. It appears that the religious training of the young is too much left to the Sabbath school. The duty of home training be impressed on parents throughout the Church.

REPORT ON TEMPERANCE.

Rev. Peter Wright submitted the report of the Temperance Committee. Very full returns have been received, and they show that there has been an advance in temperance. In the large centres of population the ravages of intemperance are truly appalling.

The report concluded with the following recommendations, which were adopted unanimously:

I. That this Assembly records its profound gratitude to God for the signal success of Temperance principles during the past year, and its deep satisfaction with the unmistakable advance of Temperance and Prohibition sentiment throughout the land. II. That this Assembly re-affirms the oft-repeated testimony of our Church to the effect that intemperance is a sin against God and a crime against society; its conviction that intemperance is a hindrance to the cause of Christ and a great social curse; and its earnest desire to see the evil exterminated by the preaching of the Gospel, the power of moral suasion, the education of the young in Temperance principles, and by such deadly blows as a vigorous and enlightened legislation alone can inflict. III. That inasmuch as the Canada Temperance Act, wherever faithfully enforced, has greatly reduced the evils of intemperance, this Assembly recommends Presbyteries, Sessions and Congregations to use all proper means to secure its adoption and rigid enforcement, not as an ultimate remedy for the evils of intemperance, but as a step toward the total suppression of the liquor traffic. IV. That, whereas the said Act has been proved to be defective as to the means for enforcing it, this Assembly expresses gratitude to those Provincial Governments that have already recognized their responsibility for the proper administration of the law, and further resolves to petition all Provincial Governments to appoint to this responsible duty a sufficient number of officers in full sympathy with the provisions of the Act. V. That in accordance with the recommendation adopted by the Synod of Montreal and Ottawa, this Assembly, being fully convinced of the necessity of legal protection against the evils of the liquor traffic, expresses the hope that electors, in their choice of members of Parliament, will seek to elect able and good men, who are well known to be in full sympathy with Prohibitory legislation.

Rev. John Smith said that forty-five years ago he was a member of a temperance society on the very lines of the Liberal Temperance Society recently started, and however intoxicated some of the members might have been they did not violate their pledge. That was a failure, and he believed such methods would always be failures. He compared the respective claims of license and prohibition, indicating his decided preference for the latter course. He gave striking illustrations of the terrible effects of the drinking curse. Prohibition would banish the drinking customs of society. A prohibitory law is always more easily enforced than a license law. He believed that the temperance reformation rested on God's Word. It will go on till it finally triumphs.

Hon. A. Vidal desired to express his high appreciation of the most admirable report. He hoped it would be adopted. His hands in the Senate had been strengthened by the decided attitude taken by his Church on this question. When the Scott Act was first enacted he stated in his place in the Senate that it was not a finality. It is preparatory to Prohibition. In Quebec under parochial regulation there are not so many licenses as is generally supposed by

people outside that Province. In a county in New Brunswick the Scott Act had been thrice carried. This is an evidence that it has been working satisfactorily. The legislative and technical difficulties that stood in the way of the success of the Act have now been removed. He regretted to say that in the Senate there is not much chance of advanced temperance legislation. There will soon be much improved machinery for the efficient working of the Act.

WEDNESDAY MORNING.—SEVENTH DAY.

Rev. Robert Murray proposed that a committee be appointed to consider a plan for meeting the expenses of delegates to the General Assembly, to report to next Assembly, and that for the current year the Assembly request all Presbyteries to make provision for the travelling expenses of their commissioners.

The motion was seconded by Mr. Matheson, and agreed to.

STATISTICS.

Rev. Dr. Torrance presented the report of the Committee on Statistics. Though statistics are usually regarded as uninteresting, they are nevertheless most important. The report submitted is more full and complete than any preceding one. The Convener gave the facts derived from congregational returns, showing the state of the congregations in relation to numbers of churches, manses, members, families, Sabbath schools, baptisms, etc., the various items of finance, congregational and Presbyterian, and a careful comparison of the returns since the reunion in 1875, giving evidence of the steady and substantial increase achieved during the last decade.

Rev. Robert Campbell moved the reception and adoption of the report, that its recommendations be adopted, and that thanks be conveyed to the Convener and committee.

Rev. A. B. Baird seconded the motion.

Rev. George Cuthbertson gave an explanation as to the decrease in the number of volumes in Sabbath school libraries. Many books are of so trashy a character that periodicals are in several cases substituted for them.

Rev. Peter Scott stated that after books had been in use for some time, they are distributed among the scholars, and the library shelves replenished with new books.

Rev. Dr. Reid reported for the Finance Committee, Western Section.

The Financial report for the Eastern Section was also submitted by Rev. Dr. Reid.

These, on motion, were unanimously adopted.

After discussion on the printing of the minutes and reports of the Assembly, in which a number of members took part, it was agreed that there be no change in the former practice of the Church.

Professor McLaren, on behalf of the committee, presented an interim report on the question of unification of the Foreign Mission Committees, in the form of a motion, recommending the adoption of a resolution that the decision to unite the Foreign Mission Committees take effect on the sixteenth day of June, 1886, and that the Foreign Mission work be under the care of the Foreign Mission Committee thus constituted.

At the request of the Assembly Dr. R. F. Burns offered prayer in recognition of the divine goodness in the unification of the committee having care of the Foreign Mission work of the Church, and of the successful results of that work.

AFTERNOON SESSION.

Dr. Cochrane presented a telegram from Rev. T. G. Thomson, Vancouver, B. C.:—"City, church and house burned. Make appeal, rebuild church." Dr. Cochrane stated that the church was recently built at a cost of \$4,000. Mr. Thomson has lost everything. Dr. Reid and Dr. Cochrane would receive any contributions that might be forwarded for relief.

Principal Grant, seconded by Dr. Torrance, moved that the Moderator convey the sympathy of the Assembly to our missionary and congregation in Vancouver in the circumstances in which they are placed. This was unanimously adopted.

Principal Caven then spoke in support of the motion bearing on the treatment of the Indians in the North-West, of which he had previously given notice, which is as follows: The General Assembly, whilst disclaiming all political party aims, feels bound to give expression to its convictions regarding the treatment of the Indians in the North-West by the Dominion of Canada. No judgment is here expressed on our general policy toward the Indians, and the meritorious character and services of many servants of the Government in the Indian Department are gladly recognized, but it seems to be established by irresistible evidence that in too many instances a people who are wards of the Government have been wronged and defrauded by those who are specially appointed to care for them and promote their interests; whilst flagrant immorality is too often chargeable upon public servants, as well as upon traders and other whites who come much in contact with the Indian population. Thus the missionary efforts of the Churches are counteracted and hindered, many sufferings brought upon the Indians, and a state of disaffec-

tion toward the Dominion is to some extent engendered.

The General Assembly would earnestly represent to the Government of Canada the imperative necessity of at once cancelling all appointments of agents or instructors, who are known to be tyrannical, unjust or immoral, and of filling their places with men of integrity, sobriety and purity. Further, the Presbyterian Church pledges itself, as far as may be in its power, to co-operate with the public authorities in promoting the social improvement and the temporal well-being of the Indians, whilst in common with other churches seeking to bring them under the holy influences of the Christian religion.

A copy of this resolution, signed by the Moderator and the Clerk, shall be respectfully transmitted to the Chief Superintendent of Indian Affairs and to the Minister of the Interior.

The General Assembly, Dr. Caven said, has no party politics; only where the moral and spiritual element is involved did they feel it their duty to speak. In such cases the Church is bound to take cognizance of the whole moral province. It must speak out on questions distinctly moral. The resolution carefully avoids all partisan expression. It is a matter of duty for the Assembly to speak. He had come to the conclusion that injury had been done to the Indians—not from the party press, but from other sources, and from the testimony of intelligent men conversant with the facts. Rev. Hugh Mackay told us what he had observed, and the Rev. Mr. Robertson, who is entitled to speak on this subject, has spoken and written on the important subject. Mr. Robertson does not indict the Government, but the agents of the Government. No Government that respects itself could afford to pass over these charges.

The Presbytery of Brandon has adopted a resolution on the subject; the Synod of the North-West has come to a deliverance; the Rev. Dr. King has also testified on this question. There are many excellent men in the Government service in the North-West; but there are a number of others of a different character. We ought to give a deliverance, not censuring the Government, but helping the Government in the discharge of a difficult duty. The conduct condemned is a positive hindrance to the work of the Church. The Church of Christ in all sections must always declare itself on the side of righteousness and against iniquity. Party, as it at present exists, is in some respects offensive to Christian men.

Rev. Robert Hamilton seconded the resolution. He had been in the North-West two years ago. In a conversation Father Lacombe voluntarily told him of the injury done to the Indians by the white men.

Rev. W. S. Ball said there is one class of offenders that ought to be specified. There is one class of Indians, non-treaty Indians, whom it may be said Government is under no obligation to support. They decline to enter into treaty with the Government. Ill-treatment by depriving Indians of rations is now mainly a thing of the past. It is to the moral aspect of the case, as yet undiminished, to which we must direct attention. The immorality is appalling. It is not a party question at all; it is a state of things to be condemned by all parties.

Principal Grant was sure the house was indebted to Principal Caven for the way in which he had introduced the subject. The wrongs to which attention has been called should at once be removed, and the resolution should be carried by a unanimous standing vote. This was at once responded to.

Rev. John Gray, Windsor, presented the report of the Committee on Applications, on behalf of students for licensure, status, etc.

FOREIGN MISSION COMMITTEE.

The following is the Foreign Mission Committee appointed by the Assembly. Dr. Wardrope and Rev. Alexander McLean, Joint Conveners; Professor McLaren, Principal Grant, Dr. Moore, G. M. Milligan, S. Lyle, A. D. McDonald, Dr. Jardine, Dr. J. B. Frazer, D. D. McLeod, John Gray, Windsor, J. A. Murray, Professor Hart, James Barclay, J. M. Cameron, Hamilton Cassels, Dr. MacDonald, Charles Davidson, Hon. Alexander Morris, W. J. Forbes, Eastern Section.—Dr. McCulloch, Dr. R. F. Burns, A. McLean Sinclair, E. A. McCurdy, E. Scott, E. Smith, Joseph Hogg, Hon. David Laird, L. W. Johnston.

SUPPLY OF VACANCIES.

Rev. R. J. Laidlaw submitted a Scheme for the Distribution of Preachers and the Supply of Vacancies.

An overture from the Presbytery of Kingston, asking that the time during which a congregation may remain vacant be limited to one year, and that Presbyteries may have power to settle a pastor after that time.

Rev. M. W. McLean and Henry Gracey spoke in support of the overture, which was received.

Rev. Dr. Reid regretted that the former Scheme was summarily dropped. In consequence of that great confusion had arisen. Any practicable Scheme must allow certain latitude; only those who are entitled and prepared to accept a call should be placed on the list. He had for years been impressed with the disadvantage of long-continued vacancies. A

Presbytery should keep the care of vacancies well in hand. A Presbyterial committee should be appointed to look after each vacancy, and this committee should report at each meeting of Presbytery. If a Presbytery were to call, the rights of the people would be infringed. The scheme proposed is not perfect, but it might be well to adopt it and see how it works, and improve it next year if need be.

Principal Caven seconded the adoption of the Scheme. Carried.

Rev. M. W. McLean moved, and Henry Gracey seconded, that the overture from the Presbytery of Kingston be sent down to Presbyteries. This was not carried.

The following is the Committee to whose care the Distribution of Preachers and Supply of Vacancies was entrusted by the General Assembly: R. J. Laidlav, Convener, Dr. Reid, Dr. Torrance, Dr. Cochrane, Dr. Laing, Rev. Alexander Gilray, and George Rutherford.

MINISTERS RECEIVED.

Principal McKnight reported on behalf of the Committee on Receptions of Ministers, when the following were recommended to be received by the Presbyteries to which their cases were remitted: W. E. Archibald, from Congregational Church, A. A. McKenzie, from Church of Scotland, G. Al Howie, blind, a native of Syria and licentiate of the Church of Scotland, George Maxwell, from the Evangelical Union Church of Scotland; D. McKay, Church of Scotland, J. H. George, Methodist Church; William Whitfield, from United Presbyterian Church in Scotland, Herbert C. Ross, from Methodist Church, Thomas H. Patchell, from the Methodist Church, Alexander Dunn, who has laboured in connection with the Church of Scotland in British Columbia. It was agreed to suspend the regulation, requiring the presence of applicants for reception, for one year.

EVENING SESSION.

Rev. Dr. Jardine presented the report of the Committee on Sabbath Schools. The work of the Sabbath school is peculiarly important. It is our belief that the children should be trained in the nurture and admonition of the Lord till they take their place in the Church. There are about 10,000 teachers and officers in the schools. Of children thus instructed the number is about 88,000. The reports, however, are not full and complete. There are probably about 100,000 pupils receiving instruction in our Church. There has been a larger number of young people joining the Church from the Sabbath school than last year. This year the number reported is 2,735. Another important part of the work has been training the young to engage in Christian work. They are being trained in Christian giving. Last year not more than fifty per cent. of schools reporting gave to the Schemes of the Church. The returns this year do not indicate the percentage given for missions. In regard to Presbyterial supervision, there are various methods of exercising such supervision. The Presbyteries should seek to advance in this direction. About 1,000 schools reported, but there are some 600 schools not reporting. Three Presbyteries of the Church have sent no report. An effort was made last year to secure a better mode of obtaining reliable returns. The committee prepared a Sabbath school class register, Sabbath school record, a quarterly and annual summary and a Presbytery register. Thus a more complete and reliable method of Sabbath school statistics will come into use.

Rev. T. F. Fotheringham, in seconding the reception and adoption of the report, said: A complete record of the work in the Sabbath school is necessary to give a view of the progress made, and the efficiency of religious education. Just as in the case of our public schools, system and accuracy of classification and registration are necessary. It will take time to introduce the method proposed by the Sabbath School Committee. This will be an immense help to the work of the Sabbath school.

Rev. D. McLeod did not like the underlying principle suggested, as it gives encouragement to competition. We have too much competition already. We ought to teach the children to have higher aims than to obtain a prize.

Rev. Henry Gracey thought the system of registration would help the Sabbath schools to give more accurate returns to the Committee's inquiries. It helps to increase the attendance of the children, and would help to improve the contributions of children.

Rev. Alexander Raulston considered that the excellent report omitted all reference to the relation of the Sabbath school to Sessions. The family is the nursery of the Church. He failed to find that the Head of the Church has transferred the duties of the family to the Sabbath school.

Rev. W. T. McMullen was convinced that where the Sabbath school was outside of the Session's superintendence the fault was on the part of the Session. It is because the Session has neglected its duty.

Rev. H. M. Parsons said that Biblical instruction, Christian instruction, of the vast number of children was dependent on the Sabbath school. Time for home instruction can hardly now be found. It is impossible to introduce the same order and authority found in the

public school to the Sabbath school. The secret is a divinity, the power of the Holy Spirit. A proportion of Sabbath school teachers do not seek to bring their scholars to the Lord Jesus Christ. There must be order and system, but heart power must be thrown into the work. There is a responsibility resting on pastors, elders, teachers and church members in this work.

Mr. Ray said Christian training in the home might be sufficient for Christian families, but will not be enough for others. System is necessary. His experience had been that Sabbath school teaching was by no means confined to young men and women. Many advanced in years had done good work in the Sabbath school. He thought that instead of reading from lesson helps, the lesson should be read from the Bible itself.

The report was unanimously adopted.

Rev. George Bruce read the report on Sabbath School Libraries. The Church is alive to the importance of a carefully selected list of Sabbath school books. It is expected to issue a catalogue about the month of October.

SABBATH OBSERVANCE.

Rev. W. T. McMullen presented the report of the Committee on Sabbath Observance.

Encroachments on the sanctity of the Sabbath, varied in form, persistent and serious in their character, continue to prevail throughout the land. The custom in towns and cities of keeping shops open to an unreasonably late hour on Saturday nights seriously interferes with a proper observance of the Sabbath, and is assigned by many so employed as the reason of their not attending morning service. A very large proportion of workmen and employes in factories receive their week's wages on Saturday, and do their week's shopping after seven o'clock on Saturday nights. In this way business is kept up to such a very late hour that many are incapacitated for entering on the Sabbath's duties and privileges, and only when the Sabbath is almost past do they feel sufficiently rested to make the attempt. Any social custom of this kind, which robs God and defrauds man, comes into popular favour very readily; and with slow apprehension are its evils discerned. United effort on the part of the pastors in towns and cities might do much to abate this evil. Influence might be brought to bear on manufacturers and other employers of labour, to induce them to change pay-day from Saturday, and thus not only diminish temptation to the intemperate, but facilitate and encourage the observance of Sabbath duties, and the enjoyment of Sabbath privileges. Another attempt was recently made in the city of Toronto to procure certain amendments to the Street Car Act of Incorporation, the effect of which would have been to empower the City Council to legalize the running of the street cars on Sabbath. Great credit is due to the secular and religious press of Toronto for the stand taken, and the vigorous opposition which the movement encountered.

Mr. McMullen then read a resolution passed at a meeting of Sabbath school superintendents and teachers in Toronto, objecting to Sabbath parades of public bodies. That meeting memorialized the Presbyterian Assembly to urge that these processions be arranged for some other time. The question of Sabbath observance is one in which all the Christian Churches are concerned. The time of passing eloquent resolutions and making glowing speeches is past. The time for action has come. There is a law on the statute book which ought to be enforced. The Church ought to make her voice heard against the late hours to which stores are kept open on Saturday night. He had been one of a deputation to employers in Woodstock and was received most courteously and their request for a change of pay-day was readily complied with. He closed his remarks by moving the reception of the report.

Dr. Reid read an overture from the Presbytery of Toronto on the subject of labour on railways on Sabbath.

Principal Caven said the great evil is the Sabbath traffic on the railways. The gauge of battle is thrown down to us by great railway corporations. All minor violations of the law of the Sabbath would easily be grappled with if this gigantic evil were abated. Our railway system is so connected with the United States railways that concerted action is necessary. He had talked with brethren in the United States and they are as desirous as we are to test the power of Christian sentiment. He instanced the case of the Pennsylvania railroad, whose authorities are most anxious to obtain the rest of the Sabbath.

Mr. McMullen seconded the resolution.

Rev. John Smith spoke in support of the overture from Toronto Presbytery. About twenty-five trains pass York Station every Sabbath, requiring the employment of 125 men. There are also a number of men employed on the Island ferries and in other ways. It is hard to say what ought to be done in the circumstances. Letters were read from Mr. Hickson, stating that he was decidedly opposed to Sabbath labour, and was desirous of its being curtailed as much as possible, and also from Mr. Van Horne of

the C. P. R., who quite sympathized with the desire for the reduction of Sunday labour.

Rev. Mungo Fraser was of opinion that the question was more difficult than was thought. In Hamilton street cars run on Sabbath.

Rev. H. M. Parsons said that the country would have to suffer for the violation of God's law. Corporations are not punished in the next world; they are punished in this world. Christ's law must be paramount.

Principal MacVicar thought what is needed is not a canon of this Assembly, but to call attention to God's law on the case. It is vain to teach huge corporations till we come up to what we profess. Ecclesiastics in Montreal plead for Sabbath excursions and games after mass. A man may be sometimes better than his creed, or may be worse than his creed.

THURSDAY MORNING—EIGHTH DAY.

Principal Grant gave in the report of the Committee to whom was remitted the report on the Aged and Infirm Ministers' Fund. It was adopted.

A ministerial certificate was granted to Dr. K. F. Junor, formerly missionary to Formosa.

A memorial from the Barrie Presbytery desired the Assembly's sanction of Rev. James Bryant as an evangelist. Rev. R. N. Grant and Rev. D. D. McLeod spoke in support of the memorial. A deliverance was proposed to the effect that the memorial be received, and Mr. Bryant be commended to the brethren as an evangelist, and that his name be retained on the roll of the Barrie Presbytery.

Rev. W. T. McMullen said that an important principle was involved in the application. He thought the preferable course would be to appoint a committee to consider the question, and report to next Assembly; meanwhile that no obstacles be thrown in the way of Mr. Bryant's labours as an evangelist.

Rev. W. S. Ball objected on constitutional grounds to permit Mr. Bryant to enter Presbyteries without their sanction and consent. He seconded the motion made by Mr. McMullen. Rev. A. McLean Sinclair thought that in matters of this kind we should hasten slowly. Rev. Mr. Raulston also spoke in the same tenor. What, he asked, is the position of an evangelist? President Forrest referred to the tendency of those engaged in such work to disparage the regularly settled ministry. He thought the question should be sent to Presbyteries. Rev. H. M. Parsons thought there need be no apprehensions from the employment of such an agency, while other unattached agencies have already been employed with blessed results. Mr. D. D. McLeod replied. It was resolved to send the question down to Presbyteries.

Rev. Dr. Laing submitted the report of the committee on the Book of Forms. Considerable progress had been made in revision. It was proposed to put in the appendix forms of questions for pastoral visitation, admission and disjunction of members, etc., also procedure in calls, appeals, conduct of congregational meetings and Sabbath schools. It is expected that the principal part of the revised book will be submitted to next Assembly.

Principal MacVicar proposed that the report be received, and the action of the Committee be approved; that they prepare an appendix for guidance of office-bearers of the Church; revise Act anent constitution of the General Assembly, and prepare an overture to be sent down to Presbyteries in terms of the Barrier Act; the committee be reappointed, and that Drs. Reid, Fraser, Bell, Caven and Laing be appointed a sub-committee.

An application by Barrie Presbytery for leave to license Mr. J. Gilmore, who has laboured successfully as a missionary in Vesey and Medonte, was remitted to a committee to report to next Assembly.

An overture from the Synod of Hamilton and London, relating to the mode of electing the Moderator of Assembly, was presented and supported by Dr. Macdonald. It was proposed by Rev. W. T. McMullen, seconded by Rev. J. R. Gilchrist, that the overture be received and adopted *ad interim*, and sent down to Presbyteries for consideration. It was moved in amendment by Rev. Robert Campbell, seconded by Rev. H. M. Parsons, that the Assembly affirm the decision arrived at a year ago as the judgment of this Court. The amendment was carried.

An overture, supported by Rev. Robert Campbell, was presented from the Synod of Montreal and Ottawa, condemning the legal recognition of lotteries in every form. It was resolved to receive the overture, commending the action of the Synod of Montreal and Ottawa, and remit to a committee to report next year.

The next overture was from the Presbytery of Owen Sound, expressing a desire for the preparation of a concise statement of Presbyterian doctrine and polity, and a formula of questions for the admission of Church members. Rev. Dr. J. B. Fraser spoke in support of the overture. It was agreed, on motion of Dr. Fraser, seconded by Rev. Robert Hamilton, that a committee consisting of Professor Campbell, Convener, E. A. McCurdy, G. Bruce, Dr. Mathews, Dr. Jardine, Dr. Fraser, R. Hamilton, Professor McLaren, Dr. Middlemiss, R. Murray, George Hay and Dr. Macdonald, be appointed to prepare such a synopsis of doctrine and polity, report to next Assembly

which, on approval, should then be sent down to Presbyteries.

Professor McLaren then submitted the estimates required for Foreign Mission work as follows: for work among the Indians of the North-West, \$10,000; Trinidad, \$11,000, New-Hebrides, \$7,000, Central India, \$21,000, Formosa, \$18,000, incidentals, \$4,000, total, \$71,000.

An overture on the Status of Ministers without Charge, presented by Rev. H. M. Parsons and others was, on motion, received and remitted to the Committee on the Book of Forms.

Overtures on Annuities, by Rev. W. S. Ball and others: Evangelization of Roman Catholics of Various Nationalities, from Presbytery of Toronto, Missions to the Jews, by W. Mortimer Clark, and others were next disposed of, the first withdrawn because of satisfactory replies received, the second was remitted to the Board of French Evangelization, and to meet the request, contained in the third it was agreed to obtain a channel through which contributions for Jewish Missions might be forwarded.

A memorial was presented on behalf of Mrs. Caboue, whose husband, a professed convert from the Church of Rome, had some time since returned to that Church, abandoning his wife and child without support. Her case was commended to the favourable consideration and sympathy of the Church, Dr. Reid and Rev. R. H. Warden to receive subscriptions that might be forwarded for her aid. An application was made on behalf of Mr. Luke Henderson, who had laboured faithfully for many years as a missionary in Muskoka, and who was now advanced in years and in infirm health. The Assembly received the application, expressed sympathy with Mr. Henderson and appointed Rev. Dr. Gray, Rev. R. N. Grant, and Rev. Alexander Dawson to receive contributions in his behalf.

A memorial from Rev. M. W. Livingstone, Simcoe, was remitted to the Temporalities Board.

Letters from the Reformed Church in America and from the Presbyterian Church in Jamaica were received.

Reports from Brantford and Ottawa Ladies' Colleges were received. These institutions were commended to the confidence and patronage of the Church. The visitors appointed for Brantford College were the Moderator and Rev. G. M. Milligan, and for Ottawa Principal Grant and Rev. F. W. Farries.

A number of routine matters having been disposed of, the Assembly was closed with a short but earnest and fervent address by the Moderator, who thereafter pronounced the benediction, and announced the next meeting in Winnipeg on the second Thursday of June, 1887.

ALONE WITH GOD.

In every instance the man who prevails in prayer is the man who is alone as he prays with God. Abraham leaves Sarah behind when he pleads with him for Sodom; and if he fails it is because he ceases to ask before God ceases to grant. Moses is by himself beside the bush in the wilderness. Joshua is alone when Christ comes to him an armed man. Gideon and Jephthah are by themselves when commissioned to save Israel. Once does Elijah raise a child from the dead, and Elisha does the same, and in each case not even the mothers come in while the prophet, alone with God, asks and receives.

So of Ezekiel, so of Daniel. Although others are present, Saul journeying to Damascus is alone with Christ after light breaks upon him. Cornelius is praying by himself when the angel flashes upon his solitude, nor is any one with Peter upon the housetop when he is prepared to go to the Gentiles for the first time. One John is alone in the wilderness, another John is alone in Patmos, when nearest God. It is when alone under his fig-tree in prayer that Jesus sees Nathanael. All religious biography, our own closet communion and success with God, show what Christ means when, as if it were the only way to pray, He says: "And thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly."—Rev. Wm. M. Baker.

A CHRISTIAN'S DEATH.

A lady had a favourite text which she frequently repeated, and which was included in a collection she used for daily help: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." On the morning of the day she died it was repeated at her bedside, with the remark that it was the text for the day, when she looked up amid her pain and said: "Is that the text for to-day?" and on being informed that it was, she replied, "Oh, then, I will just go home on that." Somebody will say it was an accident, or, at most, a coincidence; but the Christian will say it was God's blessing to a dying child.

Pastor and People.

THE SECRET OF A HAPPY LIFE.

Just to trust, and yet to ask
Guidance still,
Take the training or the task,
As He will:
Just to take the loss or gain
As He sends it:
Just to take the joy or pain
As He lends it.

He who formed thee for His praise
Will not miss the gracious aim;
So to Jay and all thy days
Shall be moulded for the same.

Just to leave in His dear hand
Little things;
All we cannot understand,
All that stings;
Just to let Him take the care
Solely pressing,
Finding all we let Him bear
Changed to blessing.

This is all; and yet the way
Marked by Him who loved thee best,
Secret of a happy day,
Secret of His promised rest.

A COMMUNION SERVICE AT GETHSEMANE.

After leaving Cairo we proceeded to Palestine, by Rameses, Pithom and Etame, the first three stages in the journeying of the Israelites. I gave you in my last a Sabbath in Cairo; let me here give a Sabbath in Jerusalem, where we spent from Monday, 15th, to Monday, 22nd March. On Sunday morning, 21st March, we agreed to conduct a service in the garden of Gethsemane and observe the Lord's Supper together. We left our hotel about nine a.m., passing through the Jaffa gate and down the side of the north wall, leaving the new site of Calvary on the left. In forty minutes we were across the Kedron, and at the gate of the walled-in part of Gethsemane, beside the place where Judas kissed the Master. At the place where two roads part we sat down and sang the thirty-fifth paraphrase, one prayed, another repeated slowly "Believe in Me," "Follow Me," "Abide in Me." The bread and wine were then distributed, after reading the warrant. Then followed prayer and praise. We sat looking up to the golden gate of the temple, and across to the gate of St. Stephen. We remembered that it was full moon that night when Christ and His disciples were alone here. They would see the band of soldiers, with Judas at their head, coming out of St. Stephen's gate, and they would see their swords and lamps gleaming as they descended the steep path leading to the brook Kedron. During our services a native of Nubia, black as coal, carrying a burden, paused as he passed, and letting down his burden kneeled, then rose and passed on. A poor leper woman also drew near, and seeing us in prayer remained quiet till the service was over. At the close we made a collection, which on the spot we distributed to the lepers who had gathered around.

Our next Sabbath was spent at Nablous, when Mr. Frazer preached near Jacob's well and Joseph's tomb, and between Mounts Ebal and Gerizim. Next Sabbath we held a service on the very spot where Elijah offered up his sacrifice in presence of the priests of Baal, when God owned Elijah by sending down fire and consuming the sacrifice, which had been drenched in water. The place is in a commanding site on Mount Carmel, from which you can see the plain of Esdraclon stretching out in front. In the distance Jezreel, with Ahab's palace, where Jezebel was; Shunem, Nain and Endor; little Hermon, with the mountains of Tabor and Gilboa on either side. Nazareth also is visible, peeping out from her mountain home to the north-east. The day was clear and beautiful. The subject of the sermon was Mary's Sacrifice. Her testimony against the selfishness of her day as Elijah's sacrifice was his testimony against the idolatry of his—the New Testament sacrifice as contrasted with the Old. The next two Sabbaths were spent at Beirut, where we worshipped in the Presbyterian Church. The service was conducted by Dr. Gibson and Dr. Thain Davidson. I also addressed the students in the American College, a noble institution presided over by Dr. Bliss. This college has now about 200 students, drawn from all nationalities. It is a great power here. Our party visited all the schools and missionaries on our route, particulars about which I will give in my next.

I was much pleased to learn that the Bible Society here is meeting with increased encouragement. They sold to Turks last year 6,000 copies of the Scriptures, mostly New Testaments. In 1853 they only sold 230. In 1864 the circulation rose to 1,200, and the Sultan became alarmed and shut up the Bible warehouse; but an appeal was made to Lord John Russell, who claimed liberty to circulate the Scriptures in the name of justice. Since then no one has interfered. The

Sultan then, in imitation of the Bible Society, began to circulate the Koran in the vernacular, but it raised such a spirit of inquiry and doubt that it required to be given up. The increasing circulation of the Bible, the numerous female schools conducted by Christian women, with the colleges upheld by missionary societies, is the great hope of the East amid so much that is apparently utterly rotten.—James Graham, Broughty Ferry, in Christian Leader.

CHILD CONVERTS.

When the history of redemption in this age shall be written, one of its most brilliant and satisfactory chapters will be devoted to the conversion of children. The Church of Christ has outlived the prevailing usages which, within the memory of those who are now only in middle life, kept children out of "the communion of saints." Robert Murray M'Cheyne sadly ended his memoir of little James Laing, entitled "Another Lily Gathered," with these words: "Let us seek the present conversion to Christ of our little children. Jesus has reason to complain of us that He can do no mighty works in our Sabbath schools because of our unbelief." That was thirty-six years ago. But we are living in a new era, when the largest accessions to all of the evangelical churches are coming from the children and youth in our Sabbath schools and families.

Yet when we glance at the history of conversions in past centuries it seems strange that there could ever have been the least doubt or indifference or hesitation on the subject. Jeremiah and John the Baptist were sanctified unto the Lord from the womb. King Josiah feared the Lord when he was but eight years old. Children sang "Hosanna to the Son of David" in the temple, and Christ vindicated them out of the old Scripture, saying, "Yea, have you never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" The world will never forget His "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven."

Polycarp, the disciple of St. John, and the martyr who died for Jesus at the age of ninety-five, was converted when he was but nine years old, and served his Lord and Master eighty-six years. Justin Martyr, who lived in the second century, wrote that many of both sexes "had been made disciples to Christ from their infancy, and continued uncorrupted all their lives." Richard Baxter could not remember the time when he did not love God and all that was good. Matthew Henry was converted before he was eleven years old, Mrs. Isabella Graham at ten; President Edwards probably at seven; Dr. Watts at nine.

President Edwards, in his narrative of the great revival, gives a lengthy account of a child who was converted when but four years old, and he speaks of a number of "others whose ages ranged from nine and ten to fourteen years." Before that it was looked on as a strange thing when any had been savingly wrought upon and remarkably changed in their childhood.

Within the last twenty or thirty years, however, the conversion of multitudes of young children has been one of the most remarkable features of revivals of religion. With ordinary caution as to personal intelligence and evidence of a change of heart, and with the watch and care which the lambs of the flock should have, there is no reason to doubt the reality and the value and growth of early piety in Christian homes, Sabbath schools and churches.

These facts indicate the necessity and the means for aiming directly at the conversion of children. The child of Christian parents has, of course, the same corrupt nature and the evil heart as the child of Christless parents. But in everything else he has, or should have, greater advantages for becoming a disciple of Jesus when very young. The means of grace are there—the Word of God, the family altar, Christian precepts and examples, and that Christian influence which fills the house, like Mary's ointment, with holy fragrance. Besides these general and indirect influences, there are often those personal and positive agencies which find their best expression in a gentle mother's prayers and anxieties, and in a conscientious father's care, or it may be in the warm piety of elder brothers and sisters. "The promise is unto you and your children," and the way to inherit the promised blessings of the family covenant is to use the means for transmitting them down to children and to children's children.—Dr. J. M. Ferris.

THIS is pertinently put: "Boycott your temper, strike your vices, and work for your living."

WE ought not to acquiesce in the shadows which are only around us because we do not hear, or hearing do not heed, God's call into the sunshine.

THE law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.

ABJURE slang sternly and upon principle. If for no other reason, because it narrows your vocabulary. It is the favourite refuge of the slovenly and of the indolent. If your thought does not deserve a neat dress, keep it in some back closet of your own brain.



TORONTO, WEDNESDAY, JUNE 23, 1886.

THE growth of our Home Mission work may be learned from the fact that the Church now extends from the Atlantic to the Pacific. We have now a Presbytery in British Columbia. Not many years ago the farthest west man laboured in Huron or Bruce. He now labours on the Pacific coast. Success to him in his far-off field! The growth of our foreign work may be learned from the fact that we have just established a Presbytery in Central India—the Presbytery of Indore. Some Presbyterians whose heads show no signs of becoming gray can remember when the Western part of the Church sent out her first foreign missionary. Now we have a Presbytery in India, and several missionaries labouring successfully in other foreign fields. It is easy to say we have not done all that we might have done. That is a cheap thing to say. Let us rather thank God that He has honoured us in permitting us to do so much, and try to do more in the future.

In the present number of THE CANADA PRESBYTERIAN a communication appears from the pen of an esteemed correspondent, describing his visit to Vancouver, B. C. That description will be read with a melancholy interest now that the promising town on the Pacific slope has been laid in ashes. The despatch announcing the calamity read to the Assembly last week evoked strong expressions of sympathetic feeling, when it was learned that our minister, Rev. T. G. Thomson, who since his settlement in British Columbia has been enabled to do excellent work where it is most needed, had lost everything he possessed. At this distance it is difficult to realize the desolation of spirit with which he must have contemplated the ruin and waste where the day before encouragement and hope prevailed. There has been a prompt and generous response to the appeal on behalf of the people of Vancouver, who have been left in sudden destitution. There should be no stint to the liberality of those who know the fellowship of suffering. In due time the city on the Pacific seaboard will, phoenix-like, rise from its ashes, and the Church will emerge from its fiery trial, it may be, all the better for the sharp experience. Meanwhile the sufferers will receive the fullest sympathy to which they are entitled.

PRINCIPAL MACVICAR struck the nerve of the question, as he usually does, when he contended that the regulation regarding six months' labour in the mission field by graduates was an undue interference with the rights of the people. A graduate may be licensed and have a call in his hands three months, or even less, after he has left the divinity hall. To keep him three months or nine months longer in the mission field is simply to say that the wishes of a mission station are more to be considered than the voice of the self-sustaining congregation that has asked the young man to become its pastor. Mission stations are no doubt important, but certainly not more important than self-sustaining congregations. The call of the people should never be ignored, and the General Assembly showed how much importance they attach to this call by rescinding the hasty regulation of last year, and allowing the settlement of students to take place as soon as they are licensed and called. It would be better not to pass such hasty resolutions. The fact that there was no special necessity for such action is shown by the fact that a very considerable number of students could not get employment this summer, and by the other fact, mentioned by Dr. Reid, that probationers and others have been seeking employment and could get none.

Now that Winnipeg has been selected as the place of meeting of the next General Assembly, let every one act on the belief that it is a good thing to go to Winnipeg. There is no use in discussing the question after it is settled. To Winnipeg the Assembly of 1887 must go. Quite likely it is a good thing to go there. When men like Messrs. Pitblado, Gordon, Bryce and Robertson tell us that the Church can give Presbyterianism a great lift by meeting in their capital, let the Church give them the lift generously.

These esteemed brethren know what is good for them. There are not four more practical, level-headed men in the Church. If they don't know what is good for Presbyterianism in the North-West nobody knows. The Assembly will go to Halifax, breathe the sea air and view the North Arm in due time. Halifax is so good already that it can do without the General Assembly for some time to come. Will Bro. Murray just take a note of this, and tell his numerous readers that the General Assembly had to go where it was most needed. Our genial friend, Dr. Burns—may his shadow never grow less—can also explain by telling that capital story about the Southern preacher who asked his negro (which of two) calls he should accept. The reply of Sambo may be one reason why the Assembly goes to Winnipeg. Go on, Doctor.

THE action taken by the Assembly in regard to Mr. Bryant, who wishes to labour in the Church as an evangelist, was perhaps the wisest that could be taken by any Assembly in its closing hours. There was no time to deal with it fully, but it must be met and fully dealt with at an early day. The position taken by the representatives of the Barrie Presbytery, by Mr. Parsons and others was not assailed, and we think is unassailable. A considerable number of congregations now employ evangelists. The Church as such knows nothing of the teaching, methods, or even character of some of these men. They come, nobody knows whence, and go, nobody knows whither. About the only thing certainly known of some of them is that nobody wishes to see them return. Now, if evangelists are to be employed at all, it is vastly better for all parties that they should be men about whose history, theology, methods of working and moral character the Church knows something. The best way to crowd out and keep out these the roving irresponsible evangelist who may teach the most pestilential heresy and wreck congregations is to put orthodox responsible men in his place. At all events if evangelists are to be employed, they should be men who are responsible to somebody for their methods and their teaching. And then it should be remembered that no session need employ an evangelist unless it sees proper so to do. Some sessions, however, do employ such agencies, and it would be very much better if they employed men who are known by and responsible to the Church, than men who are known by nobody and responsible to nobody.

COMMENTS on the late meeting of Assembly would be both unjust and incomplete without a word on the admirable manner in which the supreme court was officered. Mr. Smith proved a model Moderator. He was dignified and firm, and yet so genial and gentlemanly in his manner that he solved the problem of pleasing everybody. It used to be said of one of our superior court judges that he could sentence a man to go to the penitentiary in such a pleasant manner that the man was almost willing to go. Our Moderator enforced the rules so pleasantly that it was almost a pleasure to have him enforce them against you. The Assembly is favoured with the services of two Clerks—Drs. Reid and Fraser—who do their work without any fuss and with as little friction as the same amount of work could be done by any two men in any Church in the world. What an intolerable thing an Assembly meeting would be if all the business done so quietly and so well by these venerable gentlemen were in the hands of a couple of officials who wished to make a display of their legal knowledge, business abilities, or other imaginary qualities. May kind heaven long preserve the Church from such an exhibition. The Assembly was also fortunate in having the business docket in the hands of Dr. Torrance. What Dr. Torrance does not know about that kind of work is not worth knowing. To the conveners of the many committees—several of whom were new men—who brought work in a digested form before the Assembly, the supreme court owe a debt of gratitude. In every case, so far as we can remember, the work was admirably done. May every Assembly be as well officered as that of 1886.

It is refreshing to know that there is at least one body of men in Canada who can rise above the din and strife of party politics, and give an honest, manly deliverance on a public question. The General Assembly believed that the treatment of our wards in the North-West by the officials of Canada has not

been such as it should have been, and the General Assembly condemned that treatment in terms that no one can misunderstand. There was not a dissenting voice in the supreme court when Principal Caven made his motion, and supported it in a calm, dignified and patriotic speech. In order to give more solemnity and emphasis to their protest against the ill-treatment of the Indians, the Assembly, at the suggestion of Principal Grant, passed their resolution by a standing vote. It was a sight at once grand and solemn when the whole Assembly rose as one man, and by their united action declared that the wards of this nation must be properly treated. The words of Principal Grant in making the suggestion that the Assembly change its usual mode of voting were so timely and solemn that we think it well to give them. He said:

We are doing a very solemn act, and we should all deliberately endorse or approve of this by all rising in attestation of our own feeling on the subject. I feel that we have been guilty of a national sin, and if we do not repent we will be punished as a nation, and a worse thing will come upon us if we do not mend our doings.

Now let the politicians of this country of both parties, who look upon every question from a party standpoint, remember that the representatives of one of the most influential Churches in the Dominion can rise above all party considerations, and solemnly condemn wrong doing, no matter who the guilty parties may be.

THE GENERAL ASSEMBLY.

AMONG those who were present at the successive sessions of the General Assembly, which concluded its labours at Hamilton last week, but one opinion finds expression. Many who have attended every General Assembly since the first, and numerous General Synods before 1870, declare with some degree of warmth that it was one of the best and most enjoyable ecclesiastical gatherings they ever attended. The spirit prevailing from the commencement to the close was such as the best friends of the Church could wish. It is not claimed that diversity of opinion and sentiment was absent, or that such diversity failed to find expression. A dull and colourless uniformity is not generally regarded as a symptom of strong and vigorous health. There was the fullest and most direct utterance of individual conviction and opinion, while there was evidently a studious effort neither to give nor take offence. Candid and straightforward expression of opinion is always in the best interest of the Church. This openness was characteristic of the discussions that enlivened the even tenor of routine proceeding.

The subjects that elicited general interest, apart from the regular and permanent work of the Church, were College Consolidation, Presbyterian and Synodical relations in Manitoba and the North-West Territories, and the state of the Indians in the North-West. On the first named subject there was some excellent speaking on both sides. Modern ecclesiastical, like Parliamentary, eloquence differs widely from that of former days. The leisurely and lengthy oration, built up of stately and well-rounded periods and garnished with plentiful classic quotation, is a thing of the past. The brevity of human life and the pressure of affairs forbid browsing in the wide pastures of flowery speech in which our forefathers delighted to roam. What in these days is most relished is the direct and incisive statement of the case under consideration, the immediate appeal to the practical understanding which helps the listener to reach a correct judgment and enables him to record an intelligent vote on the question at issue. In the debate on College Consolidation there was some impassioned speaking. There was also refreshing variety. Mr. John Charlton, M.P., turned his parliamentary experience to good account in the presentation of his case. Like everybody in the Church, he is convinced that there is truth in the aphoristic expression, "We have too many colleges," and like a good many more, now that an earnest and serious attempt has been made to reduce their number, he has no doubt learned that the task of consolidation is not so easy as it seemed. In the matter of colleges the Church has been ambitious, yet she has been building for the future. The burden may appear heavy at present, but future generations will reap the benefit that the existing colleges will confer when the Church has attained to the vaster proportions for which she is manifestly destined. Though the minority that voted against the adoption of what was named the minority report was large,

the decision reached commends itself to all who take a comprehensive and dispassionate view of the higher educational question as it affects the Presbyterian Church in Canada. The lively speeches of Dr. R. F. Burns and Rev. R. N. Grant gave piquancy to a well sustained and animated debate.

The discussion of Home Mission affairs in the North-West brought out the fact that the essential features of Presbyterianism are dear to the office bearers and people of the Church. Extraordinary, and what some are disposed to characterize unpresbyterian, officers in the Church are regarded with jealous scrutiny. Throughout the discussion there was a just and generous recognition of the invaluable services rendered, the great personal worth and the impartial administration of affairs by the Superintendent of Missions. It was clear that freedom of speech was not in any case prompted by ungracious personality. The recommendation made by the Home Mission Committee, adopted by the Assembly, will be generally accepted as the right solution of what in time might have risen to the proportion of a serious difficulty.

The treatment of Indians by whites, official and other, in the North West has approached proportions so great that a Church, faithful to its obligations, could no longer ignore. Testimony whose reliability could not be questioned, from various sources, showed that scandalous abuses had become appalling. Representatives, conversant with the existing state of things, of all denominations in the North West, were outspoken in their condemnation. The only difficulty felt arose from the eagerness of political parties to make partisan capital out of any delinquency that might be given by Church Courts. This difficulty was boldly faced both by Principal Caven and Principal Grant. The former, whose judiciousness outruns that of the judicious Hooker, was even more than ordinarily guarded in disclaiming all political motive in his treatment of the subject. In this he succeeded perfectly. It would have puzzled any one to say to which of the great political parties his proclivities tended. And yet he spoke in ringing tones of manly indignation against the enormities which he desired the Assembly to condemn. Principal Grant's few fervid sentences brought the debate to a fitting close by proposing the adoption of the resolution, printed in another column, by a standing vote. Like every other large body the Assembly was composed of men whose affinities are not akin politically, but in the adoption of the resolution there was not a discordant note.

The selection of Winnipeg as the next place of meeting has given rise to some good-natured talk. Halifax was appointed a year ago, and was displaced by Hamilton. It was generally expected that next year the brethren would meet by the shores of the Atlantic, but instead the capital of the Province has been deliberately selected. At first it was thought, hastily, but the fate of the motion to reconsider convinced the most doubtful that Winnipeg was the fixed choice of the majority. In this decision the minority gracefully acquiesced, and rightly. The good people of Winnipeg will do everything in their power to render the meeting of the General Assembly agreeable and profitable. On the part of the Church it is a fitting recognition of the work done in the great North-West and it will afford a stimulus to further advancement in regions that confidently look for a glorious future.

Meetings in Hamilton have invariably proved exceedingly agreeable. The people there are enthusiastically in their endeavours to make the Assembly a success. This time proved no exception. Arrangements, down to the minutest detail, were complete. The hospitality was generous, cordial and abundant. The privileged guests carry with them pleasant memories of their sojourn in Hamilton, and many of them cherish hopes of a renewal of such pleasant relations when, in due course and at a suitable interval, the General Assembly may again meet under the shadow of the Mountain.

The Moderator's chair was ably and courteously filled by Rev. J. K. Smith. His conduct was fair and impartial and his decisions judicious, the best evidence of which is that not a solitary appeal to the house was made from any one of his rulings. The business of the Assembly was despatched with praiseworthy expedition. It was neither retarded by too many or too long speeches—the salutary but unwritten closure was too strong for that—nor was it rushed through with undue haste. The commissioners return to their respective fields of labour quickened and refreshed by the fine spiritual influences pervading the General Assembly of 1886, and its memories will live pleasantly in their recollections.

DISTRIBUTION OF PREACHERS.

We call the attention of those specially interested to the following circular, which has been issued by the committee appointed by the General Assembly at its meeting just closed, on the supply of vacancies.

The General Assembly of the Presbyterian Church in Canada has agreed upon the following Scheme of Distribution and Supply.

I.—DISTRIBUTION OF MINISTERS.

1. There shall be a committee, consisting of seven members, appointed by the General Assembly to assign licentiates and ordained ministers without charge to Presbyteries for appointments, regard being had to the requirements of each Presbytery, as reported in reply to circular questions issued by the committee quarterly.

2. In reporting their requirements Presbyteries shall state the general circumstances of all the vacancies within their bounds, with any special preferences or objections which these vacancies may express regarding the supply to be offered them.

3. All ministers and licentiates who wish to be settled shall send in their names to the committee at least three weeks before the end of each quarter, with a statement of their standing duly certified by some Presbytery of the Church, and may also indicate the Presbyteries within whose bounds they prefer appointments; but the committee shall not be required to send applicants to the Presbyteries indicated except as their services may be needed nor shall any Presbytery be expected to find employment for applicants to whose services the vacancies of the bounds express reasonable objection, but shall report every such case, through the Committee, to the Presbytery to which the applicant may belong, or by which he was last certified.

4. When an applicant under appointment accepts a call, he shall give notice to the Convener of the Committee, but shall be required to fulfil the appointments already made, unless relieved by the Presbytery or Presbyteries to which he has been designated.

II.—SUPPLY OF VACANCIES.

1. When a pastoral charge becomes vacant, the Presbytery shall determine the amount to be paid for supply, regard being had to the amount paid for stipend before the vacancy occurred, and shall communicate the same to the congregation; but the amount shall in no case be less than ten dollars per week, with board and lodging. In the case of congregations receiving supplement, the grant shall be continued during the vacancy to such extent as to admit of this sum being paid.

2. On a charge becoming vacant, the Presbytery's Convener of Home Missions, the Moderator *pro tem.* of the vacancy, with another member specially appointed by the Presbytery, shall be a committee with whom the elders of the charge shall co-operate in securing supply for the pulpit, the Moderator *pro tem.* of the vacancy being Convener of the committee.

3. Licentiates and ordained ministers without charge shall be regarded as having the first claim for employment; but the committee of supply shall be at liberty, with the sanction of Presbytery, to secure the services of ministers in settled charges as often as may be found necessary, licentiates and ordained ministers without charge being commended as supply for their pulpits in their absence.

4. No student shall, under ordinary circumstances, be appointed to supply a vacancy before he is licensed.

5. A licentiate or ordained minister without charge shall be appointed to a vacancy for not less than one month when thought practicable or expedient, and shall be required to labour in the field conducting public worship on the Sabbath and prayer meeting in the course of the week, teaching Bible classes, assisting in Sabbath school work, visiting families and especially the sick, and shall submit to the Presbytery a written report of his labours.

6. Arrangements shall be made for hearing not more than six candidates in succession in any vacancy, and if a call is not given after these candidates have been heard, the Presbytery's Committee shall meet with the congregation in order to hear their views and give such counsel as may be necessary.

7. Committees of supply shall report at each ordinary meeting of Presbytery regarding supply secured, and the prospects of settlement, and should six months elapse and no movement be made toward giving a call, the Presbytery shall take such further special oversight of the charge as the circumstances may require.

NOTE.—In submitting their first annual statement the Assembly's Committee shall report upon the acceptableness of this scheme, recommending such modifications as may be deemed necessary (if any) in order to its more efficient working.

The attention of the Clerks of Presbyteries is respectfully called to the Scheme, and they are requested to furnish the information which they will see from it is required, so that it may be in the hands of the clerk of the Committee not later than the first Monday of August.

R. J. LAIDLAW,
Convener.
Guelph, June 18, 1886.

ROBERT TORRANCE,
Clerk of Committee.

THE MISSIONARY WORLD.

REPORT OF BASISI NARAYAN, TEACHER AND BIBLE READER, CENTRAL INDIA.

The following is the work which Jesus Christ has enabled me to do during the year 1885. At first in Oojein the people were afraid of the Christian religion and of our schools, to this extent that the officials determined to prevent all such work, and hence the police superintendent gave the order to stop all work and to hinder the boys from going to school. One day when I was teaching the police came in and forcibly took me to prison—my crime being that I had kept the school open—and for two hours I was detained there. God, however, opened the way for us by inducing the head Moulvie of the Mahomedans to take up our cause, and so the Durbar was led to allow us perfect freedom.

At present there are seventy on the roll and forty are present every day. Different castes come, as Brahmin, Takoor, Sonar, Banyas, Mahomedans but especially the Bohras. I teach them Urdu, Hindi, Guzerati, Marathi and a very little English. Every day they also sing hymns, read the Gospel, etc., and the school is closed by all saying the Ten Commandments, singing and prayer. Five of the boys are especially near the kingdom. They walk as Christians, and with joy learn about and pray to Christ. One day Motising, one of the boys, before the boys, said, that "Jesus Christ to-day has given my brother a new life"; and on asking what it meant, he told how his brother had been ill at night, that their father was away from home, that his mother in her desperation asked him to pray to Jesus, of whom he had been speaking, and how Jesus Christ had heard his prayers and restored the child. He and two other boys now go with me in preaching, etc., and are called Christians by their classmates. Many evil-disposed ones have gone to the parents of the boys, and thus have tried to break up our school, but its only effect has been to make us better known and to increase the zeal of our friends. Even the son of the police superintendent now regularly comes.

The boys in school too have left off many of their heathen habits. Formerly they always came with the peculiar heathen marks on their foreheads, but now not one does so. On one occasion a Mahomedan tried to force me to give up Christian teaching by threatening to remove his boy, and with him others; but I refused to do so, and now no objection is raised. I go to Indore every month, but even then the school goes on, as two of the boys who are farthest advanced carry it on till I return.

I also go to preach every day, sometimes in shops, verandas, market, mela, etc., just as opportunity offers; sometimes even in the largest temple, which is a very holy one in the eyes of the Hindus, but of which the priests are very friendly. Oojein is such a holy city that the Hindus suppose that if any one dies there he goes at once to their heaven. It is, therefore, constantly filled with pilgrims, and so we have always opportunities of preaching to large numbers from the most distant places.

This year was especially a holy one, as it only returns every twelve years. The city was filled with the so-called holy men, who in their filth and indecency expected to reap a harvest from the ignorant crowds of pilgrims. One set was so holy that in coming in they were met by the Maharajah's cavalry and elephants, and in great state, with flags flying, and bands playing, escorted to their campaign ground—yet the only distinguishing marks of their so-called holiness were that their only covering was much paint, ashes and other filth, and a large amount of hair coiled up on their heads.

Soon after the crowds began to gather the cholera broke out amongst them. The holy men were the first to suffer. Out of the 500 of the above-mentioned ones only 200 escaped, and these only by clearing out as soon as they could—for though death in Oojein would have meant heaven at once, yet they showed the sincerity of their belief by preferring even the world to it. The English Government tried to stop people from going there when the trouble became very serious, but the people—more earnest in their faith than their holy men—by stealth still went in numbers.

The Mahomedans of Oojein have also, from their sojourn in a city so given up to idolatry, become more or less given to the same.

At one time when preaching I met a bunya whom I had known before and to whom I had given the Gospel of Matthew, and who before the people said that Jesus was the true Saviour. In this way the word is prevailing in Oojein and elsewhere, even though many have not yet come out openly for Jesus. The shopkeepers often call us to speak and sing about Jesus in their shops. The Marathi Brahmins as a rule are opposed to our work and try to stop it, but the Bohras on the other hand are especially friendly. There are a number, who seem to be very near the kingdom and of whom I have great hopes, even though not yet baptized.

In conclusion I can only beg all my brothers and sisters in Canada to pray for the work in Oojein, that the Master may in His love and mercy soon come in power into the midst of these sin burdened ones.

Our Contributors.

WINTER STATIONS ON THE MEDITERRANEAN—III

NIZZA NICE.

Nineteen miles north-east from Cannes is the oldest, liveliest and, in some respects, the pleasantest of all the winter resorts on the Riviera. Its winter population amounts to 90,000, but diminishes in summer to 54,000. Nice claims to have a history extending over twenty-two centuries, and to have been the *Nicaea* where the Phocian fleet from Massilia routed the Ligurian galleys. It has been known to the English as a health station for nearly 150 years. Tobias Smollet made a pilgrimage thither, and abused the climate, the place and the people, and afterwards asked to be appointed to an official place there. Arthur Young, the writer on agricultural subjects, visited Nice in the early days of the French Revolution, and found only a row of low houses, a quarter of a mile long, forming a noble terrace, open to the sea, and elevated above the dirt and annoyance of the street, and equally free from the sand and shingle of the beach. The weather was charming. "The place is flourishing," continued Mr. Young, "chiefly on account of its being the resort of foreigners, principally English, who pass the winter here for the pleasure and benefit of the climate. They are dismally alarmed at present by the news that the disturbances in France will prevent many of the English from coming, but have some consolation in expecting a great resort of French." Modern tourists will smile at the modest computation of Mr. Young as to the numbers of foreign visitors to Nice. "Last winter," he remarks, "there were fifty-seven English and nine French: this winter they think it will be nine English and fifty-seven French."

During the

WARS OF THE REVOLUTION

and the Empire, Nice, which had been wrested from Sardinia by France, was sealed against English invasions and pleasure seeker. But as soon as Napoleon was overthrown, and Nice restored to the House of Savoy, the English began to flock thither again, and there was good cause for this invasion of the shore of the Mediterranean—the years between 1815 and 1830 being the great era of consumption in England. It is said that there was scarcely a large family among the upper and middle classes without at least one consumptive daughter. Some writers have attributed this to the feminine costume of that period, adding: "It was the epoch of thin shoes, white muslin dresses and bare shoulders. Substantially solid boots and Balbriggan hosiery and ulsters were unknown." Nice was then the only "watering place" on the Mediterranean, short of far-off Naples, where anything like elegant comfort could be enjoyed. What a change has taken place since that not very distant date? In 1860 Nice was finally annexed to France, together with Savoy, and is the capital of the department of "Les Alpes Maritimes," and now merits the title of a

LUXURIOUS CITY,

possessing the attractions and resources of great northern capitals. It occupies a plain bounded by the limestone summits of the Maritime Alps, whence descend fertile-wooded ridges, composed of a reddish conglomerate and a gray-blue clay of the pliocene period. Between these ridges are deep vallons, or gullies, with precipitous sides, scooped out to a great depth by the action of torrents at certain seasons, the breadth and depth of the valleys depending on the volume of water in the stream, and the consistence of the conglomerate.

The town itself consists of three distinctly marked parts: (1) The new or fashionable quarter, lying west of the Paillon torrent, and which contains avenues and gardens, and broad, well-paved streets, bordered with large and elegant buildings—many of them hotels and *pensions*; (2) the old town, a labyrinth of narrow, steep and not over-clean streets, radiating from the cathedral as a sort of centre, and running up the sides of the chateau hill which separates it from (3) the port with its seafaring population, and about sixteen acres of harbour. Over the port rises

THE CASTLE HILL,

315 feet in height, commanding charming views in every direction. On the west of this hill is the ceme-

tery, in five stages. At the entrance stands the monument to the "victims of the theatre fire, 23rd March, 1881." On the east is the grave of Rosa Garibaldi, who died in 1852, and over it a tombstone placed by her son, General Garibaldi, who was born July 19, 1807, in a house which stood at the head of the port before it was enlarged. On the highest terrace is the grave in which Gambetta and his mother are buried. On a terrace by itself is the Protestant cemetery, in which lie many from all lands, cut off in their prime. The glory of Nice is the

PROMENADE DES ANGLAIS,

a beautifully terraced walk—eighty-five feet broad—extending two miles along the beach, and lined by villas, hotels, etc. It is to be continued three miles farther, that is, to the mouth of the Var. This was commenced in 1822, and continued during the two following years, by funds supplied by Englishmen to relieve the dire misery prevailing at that time amongst the unemployed Nizzard workmen. There are several

PUBLIC GARDENS,

such as the Square Masséna, with the statue of André Masséna, Marshal of France, born here in 1758, and who was commissioned by Napoleon in 1810 to stop the advance of Wellington in Portugal, and to "drive the English and their Sepoy general into the sea." But Masséna was compelled to save his military fame by a masterly retreat. Then there is the "Public Garden"—planted with magnolias, acacias, gum, cork, camphor and pepper trees—where the band plays in the afternoons. But the most beautiful of the public gardens is that on the castle hill, which is intersected by walks and carriage drives to the summit

THE CLIMATE

of Nice as compared with that of Cannes, Dr. Marcelet thinks, is colder in winter, especially if there be much snow on the mountains. The mistral is sometimes felt, and the east wind which prevails in spring is trying to delicate persons. It raises clouds of dust, as I had occasion to know a few weeks ago, which obscure everything, and almost blind any one who is compelled to encounter them. There are sheltered quarters, particularly those of Carabarel and Cimier, where delicate persons find refuge from the dust. The latter place is more than two miles from Nice, and is 430 feet above the sea. The climate is regarded as sedative. It was once a Roman station, and there are still the remains of baths, amphitheatres, etc. There is also a Franciscan convent, built in 1543, on the site of the temple of Diana.

CASINO MUNICIPAL.

In addition to many private "clubs" and "cercles," in which, during winter, gambling goes on nightly, a fine building has recently been erected by the municipality, one object being, it is said, to wean visitors with too much money in their pockets, and too much time on their hands, from Monte Carlo. No games of chance are allowed, and all visitors are eligible on payment of a subvention, without ballot. The site of this building is peculiar. It stands in the centre of the Paglione torrent, which is covered over. A large subscription is paid yearly to this establishment by the municipality, so as to keep it sufficiently attractive for the pleasure-seekers who visit this place annually from every country in Europe, as well as from America and elsewhere. T. H.

Reiz, Vaud, Suisse, May, 1886.

EN ROUTE TO BRITISH COLUMBIA.

WESTERN CITIES—PACIFIC COAST—VICTORIA, B. C.,
NEW WESTMINSTER—CAGLONE AT
SANK RAPIDS.

(Continued.)

Chicago was in the throes of a civil war; anarchism, socialism and strikes were the order of the day. A number of lives were lost, and for the time law and order seemed to be set at defiance. The boasted liberty of the American nation was sufficiently illustrated; that is, the liberty for every one to do what seemed good in his own eyes. The press and the pulpit took a decided stand, and whilst the police force was able to cope with the mob for the time being, still the fact was clear that the Americans are weak and defenceless in case of mutiny, or attack from any outside foe, they are numerous and wealthy, but to meet any sudden invasion or rising they have not got the wherewithal.

Leaving Chicago we proceeded by the Chicago, Milwaukee and St. Paul Railway to St. Paul, which is in reality the starting point of the Northern Pacific Railway for the Pacific Coast. St. Paul and Minneapolis are rival cities in the State of Minnesota, only a few miles apart, and consequently there is a keen struggle for supremacy. The latter is the younger city, but it has run ahead as to population, and for business enterprise stands unrivalled among the newer cities of the West. It is only thirty years old, and the population is now about 135,000. In both cities there are a number of prosperous Canadians who from uncontrollable circumstances have located here, some for health, some from choice, and others as the representatives of eastern business houses and bank agents. The Canadians whom I met here still cherish a strong affection for Canada, and are much interested in the rising fortunes of the Dominion. The natural enthusiasm in these rival cities is excusable. The new-born zeal of some may flag when a receding wave sets in, which some say is not far off, as real estate is at present difficult to sell. In each of these cities there have been erected splendid hotels; they have been gorgeously furnished and elaborately finished, and should they not pay dividends, which is very questionable, they will be pleasant to look at, and afford sincere gratification to the disciples of Oscar Wilde, and remain a striking illustration of "decorative art."

St. Paul is the starting-point proper for the journey by the N. P. R. across the Rockies, distant from Portland, Oregon, 1,900 miles, and occupying about ninety hours' run. So much has been written descriptively of the prairies and Rocky Mountains that it is impossible to tell anything new. If your reader can picture to themselves a train of nine cars climbing an ascent, or sweeping round a curve, or gliding down a hill, or defiantly rushing across the plains without much to relieve the monotony or give variety to the scene, they would have a fair idea of the run across the Pacific slope, as the traveller passes through the State of Minnesota, the Territories of Dakota, Montana and Washington.

The settlers in these new regions are largely drawn from the Eastern or New England States, whilst some of the successful ones have come from Canada, including the counties of Middlesex and Simcoe, some of whom have done well, and others probably would have done better had they remained at home; but all speak in loving terms of Canada, her people, her laws and climate, and if circumstances permit they would like to end their days under the British flag, that "flag which has braved a thousand years."

Mining and cattle raising or ranching are the principal occupations, both being profitable, and have been carried on successfully. In both businesses people are wholly given to the getting of gold, and such a thing as civilized society or religious ordinances are often out of the question.

It is difficult to see why people will leave comfortable homes and pitch their tents on the rolling prairies or mountain tops, where even the advantages which Lot chose are not to be had, "that of being well watered;" but it is gratifying to find that in some cases all do not forget their fathers' God, as in some households worship is regularly conducted by some member of the family.

The climate on the Pacific Coast is mild. The extremes experienced in the East are unknown here. The State of Oregon is considered healthy, but Portland, the chief city, suffers a good deal from malaria, produced, I understand, by bad or defective drainage. Portland is a prosperous city of about 35,000 with about 6,000 Chinese. There are a number of Canadians here and a few Old Country people, Scotch and Irish. The population of Oregon and Washington Territory is about half a million; but the former if as densely populated as New York or Pennsylvania would accommodate ten millions of people. I have mislaid the religious statistics and dare not quote from memory, but am pleased to state that in Washington Territory, as in many other places, Presbyterianism is in the ascendancy.

Leaving Portland by rail, eight hours' ride brings you to Tacoma, W. T., thence across Puget Sound by one of the Oregon navigation steamers—not the least enjoyable part of the trip—Victoria, B. C., is reached in eighteen hours. The completion of the C. P. R. will be a great boon to travellers, as the line will run through our own territory, avoiding inconvenient changes and examination of baggage, etc. There is

room for improvement in the accommodation afforded by this line of steamers, and a little more attention to the table would be a favour conferred on hungry guests.

Victoria, of which I gave you particulars in a former letter, is the seat of the Local Government, Governor's residence, Law Courts, and Provincial Buildings, all of which are in harmony with the surroundings of the place. The population of Victoria is about 10,000, including Chinese and Half breeds. It is beautifully situated on the south-eastern extremity of Vancouver Island, and for a healthy climate, pleasant drives and walks has no superior. The trade of the Province has been transacted largely through Victoria, and, considering the small population, it is amazing the large and successful business which has been carried on in the past years. The appearance of the city has much improved of late; several handsome residences have been erected, and other permanent improvements which are the surest signs of growing wealth. The Bank of British Columbia, of which Mr. W. C. Ward is manager, has just entered their new building on Government Street. It is an ornament to that part of the city, and at the same time giving much accommodation to the rapidly increasing business of this prosperous institution. The head office is in London, England.

The salmon canneries on the Fraser River still continue to be a source of wealth to the Province, and also to the city of Victoria, the wholesale emporium for the Province. An extensive cannery has just been completed by Messrs. Ewen & Co., who are represented by Messrs. Robert Ward & Co., of Victoria.

The press of Victoria is well represented, the *Colonist* and *Times* being vigorous, well-conducted papers, both editors having a thorough knowledge of Dominion affairs; besides being the special advocates of every measure affecting the interests not only of Victoria, but the Province generally.

PRESBYTERIANISM

is growing here, and, as in Manitoba and other new places, is proving to be well suited for such places. Since the settlement of Rev. Donald Fraser in Pundora Street Church the congregation has grown considerably, and both services are well attended. The Sabbath school is in a flourishing state, and has the advantage of a commodious and healthy school room, which from all appearances will soon require to be enlarged. What is alike creditable to both pastor and people is that the church is now self-sustaining.

St. Andrew's Church, of which Rev. Mr. Stevens is pastor, has not yet "joined the majority" by uniting with the Presbyterian Church in Canada. I have the greatest respect for Old Country prejudices, particularly for those of Scottish Presbyterians, and can understand how men trained in a rigid school cannot see eye to eye with those who hold the more radical forms of worship which are now being adopted in new countries; but I have no doubt that the conquests which are being won by a United Presbyterian Church will sooner or later convince our brethren that "union is strength." It was the Communion Sabbath in St. Andrew's. The services were impressive and instructive, and were conducted by the pastor, who preached a most excellent discourse on the occasion.

NEW WESTMINSTER.

The Royal City on the mainland is situated on the Fraser River. It has about 3,000 of a population, and is reached by boat in eight hours from Victoria. There is a good commercial business here, but the staple industry of the place is salmon canning on the Fraser River, which brings a large amount of money into the place. At present a branch line of railway is being constructed to connect with the C. P. R., which will give an impetus to business generally. The citizens of New Westminster are industrious and persevering, and have stuck to their city with a tenacity which does them credit.

After the Province entered Confederation a new penitentiary was built here on a beautiful site. The Warden, Mr. McBride, is an esteemed member of our Church. The Rev. Mr. Jamieson, to whom reference will again be made, is the chaplain to the prison. Mr. McBride is a native of County Down, Ireland, and possesses many of the characteristics of his countrymen.

The Churches usually found in such places have all a footing here. The Methodists are well represented by the Rev. Mr. Watson, who hails from Ontario, and whom I was pleased to meet.

Presbyterianism was firmly established here under the fostering care of Rev. Mr. Jamieson, and will remain a monument of his untiring energy and abilities. He organized the congregation in March, 1862, and in the course of a year a new church, costing over \$4,000, was dedicated to the worship of God. A manse was also built at a cost of \$1,500. In 1865 Mr. Jamieson organized a congregation in Nanaimo. Rev. Mr. Duff had charge of the congregation at New Westminster until 1867, when he returned to Ontario, while St. Andrew's remained vacant for nearly two years, services being kept up for the most part by the members. On the 5th of February, 1869, Rev. Mr. Aitken, from Ontario, took charge of the Nanaimo Church and Mr. Jamieson returned to New Westminster, and resumed his pastorate to the great delight and satisfaction of the Church. In 1875 an organ was purchased, and in 1878 the church was renovated at a cost of \$1,000, and is now a handsome and commodious edifice. In 1884 Mr. Jamieson, from failing health, tendered his resignation, which was reluctantly accepted by the congregation, who generously provided for their esteemed pastor by a retiring allowance, the use of the manse for life, and the retention of the chaplaincy. Another manse is almost completed for the Rev. J. S. Mackay, successor to Mr. Jamieson, who holds a high place in the affections of the people, and who at present is on leave of absence for the benefit of his health, which it is hoped will soon be restored.*

The congregation is at present supplied by the Rev. S. J. Taylor, lately of Moose Jaw, N.-W. T. Mr. Taylor, a graduate of Montreal College, is an able preacher, and very popular with the members of the Church and citizens generally, and is well assisted in the Sabbath school and prayer meetings by Mr. Brown and other members of session.

A liberal bequest by two ladies of the congregation has removed a burden of \$1,700, leaving the congregation in the enviable position of being free of debt, and two good manses, one on each side of the church. Rev. Mr. Jamieson is a native of the North of Ireland, and is alike a credit to the land of his birth as he is to the land of his adoption. In the severe and continued sickness in his family he has the warmest sympathy of the entire community.

VANCOUVER CITY,

or, as it is called, the "Terminal City," being the terminus of the C. P. R., commenced to exist about a year ago, and within six months nearly 2,000 people have temporarily taken up their residence in it. The first house in the place was built by a Toronto man, and among the first aldermen appears the name of a Toronto man. Several buildings are in course of construction, and it is expected that by the time the railway is opened through, an active emigration will have set in, and upon which its ultimate success will largely depend.

The syndicate land has been placed in the market and I understand is bringing fair prices.

A Presbyterian congregation has been organized under the ministry of Rev. Mr. Thompson, late of Brucefield, Ontario. The present edifice is too small, and a new church is ready for opening (if not already dedicated).

Vancouver City is about twelve miles from New Westminster and is reached by stages, running almost every hour of the day.

When the city of Sauk Rapids, devastated by the cyclone, was reached on the return journey, the conductor stopped the train to allow the passengers to get a view of the ruins, and sure enough the sight was appalling. Houses overturned, sidewalks torn up, bridges lifted and broken to atoms and, worst of all, several lives lost. Reaching Minneapolis, I spent the Sabbath there, and attended the First Presbyterian Church of which the Rev. Dr. Sample is pastor. The church is a new and beautiful edifice, and was thronged with worshippers. After the usual introductory services by the pastor the sermon was preached by the Rev. Dr. McCurdy, President of McAllister College, and those that say no professor can preach would, I think, change their opinion had they heard Dr. McCurdy's sermon on this occasion. The writer has had the rare privilege of having for pastors four clergymen who afterwards were chosen professors, and are all distinguished in their various spheres and his present pastor was for some years a professor, and it can be said of every one of them that they were good preachers in every sense of the word.

*This reference to Mr. Mackay was written previous to the reception of the mournful intelligence of his death, which terminated a brief but fruitful ministry, with which our readers are already acquainted.

Dr. McCurdy's sermon was on "Particular Providence," taking for his text Luke xiii. 4, 5. The sermon had reference to the riots in Chicago and Milwaukee, and the falling of a house in Minneapolis, by which four men lost their lives.

The sermon was brimful of weighty thoughts, clothed in language at once simple and of wonderful completeness, delivered with a fervour and force which will not soon be forgotten by the large audience that listened attentively to its delivery.

By the most convincing arguments and scriptural illustrations the learned doctor proved that these and similar calamities come to men not on account of any particular sin, or degree of guilt, but as the general consequences of sin. The same calamity might come to sinner and saint alike, and be the means through which some will pass to the mansions of the blessed, while others will be ushered into the regions of despair. Angels may be hovering over the mangled bodies of the saints, whilst victims of the same disaster may be sending up the wailings of the lost.

The General Assembly of the American Presbyterian Church was to meet in Minneapolis the following week, and the Presbyterian congregations of the city were making preparations for the interesting occasion.

Toronto, May, 1886.

THE REVISED VERSION.

MR. EDITOR,—It has long been a matter of surprise and disappointment to me, and no doubt to many others, the apparent ignoring of the revised editions of the Old and New Testaments, especially the latter, (being issued in 1881), by the great majority of our Presbyterian divines. One hears occasionally the expression, "or, as it is better rendered in the revised edition—so and so." If the rendering is better, I fail to see why it is not adopted. The preface to the revised edition of the New Testament tells us that it is a revision of the translation of 1611. The time devoted to this work extended over a period of eight years. The principles and rules upon which the revisers acted are set out at length. I quote two—first of which states: "that there would be as few alterations as possible in the text of the authorized version consistently with faithfulness," and second, "to limit as far as possible the expression of such alterations to the language of the authorized and early English versions." I need not further refer to the preface. Those engaged in this great and noble work were a large number of the master minds of the day, some of whom were "called away" during the work of revision. In conclusion the revisers say they "humbly commend their labours to Almighty God, and praying that His favour and blessing may be vouchsafed to that which has been done in His name." "We recognized," say they, "from the first responsibility of the undertaking, and through our manifold experience of its abounding difficulties we have felt more and more as we went onward that such a work can never be accomplished by organized efforts of scholarship and criticism unless assisted by divine help."

The readers of the revised edition of the New Testament cannot but recognize its better rendering and smoothness of expression. I cannot but regret its being treated to a large extent with indifference, and am of opinion that if used, say on each alternative Sabbath by the minister, it would create an interest, and be the means, it may be, of leading many to a more frequent perusal of this portion of God's Word. I will conclude by calling attention to the closing words of the revisers: "In the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility and prayer: of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shown forth to all who shall be readers of this book."

I trust, Mr. Editor, that our ministers will give this matter their earnest consideration, feeling assured that a large number of their hearers will greatly prize its introduction.

Toronto, May, 1886.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER XXII.—MISS GILBERT GIVES AND RECEIVES
VERY DECIDED IMPRESSIONS.

Mr. Kilgore's carriage stands before Mr. Kilgore's door. There are affectionate leave-takings in Mr. Kilgore's hall Miss Fanny Gilbert, in her travelling dress, is kissing her forewells upon the rosy lips of Mary's little ones, and shedding tears as she parts from their mother. Mr. Kilgore, in a fit of gallantry, claims a kiss for himself, which Miss Gilbert not unwillingly accords to him. The trunks have already been sent to the boat, and Frank Sargent gives the young woman his arm, and they descend to the street. They take their seats, the steps are put up, handkerchiefs are waved as telegraphs of affection by the separated groups, and the carriage rolls off down the street, and turns a corner, and is lost in the din and whirl of the great city.

After the publication of "Rhododendron," and the discovery on the part of Fanny that there was no satisfaction in her new fame, she began to pine for the old faces. She was tired for the first time of her New York life. Its round of gaiety, its excitements, its pursuit of admiration, became a weariness to her. She felt self-condemned for so long forsaking her father, and for taking so little interest in her brother Fred. Especially, now that she had achieved her objects, did she desire to taste the love of those who took pride in her. If they would only love her better for her fame, it would do her good. Her heart craved love now. This she must have, or life would lose all its meaning to her. She turned her back on her New York associations with little pain, anxious only, in her altered feelings, to nestle once more at the heart of home.

There was another event that hastened her departure. Her brother was soon to graduate, and he had already received the honour of the highest appointment in his class. This honour had always been accorded to him by the students themselves; so, when he received it, there was no surprise. Dr. Gilbert had written to his daughter a glowing account of Fred's progress, and concluded with an earnest request that she would return and witness the coronation of his long-cherished hope. There was something in her father's exclusive devotion to his son that piqued the daughter, but she felt in her conscience that he had treated her quite as well as she had treated him. There was only a passing allusion to her new book in the letter, and this half-offended her; but she determined to return, and to try Crampton life once more.

The ten years that had matured her had built railroads and her passage homeward was not the painful and tedious one of former years. Coffee in New York and tea in Crampton, on the same day, did not involve great fatigue; and it was hardly past mid-afternoon when Miss Gilbert made her last change of cars, and found herself upon a train of the Crampton and Londonderry railroad, in the care of "the popular and gentlemanly conductor," Mr. Thomas Lampson. As Mr. Lampson came along to collect the tickets, he recognized Miss Gilbert by a slight touch of the forefinger upon the very small visor of his blue cap, and a smile that illuminated his whole face.

"Why, Cheek! Is that you?"
"Well, Fanny, 'tis. Glad to see you. How have you been?" and Cheek took Miss Gilbert's hand, and shook it as if it were a wild animal that he wanted to shake the life out of. "Beck in a minute," said he, as he passed along, and shouted "Tickets!" in a professional way.

Now, Miss Fanny Gilbert was slightly shocked by this familiarity; but her joy at seeing an old face had betrayed her into undue cordiality, and she was obliged to abide the consequences. She was shocked, but not displeased. There was genuine friendship in that shake of the hand—a personal interest beyond the desire to see and speak to a notoriety. So when Mr. Thomas Lampson came back, shuffling his tickets in his hand, in a way that showed his familiarity with "old sledge," and touched his visor again with his forefinger, she made a place for him upon her own seat, and the conductor and the authoress were soon engaged in conversation.

"I've read Rhody," said Mr. Lampson, "and it's a tall thing."

"You mean Rhododendron?" said Miss Gilbert with a smile.

"Right again," responded the conductor, raising his thumb nail across the end of his package of tickets.

"I'm glad that you like it," said Miss Gilbert.

"Well, I do like it—I like it first-rate. It's a tall thing—it's a trump. Yes, I like it first-rate. I vow, I wonder where you picked it all up. I told my wife it was the strangest thing how a woman could spin such a story out of her head, and make everything come in right and come out right. She says it only happened so; but I know better. Now, how—how d'ye go to work to begin? I couldn't any more do it than I could a well, what's the use of talking?"

Miss Gilbert was much amused by this humble tribute to her transcendent powers, and simply replied that it was easy enough to write a novel when one knew how.

"After all," continued Mr. Lampson, "we don't care half so much about the book up here in Crampton as we do about you. I tell you we feel pretty crank about having a book writer in Crampton. The fact is, Miss Gilbert, that we are just about as proud of you as if we owned you, and when we see the papers talking about you, and making a great fuss about your book, we just say to ourselves: 'That's a woman we raised. It takes Crampton to set the world going.' Now I don't s'pose you ever thought of such a thing, and, very likely it's ridiculous, but I'm just as proud of you I am, upon my word—as if I had a mortgage on you."

Fanny Gilbert smiled, but her lip quivered, and she turned her head toward the window, while two big tears formed in

her eyes, and dropped from her cheek. There was something in this simple praise that touched her more than all the reviews she had read.

Still Mr. Thomas Lampson, in the abundance of his genial nature, went on. "I s'pose you've been living among grand folks down to the city, and think Crampton people are green; but they don't care half so much about you there as we do, and it kind o' seems to me that if I could write a book that would make my own folks happy, it would do me more good than it would to be purred over by a snarl of people that didn't care anything about me."

"You are right—entirely right," responded Miss Gilbert, emphatically.

"Well, I guess I am," said the conductor. "I know how it is with me, n-w. You couldn't hire me to go away from Crampton, for I was raised here, and everybody knows me, and everybody is glad to see me get along. If I was to go on to another road, I should be like any other conductor; not but what I could make friends, but I shouldn't care what they said about me. Now, when a feller that has always known me comes along, and slaps me on the shoulder, kind o' familiar, and says, 'Hullo! Tom; what's the state of your vitals?' I know what it means, and it makes me feel good all over. I s'pose all of us have a kind of hankering after people's good words; but I tell you it makes a mighty sight of difference with me who gets 'em off. When that little wife of mine says, 'Tom, you're a good feller, God bless you, it goes right in where I live. Well, it does! But what's the use talking?'"

The concluding exclamation of the conductor's little speech was produced by his finding Miss Gilbert's eyes fastened full upon him, and an indistinct apprehension that he was getting silly.

"Tell me about your wife," said Miss Gilbert.
"Oh! shoh! you don't want to hear anything about her."

"Indeed I do," replied Fanny, with a heartiness that the conductor felt to be genuine.

"Well, you must see her, and make up your own mind about her. All I can say is, she suits me. I tell you," and the conductor lowered his voice to an exceedingly confidential tone. "we have mighty good times. When I am through my trips at night, and we et into our room together, and the curtains are down, and nobody round to bother, I look at her sometimes by the hour when she sits sewing, and I say to myself, 'Tom Lampson, that property is yours. That little live woman thinks more of you than she does of all creation besides. You're a king, Tom!' Oh! I tell you I have seen that little room grow and grow, till all the world outside looked mighty small—so small that I wouldn't give the skip of a tree toad for the whole of it. Now, you've had good luck, and done a splendid thing, and everybody's talking about you, and I s'pose you take real solid comfort in it; but if I'd got to choose between writing Rhody, and owing that little woman at home, I should say—oh! what's the use talking! We are different, you know. One has his likes, and another has his likes, and what is one man's meat is another man's poison, and so it goes."

Here the conductor rose to his feet, gave a sharp scrape upon the end of his package of tickets, and shouted "Littleton!"

Fanny Gilbert felt that she was indeed approaching home, but home, with all its newly awakened charms, did not interest her so deeply as the conversation she had had with the simple-hearted Tom Lampson. She had been weighing vital values in new scales. Now that her long hallucination relating to the value of popularity and fame was dissolved, her mind was open to the reception of truth—nay, she was thirsty for truth, and was ready to drink it from the humblest fountains. She comprehended that the honest conductor meant when he told her that his wife's praise "went right in where he lived"; for she felt that the praise she had sought for and found did not go in where she lived. It did not touch the deep places of her life.

There is never a train of cars with a notoriety upon it whom somebody does not detect; and, entirely without Miss Gilbert's consciousness, it became known to all upon the train that the writer of "Rhododendron"—old Dr. Gilbert's famous daughter—had been enjoying a cosy chat with the conductor. On the arrival of the train at Littleton, it was whispered upon the platform that Miss Gilbert was in a certain car. The train paused for some minutes, as if it was an important station, and at length Fanny became aware that curious eyes were looking at her, not only from the seats around, but from the platform outside. Young men with canes in their hands and cigars in their mouths loitered by with affected carelessness, and gave her a brazen stare; and others stood at a distance, and made their comments. Straight out of her woman's nature there sprang a sense of shame and indignation, and by almost an involuntary movement she drew her veil down before her face.

Yet precisely this notoriety had she sought. Not a page of "Rhododendron" had been written in which she had not indulged in dreams of this kind of reward. Nay, she had imagined herself in precisely these circumstances, with assumed unconsciousness receiving the homage of the curious crowd. Once behind her veil, she analyzed her feelings. Having weighed the value of her newly-found fame with relation to her truer life, it became in a degree offensive to her. The moment the woman's heart within her became dominant, she shrank from the demonstrations which her long-sought position so naturally evoked. Those curious eyes invaded the sanctity of her womanhood. She felt them as a degradation.

(To be continued.)

It is stated that a syndicate of European capitalists will probably buy the Sandwich Islands for \$10,000,000.

An attempt has been made to burn Newmill's Free Church, which was renovated last summer. Paraffin oil, matches and other inflammable material were found the other week under the pulpit, which was badly charred and damaged.

British and Foreign.

THE late Canon Bardsley, whose death was recently recorded, began life as a factory boy in Oldham.

CAPTAIN FRANCIS JEFFREY DICKENS, son of the late Charles Dickens, the novelist, died suddenly at Moline, Ill., aged forty-one years.

DR. BOYD CARPENTER, Bishop of Ripon, has been elected Bampton Lecturer for the ensuing year. The appointment is worth \$3,500.

THE Rev. Andrew Lambie, M.A., Original Secession minister at Bridgeton of Almond, Perth, died at Edinburgh, on 24th ult., in his eighty-fourth year.

DR. DOWNEN, principal of the Episcopal Theological College, Edinburgh, has declined to be a candidate for the bishopric of Edinburgh against Canon Liddon.

At last, after a ten years' struggle, the Louisiana Legislature has passed a Sunday law for New Orleans, which will now take its place among Americanized cities.

THE Highland Reform League, at a recent meeting adopted resolutions favouring Home Rule for Scotland and the establishment of a separate Scotch Legislature.

THE British House of Commons has agreed to amend the liquor bill by providing for the closing on Sunday of every public house in England, except in London and its suburbs.

THE number of chattel mortgages recorded in Chicago during the last six weeks has been more than double the usual number. This is attributed to the effect of the labour troubles.

ON June 9 a large number of members of the Women's Christian Temperance Union visited the Trenton, N. J., State Prison and placed a bouquet and a tract in each of the 900 cells.

MR. JAMES THIN, Session Clerk, Bristo Church, Edinburgh, says the session have paid the seat rents of their poor members since 1834, without the knowledge of the congregation.

THE Rev. J. E. Somerville, on behalf of his father, the Moderator of the Free Church General Assembly, presented to the Marquis Tseng, during his visit to Edinburgh, a Chinese and English Bible.

THE first American legacy Mr. Spurgeon has ever received for any of his institutions has just been intimated to him by the trustees of a gentleman in New Jersey, who has bequeathed \$2,000 for the orphanage.

THE Rev. W. Fleming Stevenson, D.D., Rathgar, Dublin, has been appointed honorary chaplain to the lord-lieu tenant. This is the first occasion on which a Presbyterian has been honoured in this way by a vicaroy.

MRS. TURNER, Liverpool, widow of the late Mr. Chas. Turner, M.P., has given \$100,000 to establish a fund for aged English Church clergymen in Liverpool diocese, the sum to be paid to each not to exceed \$1,000 a year.

KNOXLAND has been erected into a *quoad sacra* parish in Dumbartonshire. It was stated in the teind court that the revenue from securities amounted to \$615, and was amply sufficient to provide the minister's stipend and maintain the building for a long time to come.

THE city of Rome recently celebrated what the historians figure as the 2,637th anniversary of its foundation. All the edifices of the capital were magnificently illuminated. The chief event of the festivity was the inauguration of a statue of the poet Metastasio on the Place Saint Sylvester.

THE Chinese Ambassador and his suite have visited Edinburgh and Glasgow, and expressed their pleasure at all they saw. The municipal authorities of both cities extended their hospitality to the distinguished visitors; but the former must have felt somewhat ashamed and rebuked when they found the intoxicating cup entirely shunned by the Celestials.

PAISLEY School Board have placed in the main corridor of each of the five board schools a tablet in memory of Mr. Thomas Coats, of Ferguson, bearing an inscription which suitably commemorates the gift of \$5,000 which he gave towards the erection of each of the schools. The public subscription for a bronze statue of Mr. Coats now amounts to \$5,850.

DR. CUNNINGHAM, Crieff, Moderator of the Church of Scotland General Assembly, has been appointed principal of St. Mary's College and primarius professor of divinity in St. Andrew's University in room of the late Principal Tulloch. Dr. Cunningham has been presented by Lady Thulow with a copy of "The Bruces and the Cumyngs," by Miss E. Cumming Bruce.

THE Manx House of Keys, by a large majority, have rejected the bill passed by the upper branch of the Isle of Man Legislature, the object of which was to license to sell intoxicating liquors the lodging-houses in the towns of Douglas and Ramsey, the two prominent watering-places. The bill caused great excitement, and was opposed both by the temperance party and the publicans.

THE Duke of Argyll is to succeed Principal Tulloch as president of the Church Service Society. Dr. Story, of Rosneath, in proposing him, said his Grace was the most rigid Presbyterian he knew, and at the same time one of the most liberal and intelligent Churchmen in his views as to the ritual and service of the Church. Only shallow ignorance imagined that Presbyterianism and poverty of worship had anything in common.

THE Rev. James Fleming, of Troon, who is in his ninety-fifth year, is in the habit of giving out a psalm to be sung in the middle of his discourse. On a recent Sabbath he said he had received an anonymous letter complaining of this, and mentioned that it was the custom when he was a young man, which he has followed for sixty years. He touchingly added that he had to thank the writer for keeping him humble and quickening his desire to depart, yet more sympathy might have been shown for an old man who had recently risen from a sick bed.

Ministers and Churches.

THE members of the Cobourg Presbyterian Young People's Association are endeavouring to form a Chautauqua Circle.

THE degree of Ph.D. has recently been conferred on the Rev. W. H. Jamieson, M.A., of Perrytown, by the Illinois University, on examination.

THE Rev. Dr. Burns, Halifax, delivered a most interesting lecture in St. Andrew's Church, London, on "A Ramble on the 'continent of Europe'" to a large audience last week.

ON the 13th inst., Knox Church, Embro, enjoyed the pleasure of hearing Dr. MacVicar, Principal of the Presbyterian College, Montreal, both morning and evening. The Doctor preached with great power, fervour and characteristic clearness. He also addressed the Sabbath school children in the afternoon.

TWENTY-FIVE new names were added to the communion roll of Knox Church, Regina, on a recent Sabbath. At the commencement of Mr. Urquhart's pastorate, two years ago, there were only forty names on the roll, there are now 140. The congregation is increasing so rapidly that extra seating accommodation is spoken of.

THE sacrament of the Lord's Supper was observed last Sabbath in Milton and Boston congregations. The Rev. Principal Grant, of Queen's, preached very able and appropriate sermons to large audiences. There were eighteen new members added to the communion roll, which shows the healthy state of the congregation. The pastor, Mr. Cameron, and the congregation have been greatly encouraged.

THE Mission Sabbath school on William Street, under the care of Erskine Church, Toronto, held a flower service on the afternoon of Sabbath week. Mr. Thomas Yellowlees, superintendent of the school, presided. Suitable addresses were delivered by Messrs. Goforth, Saunders, J. A. Paterson and others. Hymns and an appropriate recitation were interspersed. The mission gives evidence of healthfulness and activity.

ST. ANDREW'S CHURCH, Kingsbury, and Knox Church, Flodden, of which the Rev. J. R. MacLeod is pastor, are undergoing thorough and extensive repairs. The latter—within and without. For the greater part of the cost of repairs of the former, two of the citizens of Kingsbury—one of whom is an English Churchman—became responsible without solicitation. The repairs on both churches will involve an outlay of \$600.

AN enjoyable and successful garden party was held on the grounds of Mr. Henry W. Darling, Rosedale, Toronto, on Saturday afternoon last. A large number of the members, friends and young people of St. James Square and Charles Street congregations were present and seemed to thoroughly enjoy the entertainment provided. A number of ministers who had been attending the General Assembly were present, among them Rev. Messrs. L. H. Jordan, Montreal, A. B. Baird, Edmonton, N. W. T., Joseph Annand, missionary at Anicicum, H. H. McPherson, Halifax, William D. Ballantyne, Pembroke, and others.

WITH impressive and interesting ceremonies, the first sod for the excavation for the foundation of the new manse of the Scotch Presbyterian Church, Jersey City, was turned recently. After leaving the line of parade the Sabbath school, headed by the Rev. David Mitchell, pastor, marched to the church and filed into the enclosed lot adjoining the church on the west, where they formed a circle. The services were opened by singing, followed by prayer by Principal Grant, D.D., of Queen's University, Kingston. Stepping into the centre of the circle, Pastor Mitchell delivered a brief address. The building to be erected upon the site will be 29x68, two stories and Mansard roof. It will cost about \$15,000. Mr. Mackenzie presents the site and erects the parsonage himself, as he did also the church. He was not able to be present, but was represented by John Scott, President of the Board of Trustees.

ANNIVERSARY services were held in connection with the Presbyterian Church, Campbellford, on Sunday, June 13. The pastor, Rev. J. Hay, B.D., delivered appropriate discourses both morning and evening. During the past year eighty-nine members have been added to the roll. The Sabbath school has doubled its attendance within the year, averaging now 160. The most pressing demand is more seating accommodation. The enlargement of the church is already under discussion. Monday evening, the 14th, an anniversary reunion of the congregation was held under the auspices of the Ladies' Aid Society. After tea the chair was taken by the pastor, and interesting addresses were given by the Rev. Messrs. Thomson, of Hastings, and Browning, of Methodist Church, Campbellford, and a choice reading by Mr. Manning. The choir and others rendered good music during the evening. Receipts \$200.

THE building refitted and made suitable for a place of worship by the congregation of Knox Church, Brandon, was dedicated on Sabbath, 13th June, when the Rev. Allan Bell, of Portage la Prairie, preached able discourses morning and evening. In the morning he took as his text Matthew iv. 4, and in the evening Deut. xxxiv. 4. The attendance was large, and the eloquent presentation of the truth by the preacher was duly appreciated by those whose privilege it was to hear him. An afternoon service was held which was also largely attended. It was conducted by the Rev. J. H. Best, of Brandon, who preached a most earnest and impressive sermon from Esther iv. 14. Liberal collections were taken up at the close of each service in aid of the building fund. On the evening of Monday, the 14th, there was held an opening social in the church. The building, which has a seating capacity of over two hundred, was crowded to the doors. The chair was occupied by Mr. Andrew McLean, R.A., a student of Manitoba College, who has charge of the congregation for the summer. An excellent programme, consisting of addresses by Rev. Messrs. Fraser, Bell, Best,

McTavish and Simpson, and music by the choir, was presented. The various speakers congratulated the congregation on its success since its organization, and on the commodious and very suitable building which it has secured as a place of worship. Refreshments of ice cream and cake were served during the evening. After a vote of thanks had been tendered to those who assisted in the entertainment and to the ladies, a most pleasant gathering was brought to a close by the choir singing "God Save the Queen."

AT a recent meeting of the Presbytery of Barrie the following resolution, drawn up by a committee consisting of the Rev. John Gray, D.D., the Rev. Wm. Fraser, D.D., and the Rev. James Casswell, anent the resignation of the Rev. R. Rodgers, was on motion of Mr. Moodie, seconded by Mr. Acheson, accepted by the Presbytery: The Presbytery, in accepting the demission by the Rev. Robert Rodgers of his charge of the congregation of Collingwood, desire to place on record their high appreciation of his character and standing as a man, as a faithful, laborious and successful minister of the Gospel of Christ, and an estimable Christian gentleman. Mr. Rodgers had been the pastor of the congregation of Collingwood for the lengthened period of four and twenty years, and has shown himself to be an active, zealous and energetic minister of Christ. As Convenor, for several years of the Home Mission Committee of the Presbytery, Mr. Rodgers evinced a deep interest in the large mission field within its bounds, and did much efficient and useful work in promoting and fostering the Home Mission cause and in supplying destitute mission fields. As a member of the court he was punctual and regular in his attendance in its meetings, took an intelligent and prominent part in the transaction of its large and varied business, conducted himself in a courteous and Christian manner toward his co-presbyters and showed great readiness and cheerfulness in undertaking the numerous duties imposed on him in connection with the extensive missionary and other operations of the Presbytery. This court desires to express its great regret in parting from a brother so highly esteemed and so long connected with it, and to cherish the hope that the Great Head of the Church may soon provide for him another eligible field of labour and that, if in harmony with His divine will, such charge be within the bounds of a Presbytery where he has worked for the Master with so much diligence and earnestness during a long period of years. At a later date Mrs. Rodgers, who for many years was a most successful and devoted teacher of a Bible class, largely attended, was presented by its representatives with an address giving expression to the warm affection with which she is regarded and the esteem in which she is held, and an appreciation of the valuable instruction she has been for so long a period enabled to communicate. The address was accompanied by a valuable purse of gold. The Rev. Robert Rodgers and Mrs. Rodgers made grateful and kindly acknowledgements.

Sabbath School Teacher.

INTERNATIONAL LESSON.

BY REV. R. P. MACKAY, B.A.

July 4, 1886. **JESUS AND THE BLIND MAN.** { John 9: 1-17.

GOLDEN TEXT.—"One thing I know, that, whereas I was blind, now I see."—John ix. 25.

INTRODUCTORY.

The Pharisees no doubt claimed a victory for their arguments instead of for the stones. The enemies of the truth have often been allowed to enjoy such triumphs, but the day is coming that will expose the worthlessness of such victories. "A man is not crowned unless he strive lawfully."

EXPLANATORY.

Whether this incident occurred immediately after Jesus left the temple, or some time later, has been much discussed. We can in such details adopt the view that most commends itself to our hearts. It seems to us to throw light on that wonderfully majestic self-possession that never forsook Him. Although His spirit was grieved, He was not embittered by His rejection, and with that uniformly unclouded love for man, He at once bestowed His sympathy and help upon this poor sufferer.

I. Man Born Blind. Very likely a well known character. He, as afterward appeared in his answers, was quick-witted, and on that account may have been the subject of much talk in the community. How the disciples became acquainted with his history it is impossible to decide. That he was blind from his birth made the case more notable. Of the six miracles connected with blindness, this is the only one of whom it is said he was born blind, which explains verse 32, in which the man says that it is an unknown thing in the world's history that such was cured.

II. The Disciples' Inquiry. (Ver. 2.)—They gathered around Jesus after His escape from His would-be murderers, and became composed as they saw Him composed, and looking upon the blind man.

Who did sin, etc. This assumes, according to Jewish theology, that afflictions are connected with special sins, as effect with cause, and as this man was born blind, they inquire whether the sin was his own or that of his parents.

We all know how the iniquities of the parents are visited upon the children, according to the second commandment, but how could he have sinned himself before his birth? Some suppose that the disciples believed in the pre-existence of the soul, and that on account of sins committed in a former state he suffered in this. No ground, however, for thinking that the Jews ever entertained that view. Then, if the disciples had any distinct idea in their minds it was that God foresaw some great crime that he would commit and laid the affliction upon him in anticipation of his sin.

III. The Saviour's Reply.—He answers them both by word and act.

(1) Neither this man nor parents.—He does not say that neither this man nor parents sinned. All have sinned and come short of the glory of God. And He does not say that, suffering is not connected with sin. All suffering is the fruit of sin. There would be no affliction in the world but for sin. What He does say is that they are wrong in connecting this particular affliction with some particular sin. That is a reproof for all the Jewish teachers who believed, as the friends of Job did, that some special guilt accounted for special misfortune.

Notice the wisdom of Jesus, who could pronounce on this mystery with such confidence. His correction of their error shows that He could expound the relation between sin and suffering if He thought it best.

(2) That the works of God should be made manifest.—He does not enter into a discussion of the past history of the man, and thus corrects that disposition on the part of the disciples. It is God's part to sit in judgment on men, and we should not take His place. We should instead look forward, and seek to know how the goodness of God can be made manifest in affliction. Affliction has accomplished its end in us if it has brought us to God. That is the work of God to which He refers. This blindness is made, he means of introducing this man into the eternal light—he becomes through it acquainted with the work of redemption.

(3) I must work, etc. (Ver. 4).—Jesus does not exempt Himself from the universal law. "The night is coming, when no man can work"—hence the need of diligence whilst it is day. After Jesus rose from the dead He continued His work, and now administers His kingdom, but He had a kind of work to do before His death—seed sowing—that could not be done after. Hence even the stone throwing of his enemies might not be allowed to turn Him aside.

How true it is of us that now is the time for work—soon our arms shall be folded in death and we can no more labour. "Be up and doing." Jesus by these words gives all His disciples better employment than prying into the lives of men and sitting in judgment upon them—let us work that the salvation of God may be made manifest in them.

(4) As long as I am in the world, etc. (Ver. 5).—This may be taken as an exposition of the word day. Others work by the light that is given to them, but He is the light—has it in Himself. It is also an exposition of work. I must work—what work?—giving light to men. That was His mission for all men, but especially then had He the blind man in view, whose eyes He was about to open. He besides, opens his spiritual eyes to see the light of life.

IV. The Cure Effected. (Verses 6, 7).—Usually Jesus spoke to those upon whom He was about to perform a miracle in order to stimulate their faith. In this case He said nothing directly, because the man was listening to His words to the disciples. Imagine the blind man's feelings as He listened to these words about the light of the world, and his rising hope that he might be a sharer.

(1) Anointed with clay.—He spat on the ground and with the saliva and dust made a small quantity of clay, with which He anointed the blind eyes. It was long believed that there was virtue in saliva, but none ever believed that it would give sight where it had never been. It was something, however, for the man's faith to lay hold on, in order that he might be made receptive and put in a condition to be healed. So with the deaf man healed.

(2) Go wash, etc.—The name of the pool was suggestive. Go wash in Siloam—each bears the name sent—the name of the great Healer that is sent from God. It gave the man something to do to test his obedience. Unlike Naaman, he at once obeyed, and returned seeing.

Siloam. This pool was at the south-east angle of the city, near the juncture of the Kedron Valley on the east and the Gihon on the south.

V. Neighbours Surprised.—The change on the man was so extraordinary that his neighbours did not recognize him. Like the man Peter healed at the golden gate, he may have been acting in an extraordinary way. We shall all be known by our walk and conversation to be on the Lord's side. Some said, "It is he"—others said, "it is like him," but he said, "I am he" and settled the matter. He then told them how the cure was effected, but could not tell where Jesus had gone.

VI. The Pharisees Confounded.—The neighbours brought him to the Pharisees, as their spiritual guides, for they did not know what to make of it. John adds (Ver. 14) that it was the Sabbath, which tells what to expect from the investigation.

They at once decided that He was a sinner, because He did this work on the Sabbath. It was their Sabbath and not the Lord's that He had broken. (Chap. v. 17.)

But there was division. Some thought it impossible that such a miracle could be wrought by a bad man.

A Sinner.—One who was an avowed and deliberately bad man. Not one who had sinned, for all did that. God hears not the prayers of the man who does not desire to do the right, but He listens to the penitent seeker after holiness, although a sinner.

A Prophet.—They hope to get the man to turn against his benefactor, but he firmly contends that He must be a Prophet.

Parents. They then hope to get his parents to assist them, but they, fearful, refer them again to him whom they own as their son.

He gets bolder and challenges them, and defeats them in argument. Their last resort is abuse and excommunication. They cast him out of the synagogue. Jesus afterward found him and made Himself known to him, the first confessor in the Church.

PRACTICAL SUGGESTIONS.

1. Be not too ready to judge men.
2. Seek that afflictions may be sanctified by using them as a means of getting men to God.
3. Redeem the time, for it is short.
4. Body, soul and spirit are enlightened by Christ.
5. Don't seek wrong interpretations for good works.

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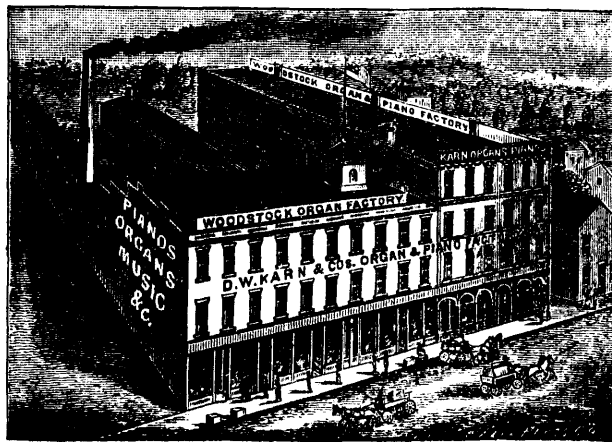
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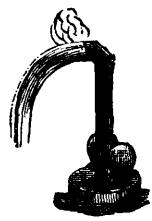
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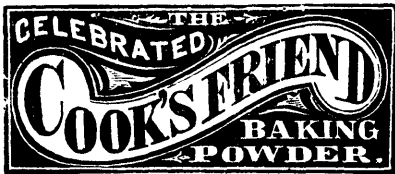
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MEETINGS OF PRESBYTERY.

QUEBEC.—In Sherbrooke, on the 6th July, at ten a.m.
GLENGARRY.—At Alexandria, on Tuesday, July 6, at eleven a.m.
PETERBOROUGH.—In the First Church, Port Hope, on July 6, at ten a.m.
BRANDON.—In Brandon, on the second Tuesday of July.
MONTREAL.—In David Morrice Hall, Montreal, on Tuesday, the 6th July, at ten a.m.
MAITLAND.—In Knox Church, Kincardine, on Tuesday, July 13, at two p.m.
WHITBY.—In Whitby, on the third Tuesday of July, at half-past ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on June 29, at nine a.m.
CHATHAM.—At Chatham, on the 13th July.
BRUCE.—In St. Andrew's Church, Paisley, on Monday, July 12, at two p.m.; and on Tuesday, July 13, at nine a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 5, at half-past seven p.m.
TORONTO.—In the usual place, on Tuesday, July 6, at ten a.m.
MIRAMICHI.—In the hall of St. Andrew's Church, Chatham, on Tuesday, July 13, at eleven a.m.
GUELPH.—In Chalmers Church, Guelph, on the third Tuesday of July, at ten a.m.
ROCK LAKE.—At Boissevain, on Wednesday, 14th July, at ten a.m.
PARIS.—In Dumfries Street Church, Paris, July 13, at eleven a.m.
BARRIE.—At Barrie, on Tuesday, 27th July at eleven a.m.
HURON.—In Knox Church, Goderich, on Tuesday, July 13, at eleven a.m.
LINDSAY.—At Woodville, on the last Tuesday of August, at eleven a.m.
STRATFORD.—On the second Tuesday of July, at half-past ten.
REGINA.—In Regina, on Tuesday, August 10, at eleven a.m.
BRITISH COLUMBIA.—In St. Andrew's Church, New Westminster, on the first Tuesday of August, 1886, at ten a.m.



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PRESBYTERIAN CHURCH IN CANADA. MINUTES OF ASSEMBLY.

The Minutes of the late Assembly will be printed as soon as possible, and distributed as formerly. Congregations that have not contributed to the Assembly Fund for last year are requested to do so without delay as, in accordance with repeated deliberations of Assembly, Minutes will only be sent to congregations that have contributed.
 Toronto, 21st June, 1886. W. REID.

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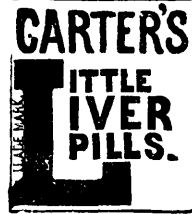
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HEAD

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