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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO WEDNESDAY JUNE 19th, 1895.

No. 25.

## GENERAL ASSEMBLY.

### A Representative and Enthusiastic Gathering.

The Retiring Moderator Delivers a Masterly Discourse—Dr. Robertson Elected to the Highest Position in the Gift of the Church—Detailed Reports of the Various Sessions—Toronto the next Meeting Place.

LONDON, June 12th, 7.30 p.m.

The twenty-first General Assembly met this evening in St. Andrew's Church. The Rev. Dr. Wardrope conducted the opening exercises and the retiring moderator, the Rev. G. L. MacKay, D.D., the well-known and successful missionary of our Church to Formosa, according to custom from time immemorial, preached the opening sermon. The enthusiasm of the Presbyterians of London filled to its utmost capacity and out into the vestibule the capacious Church with an attentive and deeply interested audience. The sermon, which we publish in full below, was delivered with the fiery ardour with which all who have heard Dr. MacKay are familiar, and a slight murmur of applause in the rear of the Church at least was heard occasionally.

#### OUR MARCHING ORDER.

Exodus, xiv. 15.—"Go Forward."

The circumstances under which these words were uttered are known to all. The children of Israel were on the beach with the sea in front, the foe behind and the lofty hills on either hand. It was there and then were ordered to go forward and face obstacles and difficulties insurmountable by mere human effort. There must be divine interposition or all perish.

It is not my purpose to draw a parallel between them and the Israel of the present, but reverently to lift up the command of the Lord who never changes and apply it to our own lives. God most emphatically commands Christians, as individuals and as united bodies, to go forward in the Christian life.

When we endeavor to obey this command, obstacles great and numerous, confront us, not only at the outset, but all along the journey. It is a waste of time and energy to be combating those of the past. We must look the world in the face and recognize our present perils, foes, fears, difficulties, dangers and delays. In doing this we see,—

(1.) *That the present is a Researchful Age*—Mountains are scaled, continents traversed, oceans sailed and depths explored to unravel nature's hidden stores. Books are ransacked with lancet ready for use at every page, and the book of books is on the dissecting table under the microscopic gaze of critics both higher and highest. But alas! The scurrilous and venomous attacks of some manifest their incapacity to execute with justice the self-imposed task. Time, space, mind, matter, and life are all, absorbing the eager attention of hard-wrought students of nature and ethics. Nothing is left unturned, untouched and unexplored. Side by side with the struggle for life, there is a greater struggle to know life. We hear the sound of earth delving water, dredging stone-breaking and microbe-examining; yet that wonderful potency, life, which assuredly crept into this earth in ages past, remains, without the Bible, as inscrutable and as inexplicable as the unknown and unknowable.

These researches give a sort of expectancy to human minds as if dimly foreseeing a something new to replace the old revelation and all that pertains to it.

In the midst of all, humility, and not pride, should have possession of the workers who shout aloud that a law has been discovered to account for all forms and changes in nature. Evolution is that law. We, fathers and brethren, are commanded by the Law-giver to go forward as Christians, proclaiming with unwavering and unflinching fidelity the great Law-maker at the back of life, of man, of the universe.

(2.) *It is a Speculative Age*.—Whilst researches are being made, there seems no great trouble in accounting for the mysteries whereby we are surrounded. Speculation is rife and theory rampant. They are thrown upon mankind with a coolness quite astounding, seeing that the ground is an ever-shifting one, that true workers begin to-morrow morning where they leave off to-night. We are told that there were great tides and rapid rotation of the earth during early geological eras; that sun spots are connected with magnetic disturbances; that various causes can be assigned

for the glacial period; that there is a substance or medium called either pervading the universe; that the Aryans belong to Asia, and with equal confidence that they are indigenous to Europe. We are presented with half a dozen theories regarding the movements of glaciers; we are given a theory of hunger; we are assured that there can be, and that there cannot be, thought without language; we are supplied with theories respecting the origin of meteors, and we are furnished with speculations as to the cause of light emitted by animals in the oceans; and then speculations are thrust upon us touching the body, the soul, the Creator, the Redeemer. Thus in the midst of the speculations of men, the Church of God is to advance, meeting these hindrances at every step.

(3.) *This is a Doubting Age*.—It naturally follows from the last-mentioned attitude of men's minds. There is doubt spread abroad whereby men become indifferent to everything invisible and eternal. Doubt is cast on the existence of heaven and Almighty God. Men doubt Moses, doubt David, doubt Isaiah, doubt Malachi, doubt Matthew, doubt John, doubt Jesus of Nazareth, doubt their own souls; and doubt the creative and administrative power of the eternal God. Thus its cold and withering blasts blow over the young in the Church and chill them; over the aged and stun them, over the weak and destroy them. Still the Church marches on, holding up, high as Heaven's heights, before a doubting world, the banner inscribed, "Thus saith the Lord."

(4.) *This is a Rushing Age*.—By day and by night steamers whistle, trains rumble and electric wheels roll through our streets. There is a rush in business, shops, factories, and even in domestic circles. There is a sharp, keen, even bitter, competition in every business department throughout the land. The telephone calls up, in a twinkling of an eye, some one miles distant; replies must be sent with equal haste, and thus the mind is kept in an excitable, expectant state. The nervous system of man is strained in this pre-eminently fast, rushing and hurrying age. Insane asylums are alarmingly full of inmates who were more or less deranged by this soul and body-trying rush of humanity. What is the result? That little time is left for, or, at all events, given to Christ's kingdom upon earth.

(5.) *It is a Worldly Age*.—As one meditates upon the all-absorbing tendencies of the people after pleasure, wealth and money, without any care or thought for their never-dying souls, he is awed at the weakness of our race. To attain an object, crimes are planned and perpetrated in this very Christian Canada, that are a disgrace to a nation, and show morbid minds under the tremendous grasp of this world and its perishing wealth. Name, honor, relatives, friends and eternal life are all sacrificed in the acquisition of mammon; whilst even in villages and country districts, many indulge in questionable amusements, which dampen Christian ardor, Christian zeal, and Christian love. What do people mean by playing progressive euchre in this land of Churches and gospel privileges? Social life, as it exists in far too many quarters, is deadening, demoralizing, damning, and most assuredly stands as a barrier to the onward march of the Christian Church.

We have no sympathy, however, with those would-be holy and select few who segregate themselves from Christ's army, and who endeavor to keep out this worldly spirit by artificial defences, for these tendencies are in our homes, churches and everywhere; and no standing aloof from the rest in the cause of Christ can either remove or eradicate these evils, whilst such an attitude grows into spiritual pride and pharisaical hypocrisy. We want men and women who stand on Christian principles; sensible and helpful, vigorous and hopeful, rather than the little carping of "Do not this," "Do not that."

All these obstructions must be encountered; some suggest that aid be secured from other religions, such as Confucianism, Buddhism and Taoism. It does not manifest good judgment of human nature to regard these as devoid of all truth and morality, for man was made in God's image, and, wherever found, he still retains clear marks of his Creator. Canadian students are this

day studying the classics of Grecian and Roman idolaters, and Chinese literati never cease instilling into youthful minds the moral sayings of their great sage. But I listened to dissertations by aborigines in Formosa, though not so beautifully expressed, that actually embodied the substance of the fifth, sixth, seventh, eighth, ninth and tenth commandments. To know these human emanations, and frankly acknowledge the good in them, is manly, noble, and Christian, but when we are asked to stoop down and borrow, as if in need of additions, we calmly, coolly, yet indignantly, refuse to compromise one chapter, one verse, one line, or one word of Holy Writ—refuse to place divinity on a level with humanity. To demand this of us reminds me of the Chinaman who brought three rusty tooth-pincers to sell. "One," said he, "is for the front, the second for the middle and the third for the back teeth." But I answered, "These three are for the lower; have you any for the upper teeth?" He started. I showed him bright, shining steel forceps for upper and lower, right and left, front and back, sound and decayed—one perfect set, nothing wanting, complete in every particular. He disappeared. Thus I regard three religions of China as the three old pincers, and the full set of American make as the Christian's Bible, which is "complete, complete, complete perfection," as Milton would say; complete, perfect to guide the eternal destinies of man. To that armory we resort for weapons, offensive and defensive.

(II.) Notwithstanding all the obstacles in the way, we must go forward.

(1.) Possessing the highest power in the universe. In my study I was examining vegetable mould with a lens, then with a student's microscope, but the examination was unsatisfactory. I had to use the highest power in the compound microscope. Then were brought into view things unseen, unknown, unrecognized before. Now the Holy Ghost is referred to from Genesis to Revelation, and that as a person equal to the Father and Son in power and glory. He is represented as living, quickening, teaching, reproving, helping and sanctifying. He revealed the Bible, and He alone can manifest its truths. "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come" (John xvi. 13). He alone can bestow the needed strength for Christians to hold on their way. "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 8). And, wonderful glorious truth! He dwells within His people. *Within, within!* "And I will put My spirit within you" (Ezek. xxxvi. 27). "Know ye not that your body is the temple of the Holy Ghost which is in you" (1 Cor. vi. 19); "And they were all filled with the Holy Ghost" (Acts ii. 4); "Be filled with the Spirit" (Ephes. v. 8); "Even the Spirit of truth; whom the world cannot receive because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you and shall be in you" (John xiv. 17); "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv. 49); "For as many as are led by the Spirit of God, they are the sons of God" (Romans viii. 14); "Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation and uphold me with Thy free Spirit" (Ps. li. 11, 12).

This was the Almighty power that rolled back the dark clouds of chaotic worlds, and brought order, beauty and life upon our globe—the power that upheld the saints of old from the first that scaled heavens heights, to the last one ere Jesus of Nazareth suffered on Calvary for sinners—the power that gave the Christian Church, from Pentecost till the present moment, martyrs and confessors, stalwart and vigorous men, ready to suffer, bleed and die for the faith. And it is the power that will sustain Zion's children down the ages to come, until the bursting of flames and crashing of worlds announce new heavens and new earth; and there, too, He will be the Almighty power executing all these changes. Yes! mark it well. As the Buddhist priests bears marks on his head, let us burn deep down in our hearts and announce it in every laboratory, ring it in every scientific ear, tell it around the globe, that, whatever forces of nature may yet be discovered, whatever strides may yet be made, as in the last fifty years wherein there have been unfolded and utilized steam, electric currents, compressed air and now acetylene; whatever triumphs awaits laborious researches, the highest power, the highest power, the highest power in the world and universe will continue to be, as millions of ages roll along, the power of the Holy Ghost. Let every one who speculates divest himself forever of the thought that this power can ever be dispensed with or superseded.

When Christ was on earth, He displayed His Almighty power over the realms of nature and regions of death. We should never forget, however, that there is as omnipotent and divine a

power in the Christian Church this day in this place. To be thoroughly Biblical, and thoroughly symmetrical as Christians, we are bound to appropriate in faith and practice, the work of God the Father, God the Son, and God the Holy Ghost, in the salvation of sinners. There should be great vigilance lest, through habit, we allow the work of the first and second to overshadow and eclipse that of the third person. Several heresies, of which "sinless perfection" might be taken as an instance, have sprung up through failure to recognize the significance of the work of the three Persons, respectively, in the glorious Trinity.

Strange perversion that men should lean on powers that cannot support, succor and save them, that grasp ripples and miss the life-boat. The true position of the Holy Ghost is indeed recognized in creeds and addresses; still, there is cause for anxiety that in daily and practical life, His great work in the scheme of redemption is more or less ignored and relegated to ethereal realms; as notice, in the Hymnal of the Presbyterian Church in Canada there are three hundred and forty-nine hymns, and, out of these, only 19 bearing upon the word and work of the Holy Spirit.

It must be acknowledged that this Biblical and glorious doctrine of the indwelling of the Holy Ghost is not sufficiently meditated and acted upon. No one can ponder over the apostolic Church without being deeply impressed with the prominence and importance of this power in Christian progress. Do we long for an awakening of the Church? Do we pray for a shaking of the dry bones? Do we thirst for times of refreshing in our land! Then let us wait on God for the Holy Ghost. Let the attitude of the Psalmist be ours—

"I wait for God, my soul doth wait,  
My hope is in his word;  
More than they that for morning watch,  
My soul waits for the Lord."

Christ commanded his disciples that "they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me." (Acts i. 4).

Would we know his personal work? Let each individual believer have faith in the indwelling of the Holy Ghost; realize that He is a temple of the Divine Person, and surrender himself to His holy influence. Nothing has such a power in producing a holy life, as the thought that this divine Spirit of God is within one. The person then says, "I dare not be indifferent, dare not revel in sin, dare not forget the eternal God and will not grieve this divine person who is illuminating and sanctifying my soul." If men would only rise to this level, piles of machinery would be stored away in the back yard. Ministers full of the Holy Ghost! Elders full of the Holy Ghost! Deacons full of the Holy Ghost! Members full of the Holy Ghost! And note this, *choirs* full of the Holy Ghost! What congregations! Why, icy hearts would melt, scoffing lips relent, and prodigals return to join the sacramental host in the march forward. "And the ransomed of the Lord shall return, and I come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah xxxv. 10).

(2.) Thus, aided by the highest power, we should go forward developing the Christian graces. The Holy Ghost begins the work by starting a new life, and he continues it to the end the same, during quiet and soul-stirring hours. This is the divine, but we must take full account of the human side. Man must reverently co-operate with the divine and be a co-worker with God. Great care is needed, lest we distort this heavenly doctrine to our disadvantage. To us, as human beings, God gave these commands, "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His good pleasure," (Phil. ii. 12-13). "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (1 Cor. xv. 58); "and let us not be weary in well-doing, for in due season we shall reap if we faint not" (Gal. vi. 9); "but grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ" (2 Peter, iii. 18); "and beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," (2 Peter i. 5-9); "Brethren, give diligence to make your calling and election sure, for if you do these things ye shall never fail." (2 Peter i. 10).

It is certain that man has his part to perform, and that, as indispensable as it is that the farmer should plow, harrow and sow, for the production of a crop; as it is that the sailor should unturl



the sails that he may steer into port; as it is that the mason should place one stone upon another in the construction of a building. Yes, and the disciple of our Lord must, with steady purpose, build up his own Christian character; must go out of self, beyond self and above self, like the climbing perch, which in order to procure food, leaves its home in the water and makes excursions on land—an element very distinct from its native one. Let a man relax his purposes or energies and his condition will become that of the neglected field—full of noxious weeds which overshadow and kill the useful cereals. We sometimes meet old acquaintances after the lapse of a dozen years. With solemn sadness we converse with one; his desires, hopes and feelings are all carnal. The mind is darkened, mildewed and debased, and can be seen through his bleared eyes and death-like cheeks. Another is so full of prickles that we are pierced at every approach; he is undeveloped, like the spines on thorn trees, which are really undeveloped branches and which would disappear under proper conditions and cultivation. A third has grown into a creak. The principles of the Bible are to him secondary, for his own prejudices, narrow and bigoted, are paramount. A few sticklers make up his daily pabulum. Of course he is a pessimist, and everything in Church and State is wrong, but wrong simply because not fitting in with his contracted views. God save ministers from members of that stamp. There is enough of the devil in such to send a pastor prematurely to his grave, and the congregation to the verge of peril and ruin. Now such individuals are like fishes when out of water. They are in the air and are still dying for want of it. These men have developed but in the wrong way; developed down grade, as lower and lower they sank, beneath the high level of bright, joyful Christians. With what joy we grasp the hand of a fourth, who has been expanding, broadening, deepening and developing the Christian graces that raise humanity near divinity. For is not the likeness of Jesus Christ, our great Model, to be copied, however imperfectly? With such a one there is sweet fellowship and we can sing again:

"Our fears, our hopes, our aims are one.  
Our comforts and our cares."

Every one who is trusting the blood of Jesus Christ to wash away his sins should regard it as his business to consider the progress made in the Christian life—not so much absolutely, as relatively to what he was, say last June or last December. Can he truthfully say to-night, "I have greater love, higher joy, brighter hope, wider knowledge, deeper humility, clearer views, nobler aims, and stronger faith than during 1894?" If so he has been going forward and developing Christian graces. But whoever from Victoria to Halifax cannot, before God and man, declare it, with him there has been, not progression, but retrogression.

It is a great thing to be a Christian. What then is the use of indifference or sham in religion? Let us mean exactly what we say, and act with energy to carry out our meaning. In schools and colleges, pupils and students are toiling for the development of their intellectual powers. In sciences, arts and professions the workers never weary in developing their varied gifts for usefulness. Individuals are laboriously striving to become adepts in printing, sewing, sailing and painting. That is their business. Now it is the business, the duty of the Christian to develop with all care, labor and energy the fruits of the Spirit in the soul. It must be admitted, however, that thousands have failed in unfolding and beautifying those Christian characteristics which make their possessors lovely and loveable. And the Christians' neglect is coming back with vengeance on the Church. Why do men stand aloof from her? Why did an agnostic write to a minister lately, pointing the finger of scorn at members of Churches? "Ha! Ha!" said he, "there are your Church people, your Christians! I would not condescend to act such mean parts."

When in Inverness last year, I heard that one-half of the citizens of Glasgow were non-church-goers. The Church is blamed because the masses will not meditate on God and His goodness, will not study His revelation, but will study with satisfaction the characters of Church members. The inconsistencies of Christians are more damaging than the effusions of agnostics. Now our Lord desires that our hates, doubts and fears should be met with heaven-born aspirations, love, faith and hope; that we should be dying unto sin and living unto righteousness, like a certain grass in heath lands that dies below as it thrives above.

Wonderful the effects of care and cultivation! Why, the largest and sweetest apples in this country were developed from small, sour crabs similar to those in the mountains of Formosa. Was not the peach an acid, if not poisonous, almond before it was transformed into a delicious fruit? Now, sour, bitter, irritable dispositions can be changed into sweet, lovely characters, and this should be done. But not by noisy, bustling activity; not by wishing, sighing, groaning, dreaming; and assuredly not by breaking up the family circle and spending night after night away from the home hearth, in man-organized societies. So far as the young are concerned, we seem to be living in a time of transition and reaction. There never was an age in which they stood so prominently forward. This fact should act as an incentive to the old to be up and doing, for what would be gained by simply having a change of leaders in the Church? In no age can the Church afford to be like Ephraim, "a cake not turned." God bless the young of every congregation; bless them in the ranks! But let them never forget that youth is not the age for calm, cool, sober reflection, and, if there is to be

progress in the whole Church, they must submit their judgments and opinions to those of maturer years. The Church should be a solid phalanx, in which young and old are marching together and deriving reciprocal benefits. Let any such distinction as a Church for the young, or a Church for the old, be obliterated, so that all may have fellowship together, may rejoice together, and be blessed together by the Spirit of the living God.

We would again call attention to the danger of increasing machinery. Plants will not develop properly if continually transplanted; animals will not develop if incessantly on the move, nor can Christians grow without rest and meditation. Now, meditation is the great lack in our Christianity this day. Think of the strong, bold, sturdy Christians of the days gone by when they meditated all the day! Think of the Christian characters of our fathers who wandered through glens and over mountains, meditating! All else is worthless to digest the soul's proper food. There must be meditation upon God's law! "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success." (Joshua i. 8). That is the nutriment that is to develop the Christian graces. Cereals contain food for the development of the body; creation affords supplies for the development of the intellectual man; but revelation is the heaven-provided nourishment for the development of faith, love, joy and patience.

Fellow-followers in the Lord Jesus Christ, look not then at the chaff-spread pages abounding in the chaff-colored covers at railway depots and on trains, for these will distort, deceive and destroy your moral capabilities. In this vast and fair Dominion overflowing with wonders in lakes, rivers, mountains, forests, earth and sky—wonders of interest and value that have never been conceived by the world's writers of fiction, do you then want to cultivate your intellectual parts? Do you want to develop the intellectual man? Then side by side with the development of the moral nature, study these wonders, dive deep down into these creations of God, and, instead of a depraved, shrivelled, weakened mind, an appetite will be whetted for these marvels, spread so profusely at our feet by the Divine Architect of the universe.

There is most assuredly room for great improvement in the tendencies of men's minds in the matter of selecting reading for growth and stability. What could be more charming or interesting than to pursue the study of the homes and habits of Canadian birds, fishes and reptiles? What more elevating or refining than the study of Canadian flowers in forests, fields and gardens? Surely a man would rise from meditation on these things more truly developed than he would after skimming over pages of sensational literature!

Many excuse themselves for their choice of reading matter by saying that they read the flippancy, the frothy, to pass time. They should remember, however, that time is very sternly and really passing them, and that there is not a moment of it to be wasted. The period of probation allotted to each one on earth is brief enough, so that with the revealed Word to develop hand, to strengthen intellectual powers and capacities, the Christian should be developed very symmetrically.

As a church let us arise. Let every member within its fold strive to utilize the vast resources at his command for grappling with powers of evil, for gaining victory over victory over sin, and for advancing from glory to glory, even as by the Spirit of the Lord. Ignatius, looking at his approaching suffering and death, exclaimed: "Now I begin to be a disciple, nor shall anything, visible or invisible, move me so that I may attain unto Jesus Christ. Let the grinding to pieces of the whole frame, and all the cruel torments of the devil, only let me enjoy Jesus Christ." Nothing but Divine growth in the soul could enable a frail mortal to stand so firmly, and sing so cheerfully, when confronted by the horrors of agonizing death.

(3.) With evergrowing Christian principles, we are equipped to go forward crushing racial prejudices. Racial prejudice was the first barrier I had to encounter in North Formosa, and although much has been accomplished, it still lingers in the minds of the heathen Chinese. So much greater the reason that we Christians in western lands should free ourselves entirely from its trammels! Whatever we may hold theoretically, however much we may proclaim that God "hath made of one blood all nations of men for to dwell on all the face of the earth," unless this theory dominates our practical daily life, our pretensions become as sounding gongs or tinkling cymbals, and hinder rather than help the cause of Christ.

In this connection it may be well to notice that the sentence on page 44 of the second book of the Ontario readers—"long pig-tail hanging down his back"—referring to the Chinaman picking tea, should be eliminated; for, however insignificant that phrase may appear, it is unworthy of Christians to have it in a Public School Reader to be taught the youth. In the actual warfare of life, let us show that lakes, rivers, and mountains, languages, customs and flags do not divide the Church of God. Having gone around this globe once, and being now half-way round again, I declare that some of the best men I ever met were black-faced, thick-lipped, and woolly-headed negroes; others were Norwegians, Danes, Germans, French, English, Irish, Scotch, and still others, Americans, Canadians and Chinese. The Gospel of Jesus is for a field of world-wide magnitude, irrespective of dress, color and

nationality. Eskimo, stretch out your hand from beneath the cold snows; Hottentot, reach out from the hot sands, and all ye dwellers on this our planet, stand forth that we may hail you as creatures of one Creator! And all ye followers of Jesus on land or sea, we hail you as brethren under one blood-stained banner of Emmanuel. "In essentials unity; in non-essentials, liberty; and in all things charity."

(4.) Acting thus, we can go forward grappling living issues such as the social or industrial problem through its various phases and conditions. Some optimists may be blind to its existence, and some pessimists may regard the whole as insoluble; nevertheless it does exist and can be solved, indeed it is agitating the minds of men as never before. Capital and labor are now engaged in a mighty struggle. Each is marshalling its forces—forces new and varied—for upheavals, revolutions and changes. As the remotest corners of the globe have been gathered so closely together by steel bands, steam grey-hounds and electric currents, we hear the din of battle as it swells in colonies, fatherlands and ocean isles. The manual laborer's cry is coming up, "give us loaves before leaves, and time to think of heaven, if you invite us thither." Trade Unions declare that they are "voluntary associations of workmen in the same or allied trades, for mutual protection and assistance in securing generally the most favorable conditions of labor."

In addition, there are societies broadcast all over this land—Maccabees, Oddfellows and Foresters—all for mutual aid and benefit, the members declare. These may not appear antagonistic to the Church of Christ, but she has been the loser nevertheless. To thousands, temporal blessings appeal with greater force than the spiritual ones, hence the affections of men have been drawn from the Church of God and are centered in these societies. There are young men who will go through mud and rain to their meetings and sleep the Lord's day on their couches.

What should be the attitude of our Church now in the midst of such contending elements? Is she to halt, retreat or advance? The first means stagnation; the second, destruction; the third, progression, the thing to be desired. According to our great Leader's command, we are to be an aggressive body, and we do not intend to withdraw into hermitage or cave dwelling. We are to "go forward."

In what lines? it may be asked. In the lines of obedience to Christ our King. Why, let every man do his duty as a present citizen of Canada and a prospective one of heaven; for Christianity instead of divesting him of citizenship as a Canadian, invests him with authority to labor for the elevation of humanity. Some people seem to think that a Church member who is a Christian is to go about as a ninny-hammer and not even take a side glint at politics. Indeed! A Christian have nothing to do with what kind of men are in offices ruling over him; nothing to do with law-framers and law-executors; nothing to do with what concerns the welfare of one's self and country? Monstrous cant! It is now conceded that if Christians in the metropolis of England had risen up and demanded good municipal government, the cry, "Outcast London," would never be heard. Christians led the van under the banner of our glorious King Jesus, emancipating the slaves and setting the prisoners free in the West Indies.

Note what should be done in this London of twenty-five thousand inhabitants. Let every individual Church member labor to bring men to Christ, labor then to bring them together that their mutual interests they may consider in offices, shops, stores and factories. Let the individual Christian influence those around him, and every congregation act as a battalion to impress every family with the religion of Jesus. The high should step down to raise up the low; the latter should never jump up to pull down the former. In this way rich and poor, master and men, capitalist and laborer will come into personal contact, and consider anew their mutual interests according to Christ's laws. They will thus prevent strikes which arise from disputes between employer and employee as to wages, hours, number of men, piece-work and over-time. Strikes are demoralizing, dangerous and costly. One in Manchester cost the strikers and their masters \$1,900,000. London Christians should select honest men as representatives in city, Province and Dominion; then, with activity and determination carry out the Christian-framed laws. And instead of the usual strikes, capitalist and laborer, shoulder to shoulder with all other Christians will strike and strike, till the devil and his minions stand in awe, and flee away as the hosts of light advance.

London can do it. If so why not Toronto, Halifax, Montreal and Quebec? And if these, why not the Dominion?

Rise, Church members, to the greatness of the present hour—an hour pregnant with changes! Wonderful openings are at your doors; wonderful possibilities within your reach! Talk of Home Mission work! Here it is, grand and glorious. Don't be everlastingly organizing. People are "organized to death." Rather go out and fight for the kingdom—out into new lines with new life, new impulse, new power. Let the toilers in factories, workshops, and field; let the orphan, the widow, the aged, the stranger, the down-cast, the oppressed, the sorrowful, the sick and the dying, feel from actual touch that there are no man-established societies on earth comparable to the divinely appointed Church of God. Uter in their ears the old invitation, "Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel." (Numbers 10: 29). Let a breath of the love of Jesus go from

you to them. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (Matt., 25: 40). Then, and then only, will the Church regain what she has lost, and march forward with ever increasing numbers of toilers and masters, hearty, eager and hopeful, singing, "Praise God from Whom all Blessings Flow."

(5.) Finally, we should go forward extending the Kingdom of Jesus. To do this, the Church must have a thorough conviction that it is pre-eminently her great work. We sometimes hear of "Home" as if antagonistic to "Foreign" missions. It is unfortunate that any one should lend even the shadow of appearance to such an idea. "I am not interested in foreign missions," says one, "we have enough to do at home." Now it is not what I, or we, think or like; the important matter is, What does God say? We have one question to ask any man or woman in the Dominion who shows no interest in the so-called "foreign missions." Are you a Christian, a believer in the Lord Jesus Christ? Then obey Him, and show your belief by your obedience. Let His command ring in your ear, "Go ye into all the world and preach the Gospel to every creature" (Mark, 16: 15).

If the words "Home and Foreign" are to be used, let them be rightly understood, so that Christians may think of the Lord's work in Canada, the Lord's work in Africa, the Lord's work in India, the Lord's work in China, the Lord's work in Formosa, the Lord's work clean around the globe. That is Biblical, "God be merciful unto us and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations." (Psalms, 67: 1-2). This our church must grasp and hold tenaciously, so that every member will consider himself a missionary as in apostolic times.

There is cause for gratitude regarding our beloved Zion. Her ministers, as leaders of the people, are endowed with a broad Catholic spirit which I find refreshing as I go up and down the land. Let the Lord's work in every portion of the field be dear to us. Let us be broader than to have our sympathies merely on the part which immediately concerns us. It bespeaks narrowness when people in Canada cannot see the Eastern hemisphere; and the same applies to laborers there, if they cannot discern this country as part of the field. The whole church should follow with interest the work in Quebec Province, and the great Northwest should extend the work indeed, south to the Republic, north to the pole, east to Labrador, and west to Vancouver.

If wisdom is needed in extending the work in this country, it is equally, and perhaps more so, in heathendom. It is a dangerous belief that any one is good enough for heathen lands. There is a great deal of shrewdness shown in Presbyteries, when young men present themselves as candidates for the ministry. There is more than shrewdness often, there is shamefulness, manifested by vacant congregations in choosing one out of twenty applicants. In extending the kingdom of Jesus abroad, be not less careful than in Canadian matters. Inexperienced young men and women, you would not employ as laborers in Canada; do not ship them to eastern lands. Send drilled soldiers to do battle for the Lord, and do not bring mathematics to direct God, and tell Him in how many days the work can be done; but bring heart, head and hand to do valiant service for Him.

The work has been extending for fetish, demon, monotheistic, pantheistic and polytheistic worshippers have been won to the number of 100,000 in 1892, and 3,000,000 during this century. Still the Church must exercise great patience in the discharge of her duty. In truth it should be emphasized, that there must be patient waiting. Let her arise and gird herself to engage in the mighty contest, rise in the strength of Jehovah and advance with calm, majestic step, conscious of victory ere the first blow is struck. "In the name of our God we will set up our banners." If soldiers, not knowing the issue of battle, march under their leader through fields of blood to conquer, and they do, hark!

Forward the Light Brigade!  
Was there a man dismayed? No.

If, I say, red coats thus proceed to meet the foe, with what renewed energy, enduring perseverance, and unwavering confidence should the marshalled hosts of Christ's warriors charge the embattled legions, knowing as they do that they shall vanquish all their foes, shall return as conquerors, shall display their banners engraven with a thousand victories, shall rend the air with shouts of triumph, shall "on the day of Jesus Christ" have glorified bodies raised which will survive the wreck of matter and the crash of worlds, and shall tread the golden streets of the New Jerusalem through a boundless eternity!

"All hail the power of Jesus' name!  
Let Angels prostrate fall;  
Bring forth the royal diadem,  
To crown Him Lord of all."

When the sermon was concluded the Rev. Dr. Wardrope gave out the hymn so appropriate to its theme, "Glorious things of thee are spoken," etc., which was sung heartily by the large congregation. The Assembly was then constituted by a brief prayer by the moderator; and the two clerks, the venerable Rev. Dr. Reid, and Rev. Dr. Campbell of Montreal, appeared upon the platform, the former being greeted by modest applause.

The roll being called, the Rev. Dr. Warden from the body of the Church rose, and in

a speech of commendable brevity, in which appreciative reference was made to the name of the Rev. Dr. Robertson as a household word in our Church, to his great services to the Church in the capacity of Superintendent of Missions, and in connection with the Church and Manse Building Fund, and eminent qualifications for the position, he proposed him as moderator of the Assembly. The Rev. Professor Forest seconded the nomination, and as no other name was proposed, Dr. Robertson was unanimously and cordially elected. Upon his appearance on the platform attired in the official robe he was welcomed by the Rev. Dr. MacKay. He thanked the members of the Assembly for the honor conferred upon him, which he took to be not so much personal to himself, as a recognition of the great Home Mission work of the Church with which he had been so closely identified. In the name of the Home Missionaries of the Church toiling down by the sea in the East, in the Ottawa Valley and in other parts of Ontario, in the Prairies of the West, and in the rugged mountains of British Columbia, on to the Pacific coast in the West, he thanked the Assembly. He could wish, he said, that the moderator should be one of the ablest Ministers of the Church, that he should during his term of office visit its great mission fields, the Synod meetings of the Church, should be a first-rate chairman, and, presiding at the great gatherings of the Church, should show that from the most distant East to the most distant West it was one Church. Having begun to choose its moderator from West of Lake Superior he hoped the Church would go on to show its interest in the West by holding the Assembly of 1896 in some part of that great region.

Proceeding he made touching reference to the late pastor of the church in which the Assembly was met, who last year gave them such a cordial invitation to London, but who had since been called to his rest. With him he joined the name of the late Professor Thompson who had so early in life been called by the Church to the high post which he filled so well, but who had also early been called to rest from his labors. The death of these men and others had left the Church poorer, and it was a call to all to be ready, for in such an hour as we think not the Son of Man might come.

He appealed to the members of the Assembly for their sympathy and indulgence in discharging the duties of the chair. The business promised to be of a quiet kind, but it was in these times of quiet that the Church made progress, as Israel of old did, when, as we read, the "land had rest."

The ex-moderator, Dr. MacKay, read the replies which had been addressed to him to the loyal addresses presented by the last Assembly to Her Majesty the Queen and to his Excellency the Governor-General. The Rev. Dr. Cochrane read the names of the Committee of Bills and Overtures, announced their time of meeting and the hours of the Assembly's sittings. Rev. Dr. McMullen moved a cordial vote of thanks, which was carried, to the retiring moderator for his conduct in the chair, and for the sermon he had that evening preached, which being carried, and presented formally by Dr. Robertson to Dr. MacKay, the benediction was pronounced and the Assembly stood adjourned to meet the next morning at 10 a.m. for devotional exercises to be continued one hour.

SECOND DAY.

FIRST SEDERUNT.

Before business began an hour was spent in devotional exercises, led by the Moderator in the chair. This hour has sometimes, not to the credit of the Assembly, been not so well attended might be expected from such a body. This instance was an exception. The attendance was good at the beginning, and before it closed the body of the Church was well-filled. In addition to the Moderator, the Rev. Dr. McMullen, Rev. Styles Fraser, Messrs. Paul, of Montreal, and Patterson, of Winnipeg, elders; the Rev. Principal King, Rev. Mr. Mowat, of Montreal, and Rev. Principal McVicar led in prayer. Devoutness, reverence, humility, a sense of dependence upon God and the Holy Spirit's guidance breathed in the manner and spirit of the prayers and fell upon the Assembly. It was interesting to notice the fulness and variety of the petitions presented with confidence to Him who gives all. Interest in and love of the Church were conspicuous in the prayers, as well as loyalty to and honor of the sovereign, and love for the Dominion in which we have our home.

When the Assembly was constituted for business Dr. Cochrane for the Committee on Bills and Overtures reported the following order of business which was agreed to: (1) Reception of ministers. (2) Reception of students. (3) Retirement of

ministers. (4) The appointment of two judicial committees to deal with cases which might be referred to it. Upon motion made it was afterward agreed to that there should be only one judicial committee, of which the Rev. Principal McVicar was appointed convener, but for whom was subsequently substituted Rev. Dr. McMullen. Of the others the Rev. Dr. Warden was convener of the first, the Rev. Mr. Gracie of the second, and Rev. Dr. Sedgwick of the third. The reading of the papers of applicants to be received was proceeding when the hour of adjournment arrived.

SECOND SEDERUNT.

This was wholly given up to reports on colleges, which had a great field day on this afternoon. Before, however, this was taken up the Rev. Dr. Reid rose to make a personal statement, which was received by the court with attentive and sympathetic interest. It was to the effect—(1) That he felt he was no longer able and it would not be right for him to attempt to do all the work connected with his office, and which he had long done. (2) That yet he still desired to be in connection with, and do a share of the work of the Church. (3) He referred to the immense increase of the business connected with the Church since he entered upon his present office, and especially the increase during the last year, in connection particularly with the home mission work of the Church, and, last, that he had intended before coming to the Assembly to confer with some of his friends respecting the position which had thus arisen, but had been unable to do so. He now wished to suggest that the Moderator should name a small committee which might confer with him confidentially to some extent in the situation, with a view to such action being taken as might appear best in the premises.

The Moderator in a tone of sympathy referred to Dr. Reid's long and faithful service of the Church, and asked the Assembly's assent to the proposal of Dr. Reid, which was at once granted.

College reports were next taken up. There was upon the whole a considerable similarity in the character of these reports and it will be necessary to note only the salient points of each. The reports being printed and in the hands of members were held as read.

I. Halifax. The chief features in this report were asking the ratification of the Assembly to the nomination by the Presbyteries of the Maritime Provinces of the Rev. D. M. Gordon, D.D., to the chair in the college of systematic theology and apologetics, and of the appointment of the Rev. R. A. Falconer, B.D., who for three years has been lecturer in New Testament exegesis, to be professor in the college of the same subject. Reference was also made in the report to arrangements for holding a summer school of theology, to give to brethren from various sections of the Church, opportunity of study, interchange of opinion and intercourse. It was also stated that three houses for rental to college professors have been erected in the college grounds, which it is believed will prove a good investment of the funds of the college and be an advantage to the students boarding within the College. Appended to this report, as to all the others, was a full statement of all the receipts and expenditures of the various colleges. The reception and adoption of this report was moved and seconded in appropriate and commendatory addresses and agreed to by the Assembly.

II. Morrin College. The main feature in this report was the mention made of the receipt for the College of \$120,000 from the estate of the late Senator Ross, of which \$20,000 have been securely invested. Provisional arrangements have been made for conducting art's classes on an enlarged basis and for doing work in the Faculty of Theology. Mention is made of the service rendered to the Church in the past by this college at almost no cost, and to be fact that the "existence of such a college worthy conducted in a Roman Catholic centre like Quebec is of much benefit to the Protestant cause generally, and that for this reason the college is worthy of the sympathy, the prayers and the material support of the Church at large." The continuance of an Advisory Committee of the Assembly appointed last year to act with the governors of the college in obtaining a suitable principal was recommended. The Rev. Dr. Thompson, of Sarnia moved, and Rev. Principal Grant seconded, the acceptance and adoption of the report, which was agreed to by the Assembly.

III. Presbyterian College, Montreal. In the absence of Mr. David Munroe, the report of this college was presented by Rev. Dr. Warden, of

Montreal. It referred to the number of students in attendance as being 82, of whom 11 graduated last April, and the fortunate situation of the college in being affiliated with McGill College. As bearing upon our college the securing of Dr. Peterson as successor to Sir Wm. Dawson was referred to, and the prospects before McGill of securing large endowments in the not distant future. Dr. Warden spoke of the different sources of revenue of the college, and as others had to do, of these declining especially owing to business depression and the lowered rate of interest from investments. Speaking generally he said that the financial management of the colleges of the country was exceedingly able and sound, surpassing according to high testimony that of the banks. The Scholarship and Library Funds Dr. Warden spoke of as being well sustained and in good condition. The failure of many congregations to do anything whatever for the college was noticed in the report and unhappily the same thing is true with respect to other colleges.

Mr. George Hay of Ottawa moved the reception and adoption of the report. He referred to the wisdom as an investment of providing houses for the college professors, and the great importance of securing a large number of supporters among the people for our colleges rather than depending upon a few for large gifts. He spoke in strong term of the failure of the Church at large to support the college as they ought to be supported, and considered that the blame for this lay largely upon the ministers. The Rev. Peter Wright, B.D., of Portage La Prairie, seconded the adoption of the report which was agreed to.

IV. Queen's University and College were reported upon by the Rev. Principal Grant. He said that the steady increase in the number of students which had marked the history of the college during the last twenty years still continued. The actual number of students this year was 533, as against 456 last year, of whom 390 were in the Faculty of Arts. Sixty-seven students were prosecuting their studies beyond the college walls, a fact of interest as indicating the spread of a taste for study. The number of students in Divinity is 33. Reference was made to the falling off in the receipts of the Assembly's College Fund on account of which the trustees of Queen's have not been able to add a professor or lecturer to the theological faculty although sanctioned by the Assembly. Efforts are made, Dr. Grant pointed out, to supply to some extent this lack by utilizing, as far as possible, in some subjects the services of the professors in arts, and further by means of an Alumni Conference which had now been successfully carried on for three years with much interest and benefit to all who attended it. It was mentioned by Dr. Grant, as showing the confidence of the students of the college and interest in it, that 25 had returned to it to take a post-graduate course.

The Rev. Dr. McTavish, of Toronto, who moved the reception and adoption of the report, contrasted the condition of the college now with what it was 15 years ago when there were but 80 in arts as compared with 390 now. Mr. John Cameron, of London, in seconding the motion, referred to the layman's, elder's or manager's view of the colleges as compared with the professors or ministers. He spoke with pleasure of the efficiency and variety of the work done in the colleges and of the good feeling existing and growing between them and their professors. The Rev. Dr. Milligan also spoke in connection with this report and bore testimony especially to the great value of the Alumni Conference. The motion carried.

V. Knox College came next in order, and, in the absence of Mr. Mortimer Clark, the Rev. Principal Caven reported for this college in his behalf. The largest graduating class in the history of the college had gone out from it this year—28. In the theology there were 82 students, and, including those in the Preparatory Department, 119 in all. With regard to this department, while it could not yet be done without, all students were encouraged, as far as possible, to take a full university course. Dr. Caven asked that the recommendation of the Board to increase the salary of Mr. Logie, tutor in Latin, Greek and English, to \$1,000 be approved. The death of the late Prof. Thompson was referred to by Dr. Caven in tones of evidently deep feeling, and the highest testimony borne to his many admirable qualities, especially joined with high and varied scholarship, his humility, modesty, courageous pursuit and fearless laying hold of and defending truth. Reference was made at length by Dr. Caven to the nomination made in the report by the Board, of the Rev. Dr. MacIntosh, of Philadelphia, as successor to the late Professor Thompson. The long and valuable labours in connection with the college of the Rev. Dr. Gregg, and his many excellent qualities,

were appreciatively spoken of in connection with his resignation contained in the report.

The finances of the college were spoken to by Dr. Caven, and its needs in this respect. The fact that 600 ministers had gone out from it, of whom 300 were still serving the Church, and the many valuable services which this largest of our theological colleges had rendered to the Church, were referred to as making a strong claim upon the Church for adequate support. The college had not urged its claims very greatly, but it was needing much more support, and here the Doctor quite brought down the house by expressing the hope that some drops of the showers of financial blessing which some of the colleges were expecting might descend upon Knox. The failure of the Board to take earlier action in asking Presbyteries to nominate a successor to Professor Thompson was explained by Dr. Caven to be due to an error in the printed minutes of the Assembly.

The Rev. Dr. Milligan seconded the reception and adoption of the report, which had been moved by Dr. Caven, with the exception for the present, of that part which referred to the appointment of a successor to the late Professor Thompson,—and in doing so referred to the jubilee year of Knox College just passed, and to the important work it had done for the Church during these years. From the position of Toronto, and Knox College being in it, it must always occupy a chief place in the Church, and accordingly it was especially important that it should be well sustained. Its present position through the death of one professor and the resignation of another, was referred to as being in some respects critical, as so much of the future of the college depended upon the appointments to be made to the vacant places. This was the feeling generally of the graduates of the college who were most deeply interested in it, and it was felt, as referred to by Dr. Caven as well, that in view of the shortness of the time given to make choice of new professors, and of a probable re-arrangement of subjects in the college course, delay for a time would be the wisest course in the present juncture of the circumstances of the college.

Attention was at this point called to the fact that the resignation of Dr. Gregg was not excepted in the motion as made, and he wished this to be noted. Explanations were made which led to this being for the present excepted, and the motion in this shape was carried. The Rev. Dr. Gregg, who had been out of the meeting, at this point appeared, and explained the matter of his resignation through the Board, which he now definitely tendered to the Assembly and asked to be accepted. He spoke feeling of his long connection with the college, upwards of twenty-two years, and of his hope and desire still to be of service to it and to the Church.

The Rev. Dr. Grant in a few apt words referred to Dr. Gregg's services and suggested that the Moderator name a committee to deal with Professor Gregg's resignation, to report at a future sederunt. The Rev. Dr. MacVicar, Dr. Bryce and Dr. Sedgwick having all, in graceful, affectionate and appreciative terms, referred to Dr. Gregg's work and character, the course suggested by the Rev. Dr. Grant was agreed to.

VI. Manitoba College. In the necessary absence of Chief Justice Taylor, the Rev. Principal King presented the report of this college. He noticed the fact of the Church maintaining in Winnipeg an arts as well as a theological college. Their progress might be slow, but it was sure. In the former faculty there were 152 students and in the summer Session in theology 32. The excellent work done in the college was evidenced by the fact that the students in arts at the examinations in the University of Manitoba carried off the largest share of the scholarships and medals. The sources of revenue of the college were: (1) Collections made for it by order of the General Assembly; (2) grants made to it by transatlantic churches; (3) fees from students; and (4) proceeds of investments. Special reference was made by Dr. King to the first, and, indeed, but for the great falling off in this, he would probably not have felt it his duty to be at the Assembly while the summer Session was going on in Winnipeg. This source of revenue had been steadily declining until now this year it amounted to \$1,000. This state of things had compelled them to draw from year to year upon another source which would soon, if things went on, be exhausted. What made this matter worse was that the theological school in this province was one which the whole church was pledged to support, and that but a very little effort on the part of the Church to implement its obligations would adequately sustain. Should this state of things continue the position would soon become most serious. He himself



was teaching almost continuously during eleven months of the year, other professors were overwrought, and it was unfair in the Church, having placed them there to do its work, and having added to their expenses by the summer session, to leave them to such an extent unsupported. Notice was taken of what the Province itself had done, despite of many difficulties, and the greatly altered situation of our college work there for the better within the last twelve years, and of the very great importance of this college to the whole North West and British Columbia. Dr. King's statement was a calm, temperate and strong appeal to the Assembly to come to the help of the college, simply by the Church doing what it had undertaken to do, and what it was able to do if attention were fairly directed to it.

The Rev. D. J. Macdonnell moved the reception and adoption of the report and in doing so referred to the great importance of this college from its being in the very heart of our great North West mission work, and essential to its being carried on, to Dr. King's self-sacrificing work for the Church and the college, and its high standing as shown by the results of the examinations. The Rev. Dr. Sedgwick seconded, and the Rev. Dr. Smith of Port Hope added a few earnest words on behalf of the college, confessing and lamenting the neglect of the college by the Church. The motion was carried.

#### THIRD ORDER.

The Rev. G. McQueen, of Fort Edmonton, was then introduced by the Moderator. He had only been asked since the meeting began to say a few words, and accordingly was not prepared with a speech, but would tell something of his field and work. Alberta, his Presbytery, extends in one direction 400 miles, and in the other from the 49th parallel to the North Pole. He told of the distances he and others had to travel in doing their work and attending Presbytery meetings. They were held half-yearly, and, on one occasion, the cost in his case was just \$50.00, and yet their meetings were well attended. Notwithstanding difficulties, the progress made was rapid and most encouraging. The country was settling up fast, and the character of the population which came in and the influences brought to bear upon and give direction to it were of the utmost importance. Mr. McQueen gave a vivid account of the character of some of the people coming in to occupy that land, and what disastrous results to the country must follow, unless the gospel and means of grace are faithfully and constantly brought to bear upon them. His picture was a very striking one, and the impression made correspondingly deep. The kind of men who should be sent out to this region was most forcibly pointed out and insisted upon; men of courage, of faith, self-sacrifice; thoroughly well grounded in the truth, reared up in Christian principles, learned in Christian tones, steadfast, immovable, the very best men. Mr. McQueen referred to the proposal of the Home Mission Committee to cut down salaries twenty-five per cent. in view of a probable deficiency in the funds, how he dreaded to tell it to the hard-working, self-sacrificing missionaries; of one, who, when he got the news, had to countermand an order he had given for a new suit of clothes, and of their noble conduct in sticking every man of them at his post. He concluded by urging upon the Assembly not to leave the North West, but, taking up the watchword of the Moderator's sermon, let the Church go forward.

The next speaker was the Rev. James Buchanan of Fraser River. His broad, Doric tongue at once caught the ear of the Assembly, and his speech, a rich blending of the humorous, the quaint, pathetic and giving jumps of honest truth, touched now to tears and oftener to hearty laughter. He told of the pleasure it was for him to be present, and look upon such an audience, himself a missionary at one of the furthest outposts of our Church's great mission field. The qualities of a successful missionary in such places and among the people they met, he happily described as a compound of "grace, grit and gumption." The size of his field, and of the country the work of our Church extends over, he vividly illustrated by telling of the time it took him of continuous travelling, from his leaving his home in the mountains of British Columbia until his arrival in London. Nova Scotia, he said, had been spoken of by one of the speakers, and its resources. "Nova Scotia was only a flea-bite compared with the West." Then he told in a way that came home to all, of the vast, undeveloped resources of the country, in its fisheries, timber, coal, gold and other minerals which the Americans, and even the heathen Chinese, were developing more than Canadians were. He told of the early settlers, and those now coming in, of their love for and

struggles to maintain the gospel amongst them in spite of, in the midst of hardships and poverty, so that it was actually out in these wilds that they found the banner congregation of the church in giving to the extent of between \$80 and \$90 per family and \$20 per communicant. His account of his own house building, getting married, and the house he brought his wife to was racy, humorous and touching as well. The people he lived and laboured amongst, the strange, sad wrecks which turn up in the far West, which the faithful missionary has to look after, to try to lift up and bring back to God and eternal life were eloquently and impressively described. The isolation of his life with his hardships were depicted, and a noble tribute paid to the heroic character, and self-sacrifice of the missionaries wives, whose lot was often harder to bear than that of their husbands. He closed with a pointed illustration of the value to them of sympathy by way of bright letters from Christian friends reaching them in their far away homes.

The Rev. Mr. Finlay, superintendent of missions in Muskoka and Algoma, was the last speaker. He spoke of himself as the connecting link between the mission work of the east and west, Kingston Presbytery having been added to his charge. The district he labored in had been called the "greater Ontario," and it covered one-fifth of the Church's home mission work. It was twenty years since he had first gone to Muskoka, ten since he took up Algoma, and now after another ten years the Presbytery of Kingston was made a part of his field. He told of the difficulties peculiar to his large field, and, to make clear the progress made, compared the state of things now as to settle charges, number of mission stations, laborers and amount contributed with what it was twenty and ten years ago. He paid a warm tribute to the excellent work which the Student's Missionary Societies had done, without which such progress could not have been possible. In closing he referred to what had already been emphasized in another connection, the great importance and value in giving permanence to the work over all his region of the Church and manse-building scheme. Within a short period such assistance had been given as enabled seventeen churches and two manses to be built.

After a short statement by the Moderator referring to the waysome places, notably Ottawa, had come to the relief of the Church in the late appeal to make up the deficiency, and the seconding by Rev. Dr. Warden, this large and inspiring Home Missionary meeting was brought to a close by the Moderator pronouncing the benediction.

#### HOME MISSION REPORTS.

The second evening of the Assembly has by use and wont for many years been given up to receiving the Home Mission reports, and addresses and resolutions bearing upon them. That for the Eastern Section of the Church was first taken up, and was presented by the Rev. John McMillan, of Halifax, convener. In connection with the printed report which was in the hands of members, Mr. McMillan said that their work in the East was small compared with that in the West. Notwithstanding that they too in the East had suffered greatly by emigration to the West, and from business depression, the last had been the best and most prosperous year in their history; more money had been given by mission stations and by large congregations, more supply by the co-operation of Presbyteries had been given to mission fields, and more and better work done than ever before. They had now 257 fields in all, and in them 255 men at work. This past year they had been able to give full supply over all their mission field, and no places had to complain of silent Sabbaths. Their greatest difficulty had been with the Gaelic, for which they had not been able to get a full and suitable supply. For English speaking work they had now got to the point when the supply had become greater than the demand, and they had not been able to give full work to some of their agents and had been compelled to refuse the applications of others.

As regards finances they began the year with a debt of \$2,855, this year they had been enabled to meet all expenses and reduce the debt by \$177. Their total receipts had been \$12,281, of which they had given nearly \$2,000 for work in the great West. In ten years their contributions for Home Mission work had trebled.

An important and profitable step had been the appointment of the Rev. James Ross as supervising missionary in St. John Presbytery, who had so increased by his labors local support for the missionaries, that he had already saved to the fund \$600, which the committee contributes to his support, a saving which will increase as time goes on.

The committee asks permission of the General Assembly to initiate a Church Building Fund, whose benefits may be open to all the Maritime Provinces as the Henter-Church Building Fund is now available only for Nova Scotia. The value and importance of this fund was strongly emphasized by Mr. McMillan, as giving permanence and stability to work, the benefits of which would otherwise be largely lost. He concluded by moving the adoption of the report.

The Rev. Alfred Gandier, of Fort Massey Church, Halifax, seconded this in a forcible speech. He pointed out how the resources of the Maritime Provinces had been crippled, and yet the Church there had risen to meet their needs by adding 25 per cent. to their contributions. He dwelt at length and in glowing language on the latent or undeveloped resources and possibilities of the East, which the present generation had received as a noble heritage from their fathers. He believed that a spirit of national patriotism was growing in the East, and a feeling of unity with the West, and that this mission work of the Church was one of the grandest agencies for developing and strengthening this growing feeling of national unity and patriotism. The motion was heartily carried.

The appearance on the platform of the Rev. Dr. Cochrane to present the Home Mission Report of the Western Section, was greeted with applause. During almost the whole of the last twenty-five years the doctor has been himself a great part of the Home Mission Committee, and its whole work is perfectly familiar to him.

He began by referring to the visit in 1873 of the Rev. D. J. Macdonnell, Dr. Ure and himself to the North-west, and of what the country, its population, and the city of Winnipeg were then compared to what they are to-day, to his sending out then at the request of the people of Winnipeg, the Moderator, since he could not himself accept their call to go, so that in this sense he was the discoverer of the Rev. Dr. Robertson. The difficulties, hardships, losses, sickness and deaths on the mission field during the past year were narrated by Dr. Cochrane, and how these things had crippled the ability to give, so that a greater burden and responsibility had been laid upon the Church in the older Provinces; and yet the givings for their own support of these enfeebled mission fields were larger than those of old and wealthy congregations. The necessities of feeble and needy fields in Quebec were pointed out and the impossibility of leaving them destitute.

The speaker next referred specially to some Presbyteries, Kingston large and in many parts poor. To the other work of Rev. Mr. Finlay in Muskoka and Algoma this had been added. The noble contribution of Toronto to the Home Mission Fund in its hour of need, was dwelt upon.

The expansion of the work from English speaking people to whom it was confined a few years ago, to embrace Scandinavians, Icelanders, Hungarians, Swedes, Mormons and others was pointed out, and how greatly the welfare of the country depends upon providing these foreign immigrants with the gospel. The progress being made in this respect was a matter for great satisfaction. The importance of information respecting this work to be obtained in leaflets now being regularly published was urged upon the attention of the members of the Assembly.

The invaluable aid which had come to the Church in its missionary operations by the contributions of British Churches, obtained through the efforts of the Rev. C. Gordon, of Winnipeg, suggested to him by Rev. Dr. King to be turned to account when visiting Britain, was gratefully acknowledged. This aid amounted to nearly \$10,000, irrespective of many other donations from the Churches. This was of all the more moment, because it was an indication of a completely changed state of feeling, and of a new sense of responsibility on the part of the British Churches toward their people on this side of the Atlantic, connected with our Canadian Churches which might be looked to for continued assistance in the future.

The interest shown and the help given by college societies, Young People's and Presbyterial Societies, and by individual congregations assuming the whole or part of the support of some missionary were effectively dwelt upon by the Convener. The Assembly was also informed of the change in the mode of appropriation to the North-west and British Columbia, so that a lump sum is given them instead of an appropriation to separate fields, with which the Home Mission Committee cannot possibly become fully acquainted.

The painful subject of a reduction of the salaries of labourers in the West and British Columbia was laid before the Assembly, and the necessity for it shown to lie in the small contributions of the churches for Home Missionary objects,

and the determination of the committee to keep its outlay within its income. Our work must go forward. After twenty-five years of hard toil and great expenditure, the Church ought not, cannot retreat. There are those waiting for us to do so, but our flag must never be lowered to give place to another. We must pray, work and fight with heavenly weapons to take and hold this land for our children and for God.

Rev. Dr. Warden in a few words moved a resolution disposing of the report.

#### SUMMARY OF HOME MISSION REPORT

For the benefit of our readers into whose hands this report may not fall, or who may not have leisure to read and master it, we present the following summary:

It may be said to consist of four parts,—that of the convener, Rev. Dr. Cochrane, properly speaking; the report of the Rev. Mr. Findlay, superintendent of Missions in Muskoka and Algoma, that of the Rev. Dr. Robertson, of Manitoba and the North-West, a part which may be classed as miscellaneous; and, last, financial statements and summaries of various kinds.

I.—Rev. Dr. Cochrane's. This is the first part, and, after acknowledging God's goodness, refers to difficulties and discouragements, such as sickness and deaths among missionaries, commercial depression, failure of crops, floods in British Columbia, these crippling the resources of our people, and calls for more men, left the committee in March to face a deficit of \$10,000. The story of this is now pretty well known. Contributions and expenditures from all sources are fully set forth in the report. Detailed statements of presbyteries and mission fields are also given.

II.—Mr. Findlay's report of Muskoka and Algoma. In his report fields of labour are dealt with as scattered over the district, along lines of railway, in lumber camps in winter, and large milling establishments in summer.

"In the Presbytery of Barrie, twenty of the twenty-four fields in Muskoka and Parry Sound were supplied, and in the Presbytery of Algoma, twenty-seven fields. All that could be reached were in the enjoyment of regular services. The Presbytery of Algoma reports the total number of fields now occupied as thirty, while the number of preaching stations is over one hundred. On the whole, the outlook in the Presbytery of Algoma is very hopeful."

West of Chelmsford in Algoma Presbytery the territory extends for 300 miles along the railway. In this distance is scattered a thin population with no representative of any Protestant church to look after them but our own. In lumber camps and saw mills hundreds of men are employed in winter and summer, many of them members of Presbyterian families or churches, and these our Home Mission, through its agents, look after and ministers by various means to their spiritual wants.

The sources of supply whereby these are reached are thus indicated by Mr. Findlay:

"As in former years, the Students' Missionary Society of Knox College comes to our aid this season by sending about twenty labourers to the two Presbyteries. The Students' Societies of Montreal and Queen's College also take part in the work, by appointing one each to labour within the bounds of the Presbytery of Algoma for the summer. The ladies of St. Andrews, Toronto, and of Orillia continue their interest by providing for the support of the Missionary on the Silverwater and Carling fields respectively. The Young Peoples' Society of Port Perry provide the amount necessary for one field and the S. school of Orillia for another."

"Of the sixty-two fields in the two Presbyteries, twenty-six, including those supported by the Students' Societies, will be worked during this summer without any expense to the Home Mission Fund. For their own help, it is the testimony of Mr. Findlay that 'according to their ability they have contributed most liberally.'"

Winter supply has always been a difficulty to our church, happily now a lessening one, and it is encouraging that the report says: "We were able to a greater extent than usual to secure supply during the past winter, so that in Algoma every station that could receive supply had it, and in Muskoka the same was the case with but a few exceptions."

The lack of churches and manses has been a great hindrance to our work, and the difficulty is being steadily overcome by means of the Church and Manse Building Fund in which they are assisted by outside help, and to which they themselves contributed upwards of \$3,000.00. In Algoma ten churches and one manse have been erected during the past year, and in Muskoka seven churches are in process of erection or completed and one manse purchased. This is due to a very large measure to the assistance rendered from the Building Fund, which has been available during the past year."

III.—The Rev. Dr. Robertson's report which

is as usual very full, deals with his vast field under many different heads. He, too, has to speak of hard times, but thinks that they have not been an unmixed evil. The prospect, however, is brightening, immigration is increasing, and coming from a wider area including Canadians returning from the Western States, and others, Germans, Swedes, Icelanders, Hungarians, etc., so that the difficulty of meeting the needs of our West increases but is none the less, but even the more important. A pitiful tale is told in the report of neglected districts, and the deadly results to everything good which follows. Every effort is being made, and will need to continue to be made, to keep pace with the people's wants.

"In the Synod of Manitoba and the North-West, 112 missions in all were supplied, and in that of British Columbia, 51, making a total of 163. The total number of missionaries engaged in the Synod of Manitoba and the North-West, last year, was 112, of whom 30 were ordained and 82 unordained; and in the Synod of British Columbia, 51 were employed, of whom 26 were ordained and 25 unordained. The number of fields to be occupied for the current year is 166, 111 of which are in the Synod of Manitoba and the North-West, and 55 in that of British Columbia."

To supply all these adequately or even partially is no easy task, of this the report says:—

"Of the 163 missions supplied during the year, 131 were continuously occupied and 32 for about six months. The total supply for the year amounted to 7,240 Sabbaths, or an average of about 44 for each mission. This is about the same figure as last year. The supply for the winter is still unsatisfactory as to quantity and quality. The summer session in Manitoba College gives valuable help, as we are provided with about 25 men well advanced in their course, when the students from Eastern colleges are leaving their fields. Before the summer Session was inaugurated, 33 per cent. of our Missions were without winter supply, whereas the number last winter was only 20 per cent."

The following summary gives a good bird's eye view of the whole field and the present state of the work:—

"The Synods of Manitoba and the North-West, and British Columbia, have respectively nine and four Presbyteries. The self-supporting congregations number 57 and the augmented congregations 27, while the missions have increased to 166. The Church has preached the Gospel this summer at 782 points and in six different languages. It the work under the Foreign Mission Committee in the West is counted in, the missions will be considerably increased and the languages spoken not six but ten. The Church ministers to 12,463 families and 5,037 single persons of her own communion and a large number of others who are not cared for by any other Church. Connected with the congregations and missions are 17,136 communicants, with the number steadily increasing. The total staff, ordained and unordained, including ministers of self-supporting congregations, professors in Manitoba College, Home and Foreign missionaries, numbers 291. Of these 156 are catechists or students, while only 135 are qualified to dispense ordinances. An effort should be made to secure the presence of a larger number of ordained men in the field. The contributions reported to Dr. Torrance for all purposes, and the returns are not complete, amount to \$267,665, whereas in 1881 they amounted to only \$15,100. The average contribution per communicant for all purposes is \$15.56, the average for the Church last year was \$11.75. The contributions of the West now are about 18 of those of the whole Church, and the membership 1-11."

For full and fresh information on our Western field the report commends the *Calgary Leaflet*, which may be obtained on application to the Rev. Dr. Cochrane, or the Rev. Alex. Henderson, of Appin, Ont.

IV.—Under the head of miscellaneous in the report, may be classed the report of the Rev. C. W. Gordon, of work done in Britain on behalf of our Home Missions. It relates mainly to a very important matter—the revival on the part of British churches of interest in our Canadian Church and the great work we have on hand. We can only quote a sentence or two bearing on this point from Mr. Gordon's report:—

"The present is an important and critical period in the history of our Church in this connection. There has never been more interest taken by the Home churches in Canadian work, nor was there ever greater need for the maintaining and deepening of this interest. The confidence of our fellow church-members across the sea must be fully justified by our faithfulness and loyalty, and their generosity must be met by an increased liberality to this work on the part of the Canadian Church. Any other result, then, than this confidence and generosity being continued to us. The Home churches are not doing our work for us; they are assisting and encouraging us to do that work, which, while it is partly theirs, is altogether ours. Let the responsibility be such as to show our brethren at home that their confidence is not misplaced nor their generosity abused."

Other subjects discussed in this valuable Home Mission report, but which we must for the present

pass over are, Young People's Societies, Women's Home Missionary Societies, The Mission to Lumbermen, Students' Missionary Societies, and a statement of the generous contributions during the past year on our behalf of the British Churches. For these, and help specially given at Home as well, the report concludes appropriately with thanks as follows:—

"The Home Mission Committee cannot adequately express their gratitude to the Scottish and Irish Churches for the generous and timely aid rendered at this crisis in our great North-West mission work. The appeal made to them by Mr. Gordon has resulted not only in an addition to the funds of nearly \$9,000,00 but has created a deep heartfelt interest in our great work, never before manifested.

"Very special thanks are also due the congregations of our own Church and generous individuals who, in addition to their regular contributions for Home Missions, helped to make up the large deficit of nearly \$10,000 that faced the committee in March. They have their reward in making glad the hearts and homes of our hard-wrought missionaries, whose salaries, even when paid in full, are all too little in comparison with the services rendered.

"The continued kindness of the Maritime Provinces in aiding us in this great work the Western Committee desires gratefully to acknowledge."

THIRD DAY.

The report of the Sabbath Observance Committee was the first order of business at the morning sederunt. It was presented in a very able manner by Rev. W. D. Armstrong, Ph.D., Ottawa. "It could not be said that interest in the matter was on the decline," the report read.

"I know this is right," said Mr. Armstrong, "even as shown by the attitude of those seeking to desecrate the Sabbath."

The report states that Sunday street cars run in Halifax, "despite the strenuous opposition once made to it." Montreal and Ottawa reports the Sabbath as "fairly well observed." Toronto and Kingston's reply was exactly similar, and Hamilton and London stated that interest on the question had been intense during the year. Among the chief sources of Sabbath breaking noted in this section are: "Late hours of closing on Saturday night," "games played on Saturday involving Sunday traveling," and "Sunday meetings of a half political, half ecclesiastical character."

The foremost general course of Sabbath breaking was, as always, the traffic of railways and steamboats. Employees had to work or lose their positions. "There is no law that can touch the corporation or employer of labor," said Mr. Armstrong, "and we think that some legislation might be obtained that will bring the responsibility home upon employers, or at all events relieve the employed."

The evils of Sunday bicycling were noted: "This is going to be a very difficult and a very delicate subject," said Dr. Armstrong. "The parties going bicycling on the Sabbath day do not compel other people to labor as railways do, but they thus become exceeding neglectful of religious matters."

Another menace to Sabbath Observance was the radial railway and its efforts to obtain permission to run on the Lord's day. "But union is strength," the report said; "let the cities combine to resist this menacing evil."

The report further submitted several recommendations calculated to remedy the evils named. They were all adopted.

John Charlton, M.P., was received with great applause. Mr. Charlton dwelt more particularly on the propriety of legislative action. He combatted the idea that such would be an infringement on individual liberty, and quoted commandments to show why, from a religious standpoint, the Sabbath should be observed. Again, from a civil standpoint, that legislation would be proper in promoting good morals and social purity. It was also calculated to secure rights of conscience, in that it did not say that a man "must" attend Church, or entertain certain religious views, but that he "may" do so if he wished in preference to other employment, and the law would protect him.

Then Mr. Charlton entered upon a history of the varied and chequered career of his bill on Sabbath observance during the eight sessions in which it was regularly "assassinated" in committee and next day restored to the order paper.

"I think it is necessary to say the majority of the members are averse to legislation of this kind," said Mr. Charlton, "but they also dislike having an open vote for fear of offending their constituents who are favorable to the movement." They would assassinate the bill in committee by rising and not reporting. Next day Mr. Charlton would move to restore it to the order paper

and the same fear of a division always secured the passage of the motion. At last in a very emasculated shape it reached the Senate, only to be denied even the courtesy of a reference to committee, and to be summarily kicked out of the House. (Cries of "Shame!") The members laid the blame on the unpopularity of the author of it, who was a Presbyterian, a Grit and a Northumbrian Scotchman. But even so, that should have had no reference towards the treatment of the bill.

"It is not the opposition of the foes to this bill that we have to overcome," said Mr. Charlton, "it is the trouble that arises from the apathy of the friends of the bill. It is Christian apathy and not positive opposition that imperils the progress and the ultimate success of this bill."

And the remedy laid down was simple. It was the ballot box.

"The member of Parliament may care very little for God," said Mr. Charlton, "and have little regard for man, but he is mortally afraid of losing a vote." (Laughter and applause.)

Mr. Charlton said that his measure against Sunday newspapers would be incorporated in the criminal code, and even this single gain was a reward for all the other trouble.

J. A. Patterson, Toronto, seconded, and gave an interesting account of the work of the Provincial Lord's Day Alliance. His terse advice to those engaged in the work was to "set the heathen on fire." Rev. J. K. Smith, Port Hope, drew a powerful picture of San Francisco Sabbath-breaking and urged vigilance. Dr. Parsons, Toronto, spoke against the evils of Sunday afternoon meetings with religious veneering, Sunday meetings of labor bodies and railway men to discuss wages, and Sunday parades. Dr. Mungo Fraser, Hamilton, said that other workers had better do something more than had been done in Hamilton, or they would certainly lose their day altogether. Even clergymen were content to ride on Sunday cars there.

The recommendations of the report were then adopted.

An appeal relating to a Maritime Province missionary matter was referred to the judicial committee, and the Assembly then adopted a number of resolutions expressive of its gratification at the progress of the movement last year, in the New Hebrides, Trinidad, China and Formosa. The call extended to Dr. Webster to become president of the Beyrout College, Palestine, was approved, and condolence extended to missionaries who had lost friends or relatives by death during the year. Regret was also expressed at the resignation, because of illness, of Dr. McVicar, of Honan.

The report was adopted.

MANITOBA SCHOOLS.

Principal Caven then read the following important resolution relative to the Manitoba school question.

"Resolved, that it is the duty of the State to see that the people receive such a measure of education as shall qualify them for the duties of ordinary citizenship.

"Whilst the State may not arrogate to itself the function of prescribing the religious belief and directing the religious duties of its members, yet the education provided by a Christian country should, in its general characteristics, be in harmony with the principles of Christianity, and should in no way contravene them.

"The principle, therefore, that public funds should not be expended for denominational purposes should be faithfully observed in the Dominion, and in all its Provinces, as being in its right and as essential to public peace.

"Separate schools maintained or subsidized by the State are a distinct violation of the above principle—(great applause)—and it is in form especially objectionable, and at the same time hindering the formation of that unity of sentiment and feeling which is so valuable to the body politic.

"The General Assembly would, therefore, regard with disapproval and regret any action of the Dominion which should bring pressure to bear upon Manitoba for the purpose of securing the re-establishment of separate schools in that Province, and much more would it so regard any direct invasion of the educational autonomy of the Province. Such a course in the judgement of the Assembly could result only in evil and would be, as we believe, entirely unwarranted by any supposed compact between the Provinces and the Dominion, and between different classes of people in the Province itself.

"The General Assembly, therefore, expresses its sympathy with the Province of Manitoba in asserting its just rights in educational matters."

The matter was referred to the committee on bills and overtures.

The Assembly adjourned and a flashlight photograph of the delegates was taken.

On Saturday afternoon the members of the Assembly were the guests of the city at the beautiful recreation grounds of the London Asylum for the Insane, a most enjoyable afternoon being spent. The commissioners were received by the hospital staff and were shown over the points of interest. Speeches were made by the Moderator, Rev. W. J. Clark, Principal MacVicar, Mr. Robert Reid, Rev. James Buchanan and Rev. J. A. Macdonald.

ASSEMBLY SERVICES.

The city pulpits were for the most part filled on Sunday by Presbyterian ministers who are delegates to the Assembly. The three services at St. Andrew's Church were attended by very large congregations. In the morning the learned Dr. Macmillan, of Halifax, occupied the pulpit and preached a very instructive sermon. At 4.20 in the afternoon the Sacrament of the Lord's Supper was administered by the Moderator, Rev. Dr. Robertson, assisted by the retiring Moderator, Rev. Dr. Mackay, and Rev. Dr. McVicar. The building was crowded to the very doors in the evening. Rev. Peter Wright, of Portage la Prairie, preached from the text, Titus ii. 13 and 14: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

Miss Gilmour sang a beautiful solo, "Whiter Than Snow."

CHILDREN'S MISSIONARY MEETING.

The Presbyterian Sabbath schools assembled at 2:45 p.m. in the First Church. The scholars filled the middle of the building, while the parents and commissioners packed the remaining available space. Rev. W. J. Clark had charge of the meeting, which was addressed by Rev. Dr. Smith, Honan; Rev. Dr. McKay, and Mr. Koa Kou, of Formosa. Dr. Smith, in his address to the children, compared their lot with that of the Chinese young people. He spoke of the manner in which the girl babies were abused in that country and the sparse education the children receive, and how the little boys are sent out in the morning without any breakfast to work for their living. He also spoke of the trouble the missionaries have had with rioters, and how once he and an assistant had faced a mob of 600 infuriated Chinamen for six hours. Another time a crowd of about 50 natives, all with bricks in their hands, were about to attack the mission, when Dr. Smith's little boy, Campbell, 6 years of age, appeared, and said in Chinese to the mob, "What are you doing here?" and also said, "How do you do?" to each of them. This so amazed the Chinamen, to hear a "little foreign devil" talking in their own language, that it ended all the trouble. Dr. McKay told how he learned the Chinese language from conversing with boys, and how he gained their respect by showing them his watch. How these same boys stood by him when a mob of 4,000 besieged him for three days and nights, so he always loved the boys. Dr. McKay dealt with the great success he has had in Formosa. Mr. Koa Kou, Dr. McKay's student, also addressed a few words to the children, and sang a verse of a Chinese hymn in the native tongue. He then said: "I like to sing English hymns best, because you can sing right out of your mouth instead of through your nose." He sang a verse of "Jesus Loves Me" in English, and in a remarkably clear tone and voice. A liberal collection was received for mission purposes.

THE NEXT MEETING PLACE.

By a substantial majority the Assembly decided to hold its meeting next year in the Central Presbyterian Church, Toronto. Invitations were also extended by the delegates from Winnipeg and Saulte Ste. Marie.

NOTES.

The latest use of the bicycle is for meetings of Church courts. The other day at the meeting of the Presbytery of Toronto no fewer than six might be seen standing at the Church door, presumably brought there by clerical members of the court, some of whom in the city are known to be expert cyclists. One of them indeed is said to have brought his along to London, and while his brethren who came by the same train were waiting to reach their homes by the antiquated horse-car, rode off on his bicycle, and left them gazing after him in wondering and envious surprise. And last, though not least surprising, the son of the moderator, and the Chinese student whom the latter brought with him from Formosa, wearing the flowing oriental costume, arrived in London on Tuesday morning both on bicycles, not however from Formosa, but from Woodstock.



## Our Contributors.

OUR ECCLESIASTICAL MONTH.

BY KNOXIAN.

In leafy June the Canadian preacher puts on his Sunday suit, packs his grip, takes a couple of his best sermons out of the "bail," and starts for his assembly, conference or union as the case may be.

June is our ecclesiastical month. The Sanhedrim of nearly all the denominations meets in June. Most of them meet in the early part of the month. The Presbyterian Sanhedrim generally meets about the middle so as to be likely to catch the very hottest weather. Presbyterians having a reputation for being rather cold—which, by the way, they are not—perhaps it was deemed prudent that the Assembly should meet at a time when coldness, or even coolness, is often an impossibility. Any fair man who looked in on the sweltering crowd in Dr. Cochrane's church in Brantford, two years ago, would never say "cold Presbyterians" again during the term of his natural life.

June is not usually a good month for ecclesiastical meetings. The weather is too hot. May would be a much better month. The supreme courts of the Presbyterian bodies in Scotland meet in May, and their summer is not nearly as hot as ours. The Assembly of the American Presbyterian Church meets in May. Any one who has ever attended the meetings of that Assembly must have noticed that though their inspiration may be equal to ours, their perspiration is a mere nothing compared to the perspiration of a Canadian Assembly.

Our legislators at Ottawa never expect much good work from what they call a "hot weather session." The law-making machine rarely works well when the mercury is about ninety. The ecclesiastical machine does not work much better. Heat makes most men nervous, impatient, fretful at times and at other times puts them asleep. We once counted the number of members sleeping soundly in the supreme court after dinner on a hot afternoon. The figures must remain a secret. Even some of those who professed to be doing business nodded assent to the report that was being read with a regularity that could scarcely arise from concurrence.

Are these annual meetings growing or lessening in influence? Do the people take as much interest in them as they once did? About the other denominations we cannot speak. The fact with regard to our own Supreme Court probably is that the volume of interest is less, but of a better kind. A quarter of a century ago many people took a deep interest in anything that promised a "fight." When will the "hymn question be up"? when does the "fight on the organ come on"? were the questions frequently asked. High water mark was reached in a heresy trial. Now the people crowd the church on "Home Mission night" or "Foreign Mission night." Surely that is an immense improvement. The interest in the discussions of vital questions is probably greater than ever, for which all good people should be thankful.

The interest in the personnel of an Assembly is not nearly as great as it once was. Railways are great levellers. Nearly every body has seen the lions—seen them rampant and couchant. Except in the most secluded regions hardly anybody is a lion now. Prominent politicians and leaders of the Bar attract no more attention on a railway train than ordinary mortals. Assembly lions must bow to the inevitable as well as lions of all other kinds. It is a good thing that the day of the lion is over in all intelligent communities. The temptation to pose as a lion was too great for many a weak man that nature had manifestly not built to act a lion's part in any more prominent place than a small convention.

The deliverances of church courts on semi-political questions have manifestly lost any little influence they ever had. Can any one

wonder that they have, when you find a vote of twelve to eight representing the deliverance of the great Synod of Toronto and Kingston on the Manitoba School question. To retain their legitimate influence in the realm of the spiritual, ecclesiastical bodies must make few excursions into the realm of the political. If they make many they will soon not have influence anywhere. The penalty of giving your unasked opinion on everything is that very soon nobody cares for your opinion on anything.

### APPOINTMENT OF A NEW PROFESSOR.

BY AN ALUMNUS OF KNOX.

Permit me to use the columns of your paper to say a few words concerning the appointment of a new professor in Knox College. The appointing of men to fill the present vacancies on the staff is one of vital importance to the Church, and one which calls on those who have the matter in hand to lay aside every consideration except the advancement of Knox College and, through it, of true religion. The men who are appointed to fill these vacancies will in all probability shape the destinies of Presbyterianism in Western Ontario for many years to come. The college is the source of life, humanly speaking, of the Church—as the college exactly so the Church, and the college is just exactly what its professors are. There is no class of men who shape the destinies of the souls of men so much as the professors of the theological colleges.

Surely then the appointing of men to fill the vacancies on the staff of Knox ought not to be done in haste. The appointment of unfit men to teach in a university or other schools is calamity enough, but to appoint unfit men to teach in a theological school would be an infinitely worse calamity. May not the Church well move slowly when the qualifications of theological teachers are taken into consideration:—

(1) He should have thorough knowledge of all the latest developments of German theology in his own department. Sceptical theology should be known by the minister before it is known by his parishioner.

(2) He should be a man of originality.

(3) He should be a man who has opinions of his own on theological questions, not dogmatic, but ever open to truth.

(4) He should be orthodox.

(5) He should be apt to teach.

(6) A man of experience as a minister.

(7) A man of desirable personality and one of large proportions intellectually and spiritually.

One or two of these qualifications is not enough. Knox cannot afford to take an inferior man. A man may be orthodox and know thoroughly all theology and then be no more fitted than a child to teach our future ministers.

It has been said that graduates of Knox should receive consideration in these appointments. All things being equal graduates of Knox should be given these appointments, but there is something of far higher concern than being a graduate of Knox in this matter. The very best men who can possibly be had must be appointed. We all have our favorites, but it is inconceivable that in such a matter as this any minister or any one else should use any influence whatever.

In view of the lateness of the time when the matter of appointing a professor was brought before the Presbyteries, the many most responsible duties of a professor, and therefore the exceeding difficulty in selecting a thoroughly qualified man, would it not be well for the General Assembly to defer the appointing of any professor in Knox for a year, and owing to the probable re-arrangement of subjects the Presbyteries have been nominating men to teach subjects, but what these subjects are cannot be definitely stated. It is a matter very much to be regretted that this re-arrangement could not

have been made much earlier, so that nominations for professorships might have been made more intelligently.

From such considerations as these might not the Church well wait a year before making any appointment. There are abundant instances of unwise selections of professors, but Knox wants the very best men and these cannot be found in a day or two. To make a mistake in appointing a professor would be loss to the college that could scarcely be repaired.

June 10th.

### ST. PAUL'S CONCEPTION OF CHRISTIANITY.\*

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

A very instructive and exceedingly suggestive book. It is wonderful how much information is packed within its 400 pages. But though it is so rich and full, it is anything but dull, and it will be perused with increasing interest by any one who has a taste for Biblical study.

And yet it is a difficult matter to classify such a work as this. It cannot be placed in the domain of hermeneutics, though the one who presents us with Paul's conception of Christianity must, of necessity, interpret Paul's language; it is not a work on exegetics, though they are some good exegetical work in it; it is not a biography of Paul though any one who intends to write a history of the great apostle would do well to consult it; it is not a tome or systematic theology, though Paul's theology is reduced to a system; it is not an apologetic treatise, though it contains many thoughts which are calculated to strengthen the faith of believers; and it is not even a work on Biblical Theology, though it bears a resemblance to some things we have seen in that department. It is a treatise which combines the best and passes over the least interesting features of works in these special lines. It is not so technical as the average handbook on hermeneutics; it does not bewilder us with conflicting views as the ordinary critical commentary does; it is not so polemic in its tone as text-books on systematic theology usually are; it does not seem to have been the intention of the author to suggest homiletic hints and yet we scarcely ever perused any one of its twenty-one chapters without feeling as we neared the end that there was a sermon somewhere up our coat sleeve.

The late Professor George Paxton Young used to advise us to read constructively. This is just the style of book on which to practice. If read with profit it must be read carefully, and when carefully perused it cannot fail to excite mental activity.

Perhaps we cannot give a better idea of the work than by giving an epitome of the first and second chapters.

The opening chapter deals with the sources whence we derive Paul's conception of Christianity, and in it the author asks the question: Whence do we get our knowledge of Paulinism? In answering that question he is content to take four of Paul's epistles, viz:—Galatians, First and Second Corinthians and Romans. These four are selected, partly because their genuineness has never been questioned by any critic of repute; partly because it is more convenient to limit the field to be examined, and partly because, as they are controversial, we know the nature of the opposition Paul had to meet, and how he determined to meet it. In these four epistles we have "what he deemed central and essential in the Christian faith."

Having decided to find his Paulinism in the four controversial epistles, Dr. Bruce next asks the question, "Was there any growth in Paul's mind in relation to Christianity, or must we conceive his system of Christian thought as the same in all stages of his history?" Having stated the views of

Sabatier, who contends for growth, and of Pfeiderer, who inclines in the opposite direction, our author proceeds to show that while it was possible that Paul had a clearer, fuller conception of Christianity and its destination as he advanced in life, yet the conflict with Peter at Antioch—a conflict which took place before any of his epistles were written—shows that Paul even then could give expression to the distinctive doctrines of the Christian faith (Gal. 2: 14-21). Of course Dr. Bruce is careful to distinguish between religious institutions and theological formations.

Our author is willing to admit that the first epistle which was written by Paul (First Thessalonians) is by no means profound, but the explanation is, not that Paul's theology was not developed then, but that the letter to the Church in Thessalonica was intended only to be a primer and was designed to give elementary instruction in the Christian faith. The apostle treats the Thessalonians as children who needed to hear the same thing over and over again, not so much that they might know them as that they might duly lay them to heart. The first chapter is fittingly closed with a concise summary of what the primer contains.

The second chapter deals with Paul's religious history. This matter is taken up here partly because "his theology is to an unusual extent the out-growth of his experience," and partly because, as we understand his history, we shall be the better prepared to sympathetically appreciate his theology. To some readers this may seem to be too naturalistic a view, and yet we believe that one's views on inspiration may not be compromised even though he admits the truthfulness of this position.

In dealing with the antecedents of Paul's conversion, Dr. Bruce seems to have happily combined the views of Beyschlag and Pfeiderer, the former of whom maintains that Paul realized how fruitless was his struggle after righteousness through legalism, and the latter of whom holds that Paul was familiar with many of the facts regarding Jesus and Christian belief. A quotation from the Professor here may serve to explain his position, and give to those readers who are not already familiar with it a sample of his style:

"As soon as he had recovered from the stunning effect of the strange things that befel him on the way to Damascus, and emerged into clear, tranquil, Christian consciousness, he saw that it was all over with Judaism and its legal righteousness, all over with the law itself as a way of salvation; that salvation must come to man through the grace of God, and that it might come through that channel to all men alike, to Gentiles not less than to Jews, and on equal terms, and that therefore Jewish prerogative was at an end. The eye of his soul was opened to the light of this constellation of spiritual truths almost as soon, I believe, as the eye of his body had recovered its power of vision." And so in this clear captivating style the Professor leads us on, here dealing with Paul's conception of sin, there here again with Paul's views of the death of Christ and there with his thoughts on adoption.

Will Dr. Bruce's readers often dissent from his conclusions? Not very often, perhaps, yet we think they will not be disposed to accept what he hits upon as the central thought in the epistles to the Corinthians or in that to the Galatians or even in that to the Romans. Still, the very fact that they decline to accept his analysis will almost compel them to read on till they ascertain how he undertakes to substantiate his position, and as they read they are amply repaid.

God's face cannot be seen by those who look at everything through money.

Only when men love God as Job did is it safe for them to become as rich.

We should all so walk that those who follow us will be brought to Christ.

\*"St. Paul's Conception of Christianity." By Alexander Balmain Bruce, D.D., Professor of New Testament Exegesis in the Free Church College, Glasgow. New York: Charles Scribner's Sons. (Toronto: Wm. Briggs.)

**THE ESTABLISHED CHURCH  
GENERAL ASSEMBLY,  
SCOTLAND.**

It was with some anxiety that we approached Edinburgh on the morning the Assembly convened. A long cherished desire was at last to be realized, and we were anxious, lest, through ignorance, we should miss anything worth seeing or hearing. By a happy fortune, between Glasgow and Edinburgh, we made the acquaintance of two elders of the Church who, on learning that I was a Canadian visitor, kindly made me their guest for the day, and so we were enabled to take part in the proceedings. During our whole visit to the Assembly we experienced nothing but the greatest kindness from all we met, both Established and Free Churchmen. The first part of the programme was a levee, held by the Lord High Commissioner in Holyrood Palace. The palace presented a most animated and picturesque appearance, with the military and the heralds and pursuivants.

The presentees assembled first in the picture gallery which was well filled. This large chamber was a most interesting picture itself. On the walls are pictures of all who have sat on the throne of Scotland from the very earliest days, beginning, as far as I could make out, with the co-temporary of Solomon, if not some before that time, and all good likenesses, too, I believe. On the floor was collected a great company from every part of the ancient kingdom. The bright colored uniforms of the military and volunteer officers, and the robes of the civic and other dignitaries imparted the necessary variety of coloring, for there were no ladies present, and the scene, towards eleven, when the levee began, can only be described as a very pleasing and striking one, the sombre hued garments of the clerical and other visitors standing out in marked contrast to the uniforms and robes already mentioned. We afterwards proceeded to the throne room where the Marquis and his suite were stationed. Into this room we proceeded through the drawing room, like peace between war, for my two friends were in full uniform as officers in the volunteers, and I between them, the "meek-looking parson." Being presented to His Grace, we made our bow and retired.

At a quarter to twelve the Commissioner left the Palace for the Cathedral, and now began the chief public function of the day, "The Procession," to see which the crowds had begun to gather an hour before the time. It was a great success. The guard of honor consisted of detachments of the Black Watch and the 42nd Lancers; both regiments were worth going a long way to see. The procession was a long one, taken part in by all the leading functionaries of the city and round about. Perhaps the most looked at in it all were the heralds and pursuivants whose uniforms appeared to be made out of silk imperial flags—they were walking standards: the Lion of Scotland, the leopards of England, and the Harp of Ireland, standing out in equal proportions. The Commissioner was accompanied by his purse-bearer (the purse is a large velvet bag) and his chaplain, Dr. Cameron Lees.

On the Commissioner taking his seat in the royal pew in St. Giles the service was commenced by Dr. Muir, the retiring Moderator's chaplain in the pulpit. He conducted the first part of the service and read the prayers, the lessons being read at the reading desk by Dr. Niven. During the singing of the last hymn before the sermon, Prof. Story, D.D., in full court dress, gown and hood proceeded from his seat at the Holy Table to the pulpit, which Dr. Muir had vacated and from there he preached a splendid and interesting sermon on Union and Unity.

The service being concluded we rushed off to the Assembly Hall, for on this day no time seems to be wasted. We were just in time, and, thanks to my friends' interest, I was allowed into the hall. The Moderator

and clerk took their places at the table. Besides these at the table were seated the procurator in his wig, and the agent of the Church. Soon the Commissioner and his party entered the throne bench. The house received him standing. He bowed first to the moderator, centre of the house, and then to each of the sides, and we returned the courtesy. This over, the clerk commanded that the doors be locked, which was immediately done, and no one allowed to enter until the devotions were concluded. A lesson was read by the clerk, and the Assembly led in prayer by the moderator, all standing and all joining in the Lord's Prayer with which he concluded. This is the order invariably followed each day in opening the proceedings. We were gully one morning of watching while we prayed and we noted Jacob Primmer sit down when he thought the Moderator was getting near to the Lord's prayer, and we thought some of the older members looked not over-well pleased at the vocal praying with the leader.

The retiring Moderator in a graceful speech laid down the office, and introduced the new Moderator, Dr. McLeod. The clerk and agent retired, and soon returned with Dr. McLeod in court dress, robe and hood. The Moderators having exchanged courtesies, Dr. McLeod took his place, bowed to the three parts of the house, then turned and bowed to the Commissioner. Without further ceremony he took up the business of the house. Was it the pleasure of the house that the commission to the Lord High Commissioner be read? It was, so the purse-bearer handed it to the clerk who read it. It was in Latin, and the house heard it upstanding, and paid very close attention to it, perhaps, because it was in Latin. It was an imposing looking document, having a large seal hanging to it. The clerk next read the Queen's message, the house still upstanding. This was in English and not nearly such a formidable looking thing as the commission. Through the kindness of Mr. Menzies, the agent, I had the privilege of examining these documents. The message was type-written, and countersigned very plainly by Her Majesty herself. I subjoin a copy of it as it may be of interest to some of our Canadians.

Right Reverend and Well-beloved,  
We greet you well

Again we hail the near approach of the annual meeting of your venerable Assembly, and joyfully avail ourselves once more of the opportunity of assuring you of Our loving regard for the Church of Scotland, Our desire for its well-being, and Our sympathy with the labours of its ministers.

Firmly relying on the loyalty and attachment to Our person and Government, of which We have ever received constant and unvarying proofs, and of that earnestness to promote true religion and virtue which has always been the distinguishing characteristic of your deliberations, We are inspired with confidence that, by the blessing of Almighty God, your counsels will tend to the advancement of His glory and to the sacred interests of His Church, as well as to the assurance of continued happiness and prosperity to Our faithful and loving people of Scotland.

We have again made choice of Our right trusted and entirely beloved cousin, Gavin, Marquess of Breadalbane, Knight of Our most noble Order of the Garter, to represent our person in the General Assembly, and we do not doubt that his former discretion and judgment in the discharge of the important duties of the high office to which we have entrusted him will render him acceptable to you.

Praying that the Holy Spirit may in all things direct and guide your hearts and give wisdom to your counsels, and in sincere affection, we bid you heartily farewell.

Given at our Court at St. James's, this ninth day of May, 1895, in the 58th year of our reign.

(Signed) GEORGE OTTO TREVELYAN.  
By Her Majesty's Command.

The letter was counter-signed by Her Majesty.

The Lord High Commissioner then made an address to the Assembly in which he assured Her Majesty's resolution to maintain the Presbyterian form of Government in Scotland, and also of Her intention to double Her usual gift of £1,000 to be applied in aid of the spread of Christian knowledge, and of the principles of the Reformed religion in the Highlands and Islands of Scotland. To this address the Moderator suitably replied, then we sat down and the business commenced.

The opening services were continued the following morning when the members of Assembly met in the choir of St. Giles for the celebration of Holy Communion. There was a large attendance. I understand that formerly some opposed it as being a piece of ritualism, but the beauty of the idea has made it popular now. The Free Church celebration took place on Monday morning. This week day service is a great improvement on the plan of sandwiching this sacred service into an empty space on the Sabbath as the manner of some. The service in the historic St. Giles was very impressive. One invariably thought of the many masses celebrated there, then on the stirring times of the Reformation, and in imagination we could see John Knox ministering in the Holy Supper, and gave the Almighty thanks for him, and for our Church.

Having had the privilege of being a visitor at one of our own Assemblies, we could not help contrasting the two, not always in favor of the Scottish, yet we could not but wish our Church had some of the dignity and order, for after all there is something in these things, and the opening of the Assembly of 1895 will long be remembered as a most pleasing and instructive occasion.

Judging from the faces seen there the Scottish clergy is not deteriorating; one is struck by the strength of character displayed. There are no greater proportion of the genus parson minus person than one sees at our own Assembly. If they have many of those noodles they have sense to keep them at home. The white tie seems to have gone almost entirely out. We saw only one or two in the Church Hall, in the Free a few more were to be seen, but even these were few, very few, nothing but dog-collars, and every one in clerical dress. Over here ministers are not ashamed of their office.

A great institution at the Assembly is the Moderator's breakfast. Every morning he entertains in his hotel, the Waterloo, a number of members of the Assembly and their ladies. During the ten days every member has this honor. The breakfast is at nine, but the company gathers at twenty minutes before the hour for family worship, the lesson and prayers being read by the chaplain. Over a hundred sit down each morning.

The Commissioner also entertains all the members of the Assembly during the sitting and the Marquess has also receptions for members and their ladies and others. The Free Church Moderator also entertains his Assembly to breakfast during the session.

**THE TORONTO GENERAL TRUSTS CO.**

The annual report of the Toronto General Trusts Co., one of the safest and best-managed financial institutions in the Province will be found in another column of THE CANADA PRESBYTERIAN. The meeting was held at the office of the Company on Monday, May 27th, when most gratifying reports were presented. From a perusal of these it will be seen that the net earnings of the Company for the year amount to \$52,875.21, after providing for all estimated losses. Out of this amount the directors declared dividends at the rate of ten per cent. per annum on the paid-up capital stock. The reserve fund, as increased now, stands at \$250,000, and the contingent fund at \$43,576.50. The managing director, Mr. J. W. Langmuir, discharges in a most efficient manner the duties devolving upon him, and has at his back a directorate composed of men of high standing in the commercial, financial and legal community. The Toronto General Trusts is in every way worthy the confidence it has attained.

The candidates for the divinity chair in Glasgow University include Prof. Paterson, of Aberdeen, and Dr. Colin Campbell, of Dundee, and it is believed that Dr. Story would not object to exchange his present chair for it.

**Christian Endeavor.**

**FAITH IN GOD—WHAT IT IS AND WHAT IT DOES.**

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

June 30—Heb. xi. 1-7, 32-40; xii. 1-2.

The story is related of that great evangelist and missionary, Rev. William C. Burns, that on one occasion he was conducting a service, and when the time came for the sermon he opened the Bible, but instead of announcing the text and preaching a discourse, he read Christ's sermon on the Mount. Some considered his conduct very strange, but the only explanation he gave was that the Saviour's discourse was so much better than anything he could prepare, he had concluded to read it. When we look at this text and see how the author of the Epistle to the Hebrews defines faith and when we consider the many illustrations he gives of what is wrought by faith, we feel it is scarcely necessary to do more than direct attention to the text. We shall, however, present a few seed thoughts, largely in the form of quotations from others. These thoughts may enable the younger Endeavorers to understand more clearly what faith is and what it does:

I. What is faith? "Faith is a venturing upon the promises of God." "Faith is a belief in the facts and truth of the Scriptures with the practical love of them; especially that confiding and affectionate belief in the person and work of Christ, which affects the character and life and makes a man a true Christian." Henry B. Smith says: "Faith is trusting in God's testimony—receiving all that God has revealed to us." Dr. Charles Hodge says: "Faith is the reliance of the mind on anything as true and worthy of confidence"; and again: "This is faith—receiving as true what God has testified and because He has testified it." Dwight says: "The faith of the Gospel is that emotion of the mind which is called 'trust' or 'confidence' exercised toward the moral character of God, and particularly of the Saviour." Matthew Henry says of faith: "It is the firm persuasion and expectation that God will perform all that he has promised to us in Christ, and this persuasion is so strong that it gives the soul a kind of possession and present fruition of those things." The poet Charles speaks of faith and reason on this wise:

"True faith and reason are the soul's two eyes.  
Faith evermore looks upward and descends  
Objects remote; but reason can discover  
Things only near—sees nothing that's above  
her."

II. What faith does. Dr. Martin F. Tupper says:

"Faith worketh wonders;  
Never was a marvel done upon the earth, but it  
had sprung of faith;  
Nothing noble, generous or great but faith was  
the root of the achievement;  
Nothing comely, nothing famous, but its praise is  
faith."

Bishop Hall says: "Faith evermore overlooks the difficulties of the way, and bends her eyes only to the end." Sinclair says: "Faith has two hands; with one it pulls off its own righteousness as David did Saul's armour; with the other it puts on Christ's righteousness over the soul's shame as that in which alone it dares see God or be seen of Him." Another has said: "Faith links a man to Christ so that He is no more a mere common man with only his poor feeble strength, but a man whom Christ is using, back of whom and through whom Christ's omnipotent energy is working. We cannot alone do the things which Christ bids us do; yet if we properly relate ourselves to Christ He will use us as the instrument in doing them." When the Broadcloth mob were thundering before William Lloyd Garrison's office in Boston crying, "Hang him," the women were met in an adjoining room praying for the cause of abolition; and at that moment one of them was praying: "Oh Lord, there be many to molest but none can make us afraid!" "Faith laughs at impossibilities and says, 'It shall be done!'"

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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JUNE 19TH, 1895.

THE *Globe* asks "When did a stumper become a Premier." Possibly never, but both parties have frequently given good offices to men who were stumpers and nothing more. In proportion to the amount of capital employed stumping has been the most remunerative industry in Canada.

IT goes unsaid that the scant salaries of our home missionaries should not have been reduced. Who was to blame for the reduction? Certainly not the Home Mission Committee. That Committee, though very efficient, could not payout money that was never paid in. The people who neglect to support the fund caused the reduction.

THE sermon preached by the retiring moderator of the American Assembly, and the one preached by Dr. MacKay at the opening of our Assembly, were much alike in some particulars. Both preachers travelled over a large amount of ground and discussed a goodly number of points that the church needs to hear discussed badly enough.

DR. COCHRANE requests us to say that ministers desiring extra copies of the Assembly's Home Mission Report, for circulation in their congregations, also Young People's Missionary Societies, Christian Endeavor Societies, and Women's Home Missionary Societies, should make immediate application to Rev. Dr. Reid, Presbyterian offices, Toronto, stating the number required and they will be sent.

THE best speech in our judgment at any ecclesiastical meeting this summer was that delivered by the Rev. John Watson, before the Free Church Assembly. The topic was "A Plea for the Spirituality of the Church," and the manner in which the reverend gentleman showed that the Church is fast becoming a mere business organization and the minister a mere business organizer might give "pause" to the most devoted worshipper of statistics.

THE readiness with which some church courts can lay aside their own special business and take up the Manitoba School Question is not particularly encouraging to the people at home who think that missions, theological education, Sabbath schools, temperance and the state of religion are the vital matters with which a spiritual court should be chiefly concerned. Peppery speeches and strong resolutions on political questions neither help to convert sinners nor edify saints.

NOT a few of our readers will be pleased to know that a pamphlet, the substance of which originally appeared in THE CANADA PRESBYTERIAN, some years ago, as a contribution from the pen of Rev. Dr. Middlemiss, of Elora, has been recently republished in England. Some will yet remember the contributions referred to and its subsequent publication, in pamphlet form, under the title, "Plea for Popular Instruction in the Evidences of Christianity." It appears that a favourable reference to it by the Rev. Dr. Wardrope, lead to its coming under the notice of the Rev. James Macpherson, the Principal of the College of Education of young men for the ministry of the Primitive Methodist Church, who says in his prefatory note to the English edition: "I was so impressed with the conviction that its circulation in this country was calculated to do good that I resolved to have it printed."

THE *Orillia Times* makes these timely remarks on the billeting system:—

The billeting system in these days of conventions is becoming a nuisance, both to the entertainer and the entertained and should be done away with. When parties go to conventions of any kind for their own pleasure and convenience, they should pay their way like other folks; when they go as a matter of necessity to represent quarterly boards, or any other sort of boards, the organizations that send them should have the decency to pay their expenses.

The system has not only become a nuisance—it has become positively degrading to religion in general, and to the ministers of the gospel in particular. People should never be canvassed or coaxed to board ministers or members of conventions for a week or any longer or shorter period of time. If a family wish a minister to stay with them they may be trusted to say so. If they do not want a guest it is unkind to the guest and to them to force one upon them. In the interest of religion—to say nothing about the clerical profession—the system should be stopped. People who want to entertain will offer to do so. The rest should not be asked, much less urged.

IF a Presbyterian Premier were to pay a Presbyterian minister a hundred dollars a night for lecturing on Canada, while taking his holidays in England, there would be a howl from Halifax to Vancouver that would rend the air, and none would howl more loudly or more bitterly than some of those who defend a Methodist Premier for paying that sum to a Methodist minister. If Sir Oliver Mowat were to give a Roman Catholic priest a hundred dollars a night for lecturing on Canada in England there would be a first class crisis in Ontario at once. The P.P.A. would move everything in the earth beneath, and indignation meetings would be called over all the Province. Even the Equal Rights Association might come to life again and take a hand in the agitation. Shouts about Romish aggression would be heard from the Ottawa River to the Manitoba boundary. Among the shouters on the platform and in the press and pulpit none would be more violent than some of those who say it was a right and proper thing for a Protestant Premier to pay eleven hundred dollars to a Protestant minister for delivering a few lectures on Canada during his holidays. Now we see quite clearly the motives that prompt a large number of the agitators.

IT is with the utmost gratification that we note the outcome of the crusade that has been carried on in St. Thomas against the methods and operations of demoralizing theatrical companies. It will be remembered that some time ago a burlesque opera company that played in Toronto, Hamilton, Woodstock and other places, appeared in St. Thomas and was advertised by a most scurrilous handbill, circulated broadcast in the streets and stores. The Rev. J. A. Macdonald, of Knox Church, took prompt and vigorous action, laying information before the County Crown Attorney. With one of the elders of his Church he attended the performance in the opera house and on the following day addressed a strong letter to the city newspapers. As a result of the action taken the advance agent was arrested and convicted for circulating literature tending to corrupt public morals. Last week the manager was arraigned before Judge Ermatinger charged with giving an indecent show. Rev. J. A. Macdonald gave evidence, upon which the jury returned a unanimous verdict for conviction, and the judge

sentenced the prisoner to imprisonment. We record the facts of this case in order that the general public may know that there is redress within the law for offences of this kind committed against public morals. The actions of the friends in St. Thomas is deserving of the highest commendation. The reflex influence of this conviction will be for the moral health of the whole country.

THE Home Mission Committee have had a close call. The Convener winds up his report with these suggestive words:—

But for the assistance rendered by the British churches, and the special efforts made in April, the financial statement, instead of showing a balance in hand, would have shown a deficit of \$20,000. It is quite evident, therefore, that either the Church at large is not seized with the importance of the work, or is unable, or unwilling, to give for its maintenance and expansion; and that nothing remains but retrenchment—the discharge of missionaries and the abandonment of fields. To have repeated deficits in Home Mission funds has been a rare exception—the idea ought not to be entertained. The congregations, as a rule, that make up the deficits are the most generous givers to the regular funds and cannot be expected to respond to special calls when so many others fail to do their part. The Committee, in accordance with former instructions of the Assembly, cannot—ought not to—enter new fields without, at least, a reasonable expectation that the churches will furnish the means to support them; they can only disburse what they receive.

The British churches gave about \$9,000, but that amount was given only for one year. The balance was made up mainly by congregations and individuals that had already given liberally. It is now for the Church to say what should be done about it. Providentially the Church has escaped a deficit of \$20,000, but Providence may not continue to help in such a signal manner people who do not help themselves.

SOME ardent and patriotic "Young Scot" takes us to task in a good-natured, honest way for the following extract, which appeared in a late issue, from the *London Times* respecting the relief of Fort Chitral:—"At last we are in possession of an authentic story of the siege and relief of Chitral Fort, and Englishmen as they read it must feel their hearts swell with patriotic pride," and something more of the same sort. "Young Scott" asks:—

Does this word Englishmen mean the men of England only? Were there only Englishmen engaged in the relief of Chitral? If troops of other nationality were there would it not have been better to mention the fact? The writer read about the Barderus having been mentioned who first encountered "the fierce mountain tribe" and if I mistake not, some Highlanders were mentioned also at the same time. England is not Great Britain. Scotland ought not to be forgotten when mentioning about the relief of Chitral. What about Ireland, they are generally about at a good fight? Now in all fairness to Scotland, who were the heroes who called forth the song "Jessie's Dream?" Where were the Bag-pipes in the relief of Lucknow?

All right; give us your hand, brother. We do not think the less, but all the more of you for being jealous for the honour of Scotland and Scotchmen. Every drop of blood in our veins is Scotch-Canadian, and we are proud of the achievements of Scotchmen, and sure they will never be wanting wherever anything good or great is to be done. But "English," in this sense, includes, as we understand it, all Britains, aye, and all who trace their descent to it.

## THE GENERAL ASSEMBLY.

## PLACE OF MEETING.

THIS is always a matter of interest. Already, and from the time of meeting, the question begins to be asked: Where will the Assembly meet next year? London in itself is almost the beau ideal of a place to meet in. The church is ample enough and commodious enough for every purpose; visitors are not lost, absorbed and perplexed by the great size of the city; or distracted by the number, variety and attractiveness of its great sights. It is a beautiful city, wide, roomy streets, handsome, comfortable looking, tasteful dwellings, set back from the street with lawns well kept and an abundance of shade trees, churches and public buildings commensurate to its wants, and a kind, hospitable, respectable, intelligent looking class of people.

## ITS COMPOSITION—THE MODERATOR.

For getting on with its work, and doing its business smoothly, expeditiously, in good temper and with comfort, the kind of Moderator the Assembly may have is a chief consideration. All



will admit that this Assembly is fortunate in this respect. Dr. Robertson is good tempered, patient and courteous, yet will allow no trilling, gives his rulings promptly, treats all impartially, is well known to the Assembly, and perhaps knows personally more of its members than any other man in it, or in the Church, and the business is going on smoothly, although not as yet very fast, apparently.

STANDING MEMBERS.

Although a representative body, chosen a part every year, the continuity of the Assembly is well preserved by the appearance in it, year after year, besides its standing officials, of certain fathers and brethren, whose familiarity with the work of the Church in its several different departments, and whose business ability and judgment are so well known and highly esteemed that, either in the order of rotation or by choice, they are found at every Assembly, and it would hardly look quite like itself if they were not there. Of these the most conspicuous are, of course, the clerks, next the conveners or other officials of its great committees: Drs. Cochrane, Warden, Morrison, Mr. Hamilton Cassels, Dr. Torrance; and in this class, the Principals of the colleges, who are all men whose services to the Church, not only in their own special departments, but in the Church courts, are invaluable. These men—not any of them—are leaders, in the sense that the Church courts in Scotland are understood to have leaders, in the sense that any one of them has a following, or can exercise a controlling personal influence in the court. No one of them thinks it or would attempt it, and, if he did, it would be promptly resented. The court is conspicuously democratic and independent, and the only leading it will accept or follow is that which consists in having a just cause, and a high personal character apart from all maneuvering or partyism.

VISITORS.

The Assembly generally is honoured with some distinguished visitors to convey friendly greetings and the fraternal salutations of other bodies, or former members of the Church who have become attached to other sister bodies, but who can come back to their old home on a visit from time to time. These are always welcome, and to see and hear them again creates a pleasant thrill of feeling, and awakens, for the most part, very pleasant memories of former days and old associations. This Assembly so far, has not been so marked by the presence of such visitors as is often the case, the Rev. Dr. Matthews, the secretary of the Alliance of Reformed Churches of the Presbyterian order, being the only one who has yet addressed the Assembly, and the Rev. Dr. Waters, now of Newark, New Jersey, being the only well known minister of the Church of former days who has yet put in an appearance.

STANDING SUBJECTS.

In the Church of Britain, besides Church subjects proper, there are often great standing questions before them of a wider character, semi-political sometimes, as the Disestablishment question in Scotland and Wales. We do not usually have questions of this nature, the complete separation, understood to be, of Church and state, helping much to keep such questions out of the ecclesiastical arena. The Manitoba School question will furnish an exception this year. Notice of a comprehensive and most carefully worded motion on this subject has been given by Rev. Principal Caven, protesting against interference with Manitoba, in its school legislation and embracing the Church and State question. Amendments it is expected will be made. The discussion was fixed for Tuesday last, and an able and vigorous treatment of the whole subject may be looked for.

Our great questions fortunately are more spiritual, not to say ecclesiastical—Home and Foreign Missions, French Evangelization, Temperance, Sabbath Observance, State of Religion, Sabbath Schools. These being largely dealt with in the evening are the occasions of large and interesting meetings being held. Those on Home and Foreign Missions take the lead, and it would be difficult to surpass in interest those meetings which have this year been held in connection with these subjects. On the Foreign Mission evening, the platform was fully occupied, and almost all on it had seen active service, some of them for many years on the foreign field, or among heathen at home or were about to leave for foreign service. It was Dr. Mackay's farewell occasion, as also Mr.

Fisher Campbell's, and such an assemblage from the foreign field, it is safe to say, has never been seen in connection with our Church.

The Home Mission meeting was also a noble one, the audience fully the larger of the two, but lacking in what may be called, not the dramatic interest, perhaps, but the effective setting of the former. Home missionaries were there who could tell a tale of thrilling interest of work at home, hardships endured, amid mountain wilds, and success achieved in lumber camps and on prairie, and it was felt by many to be a loss that they did not get more opportunity to tell it.

THE LORD'S SUPPER.

Of a different kind, but a meeting of very peculiar interest, and one sacred with most hallowed memories, and increasingly so as it will be observed by the Assembly in the coming years, is the observance together by the members of the Assembly and by others who desire to do so of the Lord's supper. It was a season of blessing, of devout, reverent worship and loving, Christian fellowship. The Moderator, in his simple robe of office, with the ex-Moderator on the one hand, and Principal MacVicar on the other, all striking figures, accompanied by a body of elders, some of them long and well known in the Church for their character and services, and before them full in view the mute but expressive emblems of the passion of Christ, were of themselves an impressive sight. Add to this the appearance of some, the thought of others, men and women of hoary head or trembling limbs, missionaries going to distant lands, whom we shall see nor whose voice we shall hear at all again; young men just putting their armour on, fathers and brethren gathered from North and South, from East and West, all sitting together and never again all to sit together; the words spoken and the speakers, the glad, yet solemn songs of praise and thanksgiving, the audible prayers poured out from full hearts, the hushed stillness, the silent prayers ascending, all made an impression and left behind memories which can never be forgotten. No wonder it was a solemn and blessed season. It represented and expressed the unity of all Christians, for all were welcome, and especially the unity and real oneness of our whole Church from ocean to ocean with vividness and outstanding reality, in such a way as it could by no other means be so powerfully expressed.

ITS SOCIAL USES.

Apart from its necessary Church and Christian uses, the social value of the Assembly is very great. It is very great in enabling the members of our Church in its place of meeting from time to time to know and become acquainted with ministers and elders from all parts of the Church, and these latter again from all parts of the country to meet either as old friends or to form new friendships. No Assembly passes but much of this is done. No Assembly breaks up without brethren from the sea on either side having seen and learned more of those inland between, and these latter having made friends among the former. This greatly strengthens the feeling and consciousness, though scattered far apart, of our Church being one body, deepens mutual personal interest, and common interest in the whole work of the Church. It is one of those things which greatly promote and foster, what we so much need, as yet, a national spirit and sentiment of brotherhood as being all Canadians from Halifax to Vancouver. It is sometimes spoken of and will yet probably come, when an annual Assembly shall give place to a biennial or triennial one, but for the present and for some years to come, yet, we shall both as a church and people need, and be much the better for this and all such means of bringing our people together from all parts of the country, as a means of uniting us into a whole, not only as a Church, but also as a means of infusing into and inspiring us with the zeal, lasting spirit and bond of union consciously felt and gloried in of being one Canadian people and from end to end of it one Dominion.

Dr. Matthews, secretary of the Presbyterian Alliance, said that the doctrine of some branches of the Presbyterian Church is so blue that you have to look closely to distinguish it from black. There are ninety varieties of Presbyterians. The difference between some of these churches, especially in Scotland, is so slight that it is like splitting a hair into four parts to distinguish their theology.

Books and Magazines.

IN THE TIME OF JESUS. By Rev. Martin Seidel, D. D. A. D. F. Randolph & Co., New York.

This is a volume of only about two hundred pages but it contains a vast amount of very useful information presented in a most readable form. It deals concisely with the manners, the morals and the religions of the heathen world at the time when Jesus came, and it also describes in a brief, yet admirable way, the land, the people, the politics, the parties, the religious council, and the religious sects of Palestine. There is a chapter on the Messianic hope and another on the Judaism of the Dispersion. Other writers, such as Eidersheim, may deal more fully with some of these subjects, but there is scarcely a point of importance which is not clearly presented. A chronological table, and a table of contents, make the volume a very convenient one for reference, and any student or teacher who possesses a copy will likely refer to it very frequently.

WHY DO YOU NOT BELIEVE? By Rev. Andrew Murray. Anson D. F. Randolph & Co., New York.

When it is said that this work is written by Rev. Andrew Murray, and that it is translated from the Dutch into English by Rev. J. P. Lilley, M.A., the author of a prize essay on the Sabbath, perhaps no more need be said. Almost every one knows of the sweet devotional strain which runs through all of Andrew Murray's writings. This book, however, as its title imports, is addressed to those who are anxious, but who have not yet found peace in believing. It contains thirty-one short chapters on such subjects as, The Absolute Necessity of Faith; The Object of Faith; The Seed of Faith; The Language of Faith, etc. It is a capital book to put into the hands of young people who have not yet found Christ. The Christian worker who studies it will find much in it to help him in directing anxious inquirers.

NEW LIGHT ON THE OLD PRAYER. Wm. Briggs, Toronto.

This is a brief exposition of the Lord's Prayer by the Rev. Professor Campbell, LL. D., of the Presbyterian College, Montreal. It is well named. It will certainly throw to very many, to nearly all we fancy who read it, a new light upon the old, familiar Lord's Prayer. It is devout and reverent in tone and spirit, and while the writer's well known views respecting the Evil One secure prominence, no one can read this exposition without profit, and to many it will invest it with a wealth of meaning, make it a source of comfort, and a means of devout and exalted worship such as they never found it to be before reading it. It is worthy of wide circulation.

The *New Galaxy* is the name of a magazine shortly to be placed before the public. Its object is to supply a kind of reading which will not only be interesting and instructive to all, but which also will be of the highest class, and above severely adverse criticism from anyone. The intention in this new venture is not to compete with others, but on the contrary to avoid that class of material which others are in the habit of using, and exploit a class of matter even more attractive to the general reader. The publisher believes that the great mass of readers want to find in a periodical: first, beautiful new pictures; second, the best stories and short articles, always bright and readable; third, confidence that they can trust wholly in the accuracy of what they read. These three things *The New Galaxy* will keep in mind. It will reject mere sensationalism and trash, and will give something worth reading and readable. [Harry C. Jones, Editor and Publisher, 92, 94 and 96 Fifth Avenue, New York City.]

The *Cosmopolitan* for June well illustrates what an infinity of subjects is to be found suitable for illustration, and how in this way interest can be thrown into the commonest things when the illustrations are so tasteful as they are in this dainty magazine. Appropriate to the season it opens with, "Bathing at the Continental Sea-shore Resorts," "The Chautauqua Movement," "The Pleasant Occupation of Tending Bees," "The Paris Salons," "An Indian story of Serria Madre," "Whist in America," with the story, "A Three Stranded Yarn continued," all illustrated, are the chief articles, to which are added some short poems, "Progress of Science," "In the World of Art and Letters," and "The Paris Salons of 1895." [The *Cosmopolitan*, Irvington, New York.]

To us the *Ladies' Home Journal* for June is not as attractive as usual. The cover, usually so artistic, is a very ordinary affair, but this defect promises to be remedied in the July issue. Neither is the reading matter of much interest to the masculine persuasion. We have been wont to look upon this periodical, the name to the contrary notwithstanding, as appealing considerably to the manhood of the country. But this is a piece of presumption on our part; and when an essentially woman's number appears no complaint is at all justifiable. [The Curtis Publishing Company, Philadelphia, Penn.]

*Godey's Magazine* for June is up to the mark in respect of literary and artistic excellence. Those who are afflicted with Trilbymania will read with considerable interest an article on "Trilby as a Play." "How Tweed was Detected" is a succinct recital of the events of a famous period. "Godey's Fashions" will, as usual, prove valuable to the fair sex. "The Choir Boy of Trinity" is a pretty little story, and is the first of a number of short pieces of fiction in this number. [The Godey Company, 52 Lafayette Place, New York City.]

The *Literary Digest*, for June 1st, comes to hand, as all the Funk and Wagnalls Company publications do, promptly. This number is filled with well assorted information and condensed articles from all sources on "Topics of the Day," "Letters and Art," "Science," "The Religious World," "From Foreign Lands and Miscellaneous." [Funk and Wagnalls Co., 30 Lafayette Place, New York.]

## THE UNITED PRESBYTERIAN SYNOD, SCOTLAND.

The Synod of the United Presbyterian Church of Scotland, met in Edinburgh on the 6th ult., the Rev. Dr. Oliver, of Glasgow, being the retiring Moderator. The business before the Court consisted principally of the customary reports of committees and trusts, which number 41. There are six applications and petitions, three of which are for admission as ministers or probationers of the Church. There are four overtures upon three subjects, viz:—Trial by libel, joint meetings of the elders and managers, and inequality of relation to the supplemental funds of the Church; and, in conclusion, three protests and appeals: One against proceedings in the Presbytery of Paisley relative to the introduction of unfermented wine at the communion. In connection with changes in the roll it was noted that they had never had a death-roll so large. The average deaths of ministers for the last twelve years was a fraction over 11 per annum; this year the number was 20, and that did not include the missionaries who had fallen.

The Rev. David Kinnear, of Dalbeattie, who had served their Church loyally, enthusiastically, and devotedly for 36 years, was unanimously and heartily chosen as moderator. The general statistics of the Church showed that during the last ten years there had been a growing increase in their membership. It was satisfactory to find that only one Presbytery of the 29 showed a decrease of membership over 50 during 1894, and that nearly all the Presbyteries showed a very considerable increase. This increase of their congregations arose largely from their drawing in many from the outside. The finances also showed an upward tendency, notwithstanding the depressing circumstances of the time.

Dr. Drummond, Glasgow, moved the following resolution:—"That in view of 1897 being the jubilee year of the formation of the United Presbyterian Church by the union of the United Secession and Relief Churches, the Synod agrees to appoint a committee (1st) to prepare and submit in May next a programme of arrangements for celebrating the jubilee at the meeting of Synod in 1897, and (2nd) to consider and report as to appropriate methods by which the Church in its congregations and mission fields may make special recognition of Divine blessing which has been so abundantly bestowed on it since the union in 1847, and of the obligation which thereby devolves on it to more earnest and devoted service at home and abroad."

Dr. Henderson, Paisley, gave in the report of the committee on the revision of the hymnal, which had been sitting jointly with committees of the Established and Free Churches. He said that representatives had also joined them from the Presbyterian Churches in England and Canada. They had advanced so far as they were able this year to lay a draft of the proposed hymn book on the table of the House. It was gratifying that there was now some probability of the joint hymnal being accepted, not only as the hymnal of the three principal Scottish Churches, but also of the Presbyterian Churches throughout the whole of the British Empire. The draft now put into their hands was the fourth which they had prepared, every part of it had been revised at least twice, and the 19-20ths of it had been revised four times. The report and recommendations of the committee were adopted.

The report on Temperance also dealt with the opium, the State regulation of vice, and the question of peace and arbitration. In submitting the report, Mr. Reid said that intemperance was still the mightiest hindrance to the progress of the cause of Christ in their land, and as Christian men they dare not let alone. From the report of the United Presbyterian Church Total Abstinence Union they found that there were affiliated to it 269 societies, of which 55 were adult, 150 juvenile, and 64 combined, and the membership was 38,274. This was an increase during the year of 38 societies and 5,699 members. In regard to the whole matter of temperance, it was quite evident that there was a rapid formation of opinion as to the urgent necessity of dealing with the question of reform, and it was hoped that that would very soon be accomplished.

Church Life and Work was reported by Mr. John Young, Home Missionary Secretary. The importance might be estimated from the fact that more than one-third of the population of Scotland were found in eight large towns. Had the time not come when the Church might calmly survey the whole needs of city populations, and consider what readjustment of the agencies and resources of the denomination might be necessary to meet them? In Glasgow there are 24 mission stations, at which sealing ordinances are administered, with 54 paid agents, and an expenditure of £3640; in Edinburgh there are 22 paid agents, and an expenditure of £1,975. The number of stations in the twelve towns is 32, with 95 paid agents, and an expenditure of £13,454. The whole question of the planting and organization of mission churches bristles with difficulties.

In connection with Stipend Augmentation the total receipts reported were £15,379. The average stipend in the denomination in 1894 was almost £260. The congregations receiving payments from the fund numbered 212, as against 211 in 1893. The minimum stipend in the Church amounted to £186, and it was stated that if they would make an increase of £2,500 to the income of the fund, they would be able to raise the minimum stipend to £200, which would be a very happy celebration of their jubilee, and would render it a jubilee in a great number of their country manses.

The Rev. James Buchanan, Foreign Mission secretary, in his report, said that the past year

had been one of great labour. The appointments which had been made were chiefly those of missionary artisans and missionary teachers, and nearly all of these were for the mission in Old Calabar. He called attention to the fund for aiding missionaries in the education of their children. During the past year it had been found to be of very great value. It had been highly appreciated by their missionaries, and had enabled them to get over many difficulties that would have been almost insurmountable. In their mission fields they had a staff of 150 fully trained agents, of whom 70 are ordained European missionaries, 14 medical missionaries, 19 ordained native pastors 11 European evangelists, and 36 Zenana missionaries; while under the superintendence of these agents there are 170 native evangelists, 377 native teachers, 133 native Zenana workers, and 63 other native helpers. In connection with their various missions they had 116 congregations, with 170 out-stations at which services are regularly conducted, and at many of which congregations will soon be formed. Those 116 congregations have an aggregate membership of 19,237, with 3,417 candidates for admission to the fellowship of the Church. At the Sabbath schools attached to the various congregations and stations there are 17,878 in attendance, and at the day schools 18,170 children are receiving a sound Christian education. The total membership of their native churches now stands at 19,237, showing an increase over the number reported last year of 777. The membership of their native churches in 1880 was 9,687, in 1894 it had reached 19,237, showing an average annual increase during the past fourteen years of 682 members. The progress of the work in all their mission fields had been most marked during the past year.

At a very largely attended meeting addresses were made by Rev. Dr. Whyte, of Free St. George's, Edinburgh; Rev. James Shephard, M.D., Rajputana; Rev. Wm. Girdwood, Kaffraria; Dr. Peter Anderson, Formosa, and the Rev. Dr. Ross, Manchuria.

The disestablishment and disendowment report always arouses much interest in the Synod. It was presented by the Rev. Benjamin Martin. In the discussion which arose out of it, many members of Synod took part and a motion was carried for the adoption of the report, and a resolution approving of the action of the committee deeply regretting that the Government had not been able to introduce its bill for the disestablishment and disendowment of the Ecclesiastical Establishment; rejoicing at the signs of progress in the second reading of a Government bill for the disestablishment and disendowment of the Church of England in Wales; enjoining the committee to firmly maintain and advance the Voluntary principles of the Church; authorising the committee to oppose all grants to denominational training colleges and public schools; and earnestly recommending ministers, elders, and members to use their perseverance and best endeavors by local advocacy and action to hasten the legislative triumph of religious equality.

Other subjects of interest which occupied the attention of this Synod were Zenana missions, the appointment of an evangelistic deputy, which was sent down to Presbyteries to consider and report, national education in Ireland, Church extension, manse and debt liquidation. The meeting was one of much unanimity and good feeling, and was closed after a very happy address from the Moderator, with the singing of the 122nd Psalm and the benediction.

### PRESBYTERY MEETINGS.

**BARRIE:** This Presbytery met at Barrie on 28th May. There was a large attendance of ministers and elders. The Rev. Mr. Dodds, returned missionary from Mexico, was present and invited to sit with the court. Dr. Grant being present, the Presbytery, on motion of Dr. Clarke, expressed the pleasure of the brethren to meet him after a period of absence, and their congratulations as to the improvement of his health. Mr. McCulloch tendered resignation of the charge of Elmvale and Knox Church, Flos, congregations. The congregations were cited to appear for their interests at a meeting of Presbytery to be held at Stayner on the 10th of June. Mr. J. B. Duncan tendered resignation of Parry Sound, desiring it to take effect on September 30th. The resignation was laid on the table and the congregation cited for their interests to a meeting of Presbytery to be held at Midland on July 30th. Mr. P. A. Tinkham, ordained missionary at Mining, etc., tendered resignation on account of the illness of Mrs. Tinkham, which requires that she be immediately removed to another climate. The resignation was accepted to take effect on the 30th of June. The Presbytery expressed sympathy with Mr. Tinkham and family on account of the affliction, and also with the stations among which his labors have been acceptable during his short time of work there. Leave was given to moderate in a call to Hillsdale and Craighurst, and a special meeting was appointed to be held at Barrie on June 25th to dispose of the call. Mr. Burnett laid on the table a number of blank subscription books with the intimation that it was desired that members take them and procure subscriptions to the Aged and Infirm Minister's Fund. The books were declined under the impression that it is the duty of the agent of the fund to solicit such subscriptions. At a meeting held during the Synod the Presbytery adopted a resolution respecting the vacancy in the professoriate of Knox College, proposing a division of the duties of the vacant chair, and the appointment of two lecturerships, and nominating Messrs. D. M. Ramsay, B.D., and J. McD. Duncan, B.A., as lecturers. The matter was taken up

again at this meeting. Two motions were submitted to the following effect. 1. That in view of the announcement that the Board of Management of Knox College have nominated a professor the Presbytery re-affirms its former motion. 2. In amendment, that Dr. Stalker, of Glasgow, be nominated for the chair. The amendment was carried by the casting vote of the Moderator. Messrs. R. Pogue, A. W. Craw, B.A., W. G. Smith and L. McLean, graduates in theology, were licensed to preach the Gospel. A number of circulars were read intimating the intention of other Presbyteries to apply to the General Assembly for leave to receive ministers of other churches to the ministry of this Church. It was agreed at the instance of the managers of the Barrie congregation to overture the Assembly "that the rules of the Church be amended so that all church officials who are paid on salary shall be appointed by the Deacon's or Manager's Board with the approval of the Kirk Session."—ROBT. MOODIE, Clerk.

**ORANGEVILLE:** This Presbytery met at Orangeville, on the 7th inst., Rev. R. Hughes, in the absence of the Moderator, in the chair. Mr. Campbell reported that he met with the people of Ballinafad and Melville Church, and moderated in a call in favor of Mr. W. T. Hall. The call was signed by 103 members and 19 adherents. There was a guarantee for \$630 stipend and free manse. The report was received and further action delayed until the meeting of Synod. Mr. Fleming resigned his commission to the General Assembly and Mr. Crozier was appointed in his place. Circular letters were read from the following Presbyteries to the effect that they will apply to the Assembly for leave to receive as ministers of this Church the following ministers, viz:—Hamilton, the Rev. Horatio S. Beavis and Rev. Wm. Donald, ministers of the Presbyterian Church of the United States; Brandon, Rev. G. Roddick, a minister of the Methodist Church; in Inverness, the Rev. Wm. Peacock from the Congregational Church; Sarnia, the Rev. Wm. Hale, of the Church of England; Portage la Prairie, the Rev. J. B. Fausset, of the Methodist Episcopal Church, U. S.; Regina, Rev. S. S. Irvine, of the Methodist Church in Canada; Minnedosa, the Rev. John Wray, a licentiate of the Presbyterian Church of the U. S. A statement was read from Mr. Elliott of those congregations which had failed to contribute to the colleges. At a special meeting of Presbytery, held during the meeting of Synod at Orangeville, Rev. W. Fairquharson, B.A., of this Presbytery, was nominated for the position of Professor of Knox College. The call from Ballinafad and Melville Church to Mr. W. T. Hall was sustained and provisional arrangements were made for his ordination and induction on July 3rd at 3 p.m.—H. CROZIER, Clerk.

### OBITUARY.

Mrs. Currie died at the residence of her son in Puslinch township, on Sabbath, May 12th, at the advance age of 82 years. She was a native of Argyleshire, Scotland, and came to Canada nearly 60 years ago. After residing in Toronto about seven years she removed to Puslinch township where she has since resided. Her husband died in 1877. Six sons and a daughter survive her. Three of her sons are Presbyterian clergymen—Neil is a minister in Wisconsin, Donald is minister at Wallaceburg and John is minister at Belmont—two are farmers in their native township and one is a farmer in Dakota. Mrs. Currie's life in a rare degree manifested the fruit of the Spirit, her superior mind being singularly cultured by intimate communion with the Master. As a true mother she was intensely devoted to the highest interests of her family. The remains were interred in the crown cemetery. Her five sons, who were present at her death and a nephew, were the pall-bearers. The funeral services were conducted by her pastor, the Rev. W. Robertson.

The "petitioners" at Parkdale were organized into a congregation on Tuesday evening of last week. Eighty-eight members presented certificates; and four persons were received on profession of faith. Dr. Parsons presided and conducted Devotional exercises; Mr. Turnbull delivered a suitable address; and thereafter the members present proceeded to the nomination of Elders, which resulted in the election of Messrs. Hendry, Norwich, Shook and Carlyle, who were duly inducted by Dr. Parsons. The new congregation is to worship in Cowan Avenue Methodist Church, a commodious edifice vacant for some time past, for two years; and thereafter as the Presbytery of Toronto may direct. This young charge starts out with every prospect of a bright and prosperous future.

The Rev. D. Hutcheson, B.A., a graduate of the Montreal Presbyterian College, has been called by the congregation of Cumberland. The call has been sustained at an adjourned meeting of the Presbytery of Ottawa and accepted by Mr. Hutcheson; and his induction was appointed for the 25th inst.; Rev. Mr. Edy to preach; Rev. C. E. Knowles to address the people, and Rev. C. A. Doudier, M.A. the minister.

On a recent Sabbath the Lord's Supper was dispensed in Strabane, Ont. Ninety per cent. of the members were present and twenty-four persons were received into membership in full communion; all but one being on profession of faith in Christ.

## Teacher and Scholar.

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

June 30th } REVIEW. { John i. 1-18.  
1895. }

GOLDEN TEXT.—Heb. xii. 2.

CATECHISM.—Q. 15-26.

MEMORY VERSES.—Golden texts for the quarter.

Home Readings.—*M.* Mark xi. 1, xii. 12. *Tu.* Mat. xxiv. 42-51. *W.* Mark xiv. 12-42. *T.* Mark xiv. 53, xv. 15. *F.* Mark xv. 22, xvi. 8. *S.* Luke xxiv. 13-32, and John xxi. 1-17. *Su.* Luke xxiv. 44-53, Acts i. 1-12.

Perhaps in most of our Sunday-schools, review Sabbath is one of the most unsatisfactory days in the whole quarter. Some teachers are regularly absent from their classes on that Sabbath, and their is a burdened feeling experienced by most as review time draws near, and a corresponding feeling of relief when the day is over. The remedy for this state of affairs is to be found in more intelligent study of the Word. There should be a *pre-view* of the quarter's lessons in the teacher's meeting, when such an organization exists, and by the individual teacher in any case. The object of such *pre-view* should be to settle upon the aim to be pursued in the *quarter's teaching*. Then each lesson should be studied from the view-point of the quarter's aim. If this were done review Sabbath would be recognized by each teacher as the most essential day in the whole three months for gathering up the truths of the several lessons, and focussing them upon the aim of the whole quarter. Guidance in selecting the quarter's aim may usually be had by considering the golden text selected for review Sabbath by the International Committee. For this review it is: "Looking unto Jesus the author and finisher of our faith." The thought is of looking to Him as our example, our strength, our guide, our helper in every way in which we need help. Grouped around this centre, the quarter's lessons suggest something like the following:

Lesson I.—We see Jesus as "the Kingly one," entering the city in triumph. We should open our hearts that He may come in.—Ps. xxiv.

Lesson II.—Jesus appears as "the warning one," seeking that even those who had determined upon His death should be warned before it was too late. Let us heed His warning and "kiss the Son."—Ps. ii. 10-12.

Lesson III.—He presents himself as "the coming one." Let us heed His injunction and watch.

Lesson IV.—He appeals to His disciples as "the one to be remembered." Let us accept Him as one Saviour and King, and then obey the command: "Do this in remembrance of me."

Lesson V. presents to us "the sorrowing one." Let us recall the cause of that sorrow, and allow our heart to go out in gratitude and trust to Him who "prayed with strong crying and tears."

Lesson VI.—Jesus warns us that He is to be "the Judge." Now He was on trial; then His accusers and rejecters must give account of their attitude toward Him.

Lesson VII.—Here He stands "the rejected one." The world preferred a bandit and robber to its Redeemer. Let us not prefer Jesus Barabbas to Jesus the Christ.

Lesson VIII.—On the cross Jesus appears as "the dying one," dying for our offences, enduring the banishment from the Father which is one due to sin. Shall that death be in vain for us?

Lesson IX.—Now He is "the risen one." He died for our offences, and was raised again for our justification. Every heart should rejoice in the certainty this lesson gives us, of a life beyond the grave, and of our ultimate triumph over death.

Lesson X. shows us "the teaching one." He brought joy and confidence to the despairing disciples, by revealing to them the truth concerning Himself.

Lesson XI.—Here we have Him as "the exemplifying one." He teaches, by object lessons, the character and method of His Church's work.

Lesson XII. shows us "the heavenly one" deeply interested in the redemption of His people, honoring them with a part in His work, and furnishing them with everything necessary for their equipment.

Perhaps something along this line, but prepared with greater care and attention to details might prove both interesting and profitable for next review Sabbath.



# ST. PAUL'S

New Presbyterian Church, Winchester.

DEDICATED BY REV. PRINCIPAL McVICAR ON SUNDAY—LARGE CONGREGATIONS ATTEND—DESCRIPTION AND HISTORY OF THE CHURCH.

The event which has been looked forward to by the Presbyterian congregation of this place with great anticipation for months past was brought to a successful issue a week ago Sunday, when their new, handsome and imposing church was dedicated to the services of God by Rev. Principal McVicar, of Montreal.

Long before 10.30 a.m., the appointed hour for the memorable ceremony, the auditorium of the beautiful building was filled to its utmost capacity, and the lecture room, which is so arranged by large sliding doors to open into the main body of the church, was brought into requisition. It was not long until this part was also filled, and, looking from the back of the building to the pulpit over the sea of heads, it was a sight to be remembered.

The pulpit was appropriately decorated with flowering plants, as was also the choir loft which is situated about eight feet above the minister.

As the bell finished ringing for the second time the pastor Rev. D. G. S. Connery, M.A., followed by Rev. Principal McVicar, D.D., of Montreal; Revs. A. Rowat of Athelstan, Que., and M. H. Scott, M.A., of Hull, Que., ascended the pulpit, the two latter gentlemen being former pastors.

"Praise God from whom all blessings flow" was sung by the vast audience and the pastor engaged in brief prayer. Then the Rev. M. H. Scott gave out the 100th psalm which was sung by the choir and audience, after which Rev. A. Rowat read as the first lesson the 29th chapter of 1st Chronicles.

Rev. Principal McVicar then engaged in prayer in which the new church was offered up to God's use and His acceptance of the gift asked. Another Psalm was then sung, after which Rev. Mr. Rowat read the second lesson from the 13th chapter of Paul's 1st Epistle to the Corinthians. Another psalm was sung after which the dedicatory sermon followed.

Principal McVicar took for his text, Colossians 2:6—"As ye have therefore received Christ Jesus, so walk ye in Him." The Rev. gentleman's treatment of his text was a plain, logical and eloquent unfolding of the plan of salvation, after which Rev. M. H. Scott sang a solo with much effect.

Principal McVicar then in a few words declared St. Paul's Church, Winchester, dedicated to the service of God.

Rev. Scott and Rowat briefly addressed the audience on the virtue of giving, after which the pastor gave an opportunity to anyone wishing to subscribe to the building fund.

The choir, which was largely reinforced for the occasion, sang an anthem with splendid effect.

The service was concluded by the vast audience rising and singing the "Doxology" followed by the benediction by Principal McVicar.

### OTHER SERVICES.

In the afternoon Rev. A. Rowat preached a forcible, practical and eloquent sermon to a large



Rev. D. G. S. Connery, M.A., Pastor of St. Paul's.

congregation, the choir doing excellent service again, the principal parts being taken by Misses Ida and Blanche Gardner and the Rev. M. H. Scott.

In the evening Rev. Principal McVicar preached an eminently eloquent, simple and practical sermon, the Church and lecture room being filled by about 1,000 people. The choir on this occasion did effective work also, the principal parts being sung by Miss Blow, of South Mountain, Miss Effie Ross, of Cardinal, Miss Ida and Blanche Gardner, of Winchester, Rev. M. H. Scott and Messrs. W. L. Palmer and Alex. Cameron.

### SACRED CONCERT.

On Monday evening a sacred concert was given in the church, the auditorium and lecture room being comfortably filled. The pastor, Rev. D. G. S. Connery took the chair, and, after the

singing of the Doxology by the audience and prayer, short and interesting addresses were delivered by Rev. H. Cameron of Morrisburg, Rev. Geo. McArthur of Cardinal, Rev. J. F. McFarland of South Fountain, Rev. J. A. Sinclair of Spencerville, Rev. J. M. Kellock of Morewood, Rev. A. Rowat, of Athelstan, and Rev. M. H. Scott of Hull. Rev. J. W. Jamieson, a returned missionary from Central India, sang a psalm in the Hindoo tongue. During the evening Mrs. Helmer and Mr. Palmer sang with much effect a couple of duets. Miss Blow and Rev. Mr. Scott gave a solo each. The former has a flute-like voice of much richness. An excellent quartette was given by Misses Ida and Blanche Gardner and Messrs. Scott and Cameron. A duet by Miss Blow and Rev. Scott was highly appreciated. In the course of the evening Mr. John Rowat, chairman of the building committee, on behalf of the congregation thanked Mrs. Capt. Farringer, of Morris-

burg, for the munificent gift of a costly memorial window to the Church, and the pastor announced that the total cost of the Church, grounds and sheds would be \$16,000, of which sum \$12,414 was provided for in subscriptions and cash on hand. The entertainment concluded with an anthem by the choir and the benediction by Rev. A. Rowat.

### DESCRIPTION OF THE CHURCH.

The new edifice is a handsome brick structure 55 x 106, in the form of a double octagon. The basement and foundation six feet above the ground are built of dark grey stone. The outside walls are eighteen feet high from which the roof at a proper angle runs in to an octagon situated nearly midway in the roof. The walls of the octagon are built of pressed brick in which are set numerous windows. The octagon is supported by iron columns which rest on solid pieces of masonry in the basement. From the floor of the church to the apex of the octagon is 40 feet, and from the floor to the highest point in the roof 27 feet. The church fronts on Main street. The north-west corner is round and rises turret-shaped a short distance above the roof. At the north-east corner a square tower with round corners rises to a height of 88 feet. In this a new and splendid bell was placed, the gift of the Young Ladies' Mission Band. The main entrance is on Main street with a door on each side of the building leading into the lecture room at the rear. Large sliding doors, which are operated by weights and can be raised or lowered at will, separate the main body of the church from the lecture room, and these may be opened when necessary to increase the seating capacity of the church. The auditorium is seated with the Perfect seat in oak by the Globe Co. They are arranged in circular form in keeping with the general plan of the building, the seating

capacity of the auditorium being 400 which may be increased to 1,000 by utilizing the lecture room. On the east side of the building is a handsome and costly memorial window, the gift of Mrs. Capt. Farringer, of Morrisburg. The windows throughout are in leaded glass. Standing in the centre of the auditorium the full beauty of the octagon, which sits at the top of the roof like a large dome, may be appreciated. The iron columns on which the octagon rests form a circle and between them are gracefully arched walls extending down from the ceiling a distance of probably eight feet. The pulpit and choir are situated in the north end and the congregation therefore fronts the main entrance. The basement under the school rooms is fitted up as a Sunday school library, kitchen and tea-room. The ceiling and wainscoting of the church are finished in polished ash. On the ground floor in the square tower is the minister's vestry, while the second floor will be utilized as

a committee room. It is the intention to light the building throughout with electricity. The roof of the entire building is covered with galvanized iron. The style of the architecture is Romanesque and both inside and out the building presents a handsome appearance. Mr. G. F. Stalker of Ottawa was the architect and Mr. A. Campbell of the same place the contractor.

At the rear of the Church two sheds 158 feet long for the accommodation of teams have been erected. The sheds are closed at each end and have no superior in Canada.

### HISTORY OF THE CHURCH.

The first services in connection with the Winchester Presbyterian congregation were held by Mr. James Thom, a catechist of the Church, in the year 1857. He remained in the field six months.

A Mr. Kennedy afterwards supplied in the year 1858. During Mr. Kennedy's stay in the field the congregation undertook to build a Church. The building was commenced in 1858 but was not completed until 1860. It was a frame building and in its earlier days was no doubt considered a very pretentious structure. It was occupied by the Presbyterians until a couple of months ago when it was sold to the new Wesleyan society now being organized by R. C. Horner. After the disposal of their old Church the Presbyterians worshipped in the Baptist edifice until very recently.

The members of the building committee of the old Church were:—Geo. Laing, chairman; Robt. Robinson, Thos. Smith, Robt. Veach, Geo. Johnston, Jas. Irving, Geo. Scott, John Chambers, Wm. Quart and Alexander Ross. The architect and contractor was John Christie.

The surviving members of the above committee are Robt. Robinson, Geo. Johnston and Alex. Ross, sr.

The mission field of Winchester was created into a regularly ordained charge by the Presbytery in the year 1864 and the first regular minister, Rev. Wm. Bennett, was inducted on May 26th, 1864.

The first elders ordained were Robt. Robinson, Geo. Johnston and Alex. Ross, all of whom, though aged, are in comparatively good health and were present at the dedication.

In 1871 Rev. Andrew Rowat was inducted and continued in the pastorate for thirteen years. Mr. Rowat was called to Athelstan, Que., and on Aug. 19th, Rev. Dr. Moffatt was inducted. On the resignation of Dr. Moffatt, Rev. M. H. Scott, M.A., was called and inducted in 1890 and remained in charge three years.

In May, 1893, Mr. Scott was called to Hull, Que., and Rev. D. G. S. Connery, M.A., was called and inducted Aug. 25th, 1893. Mr. Connery is still in charge of the congregation.

The present elders of the congregation are: Alex. Ross, sr., Alex. Ross, jr., Geo. Johnston, Robt. Robinson, Thos. Scott, Wm. Campbell, Alex. Campbell and J. P. Fox.

The Board of Managers are: J. P. Fox, Jas. Maxwell, Thos. Scott, W. G. Fraser and W. D. Brunton.

Trustees: Dr. Reddick, D. F. Sutherland and Andrew Kennedy.

Building Committee: John Rowat, chairman; D. F. Sutherland, secretary; Alex. Ross, jr., Treas.; Alex. Cameron, Donald McGregor, Andrew Brown, Wm. Moffatt, Jas. Robinson, J. P. Fox, Dr. Reddick, Geo. Irving, Geo. Elliott and Wm. Campbell.

The corner stone of the new edifice was laid by Principal Grant on Wednesday, Aug. 8th, 1894.

It is only justice to Mr. Alex. Ross, jr., the treasurer of the building committee, to say that no member of the committee has carried heavier responsibilities or performed more arduous tasks in connection with the building of the new Church than he. The whole committee in fact has worked with great zeal, and the Presbyterian congregation as a whole are to be congratulated on the handsome Church they now possess which stands as a monument to their own enterprise and a credit to the town as well.

### DINNER AND ADDRESSES.

On Monday the Willing Workers' Society served an excellent dinner in the basement of the church from 11 to 2 p.m. The ladies were largely patronized and received many compliments for the excellence of their culinary art and the self-sacrificing work put forth by them. After dinner short addresses were delivered in the church by Revs. Rowat, and Kellock of Morewood, interspersed with excellent music by the choir. The pastor, Rev. D. G. S. Connery occupied the chair.

### THE CHOIR.

which did such effective work at the dedication and all subsequent services, was under the leadership of Mr. Alex. Ross, jr., and was made up of the following ladies and gentlemen: Miss

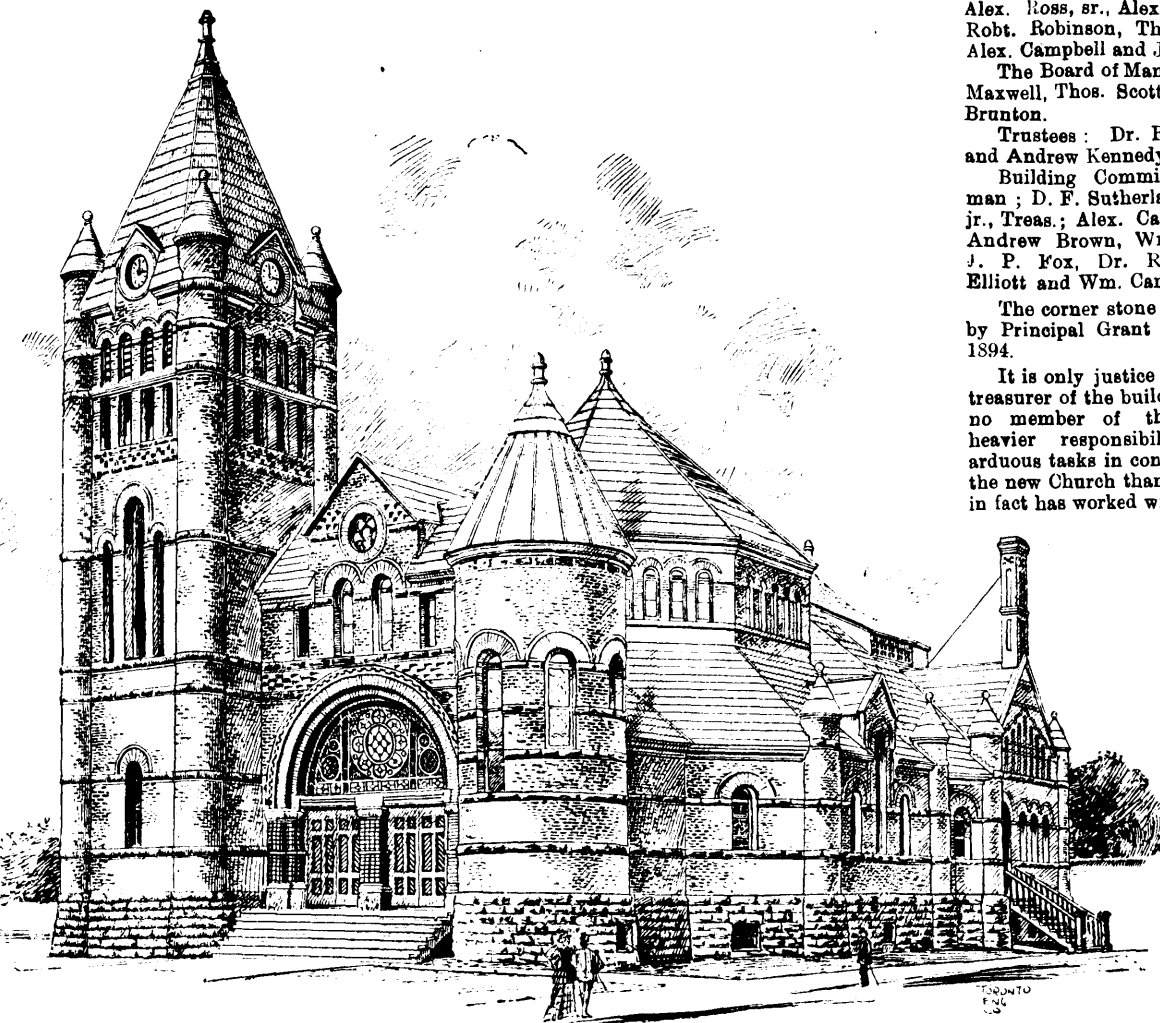


Mr. D. F. Sutherland, Secretary of Building Committee.

Blow, South Mountain; Miss Effie Ross, Cardinal; Mrs. Suffel, Misses Florence and Laura Johnson, Miss Effie Rowat, Misses Ida and Blanche Gardner and Miss Mary Empey, Winchester; Rev. M. H. Scott, Hull, Que., and Messrs. W. L. Palmer, Alex. Cameron and Alex. Gibb, Winchester. Miss Lila Johnson, the organist of the church, played with her accustomed ability.

### LITTLE ONES NEEDING HOMES.

A party of young children are now on the ocean in S.S. Vancouver, due at Marchmont Home about June 23rd, from England and Scotland. Any childless home may be made bright by one of these little children. Address Mr. Robert Wallace, Marchmont Home, Belleville.



ST. PAUL'S CHURCH LOOKING FROM THE NORTH WEST.



Mr. John Rowat, Chairman of Building Committee.



## The Family Circle.

### MAN AND NATURE.

The mountains, and the forests, and the seas,  
Oldest of mourners, with pathetic tone,  
Have each a natural music all their own,  
Set in accord with human destinies—  
Sad, tender, manly. What is more sweet  
Than woodland melodies at noon? More mild  
Than dimpled ocean, like a laughing child  
That lisp and rolls a jewel to our feet,  
Breathlessly calm? And then, within an hour,  
Behold that self-same ocean on the shore  
Lashes. The forest quakes with deafening  
power.

The rocks are rent. Then, oh, amid that roar,  
Awestruck, we sink, we fall upon our knees,  
Ye mountains, and ye forests, and ye seas!

The mountains, and the forests, and the seas  
Have each their music, with our mortal lot  
In sympathy, to soothe, exalt, appease,  
And man, too, has his music—has a note  
Of world-wide sweetness, tender reveries,  
Dirges of buried blissed unforgot,  
Rejoicing Pausanias, glorious symphonies,  
But all of them lack something—they have not  
The voice once heard in Eden, and the ear  
Pleased with rich sounds, is as some one sings  
In a great court, before a king of kings.  
He closes, and, of rapture torn, a cheer  
Shakes the high roof, but when the Lord of all  
Speaks there is awe and silence in the hall.

—London Spectator.

### AN AUSTRALIAN ESTIMATE OF "IAN MACLAREN."

An Australian paper publishes a character sketch of "Ian MacLaren" by a quondam theological classmate, Rev. Alex. Skene. He says that at the New College, Edinburgh, where they were fellow students, "Ian MacLaren" did not manifest any aptitude for theology, but leaned to philosophy and literature. He did not even belong to the "Theological Society." In the same class were Ewing and Drummond and Stalker. "Ian MacLaren," or Rev. John Watson, as all the world now knows him, began his life work in Barclay Church, Edinburgh. Prof. Drummond and Dr. Stalker also began their different careers in that same Church, all as assistants to the Rev. Dr. Wilson. From Edinburgh Mr. Watson went to Logie-Almond, the scene of the Drumtochty sketches, which comprise the book that has made us all laugh and weep, and look reverently towards things unseen look wistfully, look sadly, though not unhelpfully. Mr. Skene says that a call to Logie-Almond is a great honor. The scene of the Bonnie Briar Bush is one of those country parishes in Scotland which, though they be little on the earth, are in matters ecclesiastical exceeding wise. His next charge was in Glasgow, where he soon rose to be one of the foremost preachers. From thence he removed to his present important charge, Sefton Park, Liverpool. We well remember the story of Mathew Arnold's last hours, and his worshipping in Sefton Park Church, when Mr. Watson preached a beautiful sermon on the Shadow of the Cross. In Glasgow Mr. Watson first exhibited what Mr. Skene calls a faculty for affairs, in the wonderful tact with which he warded off one of those dreadful heresy cases Scotland delights in. Would a speech from "Ian MacLaren," full of "banter, wit kindly humor and saving common sense" save Prof. Drummond from the coming trial?

Mr. Watson's Liverpool Church is called the Presbyterian Cathedral, from its being such a beautiful building. Mr. Skene tells how, when reading the Drumtochty sketches in the *British Weekly* he began to suspect Mr. Watson and finally identified him. Not long after college days Mr. Watson and kindred spirits of the college, one of whom was Mr. Skene, formed themselves into a club, "for the purpose of prolonging the friendships of the college into subsequent life." It was named "The Gaiety," and met once a year for a week in May, by the side of some lake, Awe or Tay—St. Mary's or Grassmere—to spend the days in fishing, hill climbing, tennis playing and so on, and the evenings in settling the affairs of the universe. One can fancy a day's lake fishing by the Gaiety Club on still St. Mary's lake. Shade of

Wordsworth! "On Still St. Mary's Lake, float double cloud and shadow," or on Wordsworth's own Grassmere. When the club was young, the members wrote "papers," which were supposed to assist in getting the world back into joint. It was here that the beginnings of "The Natural Law in the Spiritual World" first saw the light. But in time all such heavy matters were dropped, and the week was devoted to lazy sport and sweet idleness. Mr. Watson did not always attend, being hard pressed in his ministerial work. But when he did come brought

"Sport that wrinkled care derides,  
And laughter, holding both his sides."

And here he told many of the stories which he has so deftly woven into this book. It was here Dr. McLure was introduced to the club. Mr. Skene says, "Long before the Queen's surgeon said it, we had said, 'Give us another shake of your hand, McLure. I'm proud to have met you.' Mr. Skene goes on to say that from the printed page one thing is necessarily missing—the gleam on the face, the twinkle in the eye, the wrinkle of the brow, the uplift of the shoulder, the fling of the hand, which closed a story and gave it point and perfection, like that touch of the brush, without which no picture is complete, and which no one but the true painter knows where to place. Though the literary artist uses many devices in print to reach the same end, yet, as Sir Joshua said, "It wants that," or, as Brown- ing says:

"Oh, the little more, and how much it is,  
And the little less, and what worlds away."

Mr. Skene says that the controlling element in Mr. Watson, which gives him his high place as preacher, pastor, Church leader and writer is sympathy.

### A TOUCHING STORY.

There is a touching story told in the *Temple Magazine* by Rev. Dr. K. H. Conwell, of a visit to the Hospice of St. Bernard where are kept the wonderful St. Bernard dogs, of whose work of rescuing perishing travellers overtaken by the Alpine storms so many tales are familiar to all. "One morning after a storm, says Dr. Conwell, "one of those great, honest creatures came struggling through the snow, hampered greatly in his exhausted condition by the miniature barrel of brandy that hung to his collar.

"I waded deep in the drifts following the floundering old fellow around the hospice to the kennel, which was a room of considerable size. When the door was opened to the wanderer, the other dogs within set up a chorus of barks and whines, and fell over one another as they crowded about him and eagerly followed him around with wags of their tails and inquisitive looks in their eyes, which were just as intelligent questions as so many interrogation points. But the crestfallen beast held his head and tail to the floor, and sneaked about from corner to corner, and finally lay down panting in a dark niche in the stone basement. He lay there with his eyes glancing out at the corners in a most shamefaced way. The young monk called the weary dog by name, and when the beast would not leave his shadowy retreat, the priest tried to induce him to come forth by showing him a dish containing scraps of meat. But, hungry as he was, he merely opened his eyes a little wider, rapped the floor once or twice lightly as he gave a feeble wag to his tail, and then he shrank back and seemed not to hear or see the invitation. The impatient keeper turned away with an angry gesture, and said that the dog would get over his sulks very soon, and that the creature probably felt ashamed that he 'had not found any one.'

"The thoughtless remark shot into my deepest soul with a thrill. That noble old fellow seemed to have felt so bad, so ashamed, or so guilty because he had returned without saving any one that he would not eat. It was not his fault that no benighted wanderer had been out beambled and dying

on the mountain road that awful night. He had grandly done his duty; but he was just dog enough not to reason so far, and just human enough to feel that it was his imperative duty to save some one. Grand old fellow! How he ought to put to shame many a human soul who knows there are travellers going down in the biting cold and the overwhelming storms on life's mountainous highways and yet who never saved even one such!"

### A HUNGRY GOVERNOR.

Lord Hopetoun, late Governor of Victoria, was fond of making excursions to the bush. Last year Lady Hopetoun and himself started off on a country tour, alone, on horseback, travelling from station to station, dressed in the ordinary rough dress of the bush. The Governor wore a slouch hat, a red shirt, trousers strapped round the waist, and high boots. Both the countess and himself have since said, many times, that the weeks thus spent were the most delightful they ever had in their lives.

One day when they were travelling in this fashion, the heat was simply overpowering, and, as they had still some miles to go before they would reach their destination, they longed for some refreshments. At last they saw the smoke from a selector's hut curling up through the scrub, and made for the farm. Dismounting at the gate, Lord Hopetoun walked up to the open door and asked, "Could you spare a drink for my wife; she is very faint from riding?" "Certainly," was the reply of the big-bearded man at the table. His "missis" at once went to get the drink, while the governor, standing at the door, looked longingly at the dish of smoking corned-beef and carrots—the staple bush dinner—on the table. The selector caught the look, and said, "P'raps you or your misses 'ud like a snack wi' us?" "My word, we should!" was the reply. "All right; call her up, then." The horses were fastened to a fence, and very soon the pair were enjoying the homely meal.

The bushman talked about the crops and the prospects, and then informed his guests that he had heard the Governor was going to pay a visit to the neighbouring station. "I guess he's there now," said his wife. "I don't think he is," said Lord Hopetoun; "and I'll undertake to say that wherever he is, he is not more fond of corned beef and carrots than I am." The visit was enjoyed thoroughly, and as the guests mounted their horses again the bushman helping the Countess to her saddle, he asked, "And may I enquire your name?" "This is Lady Hopetoun," said the Governor, lifting his hat to the "missis." "Oh Lord!" exclaimed the farmer, forgetting his Presbyterian strictness for the moment.

### THE GREATEST FOREST IN THE WORLD.

It appears that Siberia, from the plain of the Obi River on the west to the valley of the Indigirka on the east, embracing the great plains or river valleys of the Yenisei, Olenek, Lena, and Yana rivers, is one great timber belt, averaging more than a thousand miles in breadth from north to south—being fully seventeen hundred miles wide in the Yenisei district—and having a length from east to west of not less than forty-six hundred versts (about three thousand miles). Unlike equatorial forests, the trees of the Siberian taigas are mainly conifers, comprising pines of several varieties, firs and larches. In the Yenisei, Lena, and Olenek regions there are thousands of square miles where no human being has ever been. The long-stemmed conifers rise to a height of one hundred and fifty feet or more, and stand so closely together that walking among them is difficult. The dense, lofty tops exclude the pale, arctic sunshine, and the straight, pale trunks, all looking exactly alike, so bewilder the eye in the obscurity that all sense of direction is soon lost. Even the most experienced trappers of sable dare not venture into the dense taigas without taking the precaution of "blazing" the trees constantly with hatchets as they walk forward. If lost there, the hunter rarely finds his way out, but perishes miserably from starvation or cold.—*Great Thoughts.*

### PULPIT, PRESS AND PLATFORM.

Ram's Horn: Riches may be secured by breaking God's commandments, but they cannot be enjoyed without his favor.

Spurgeon. Some people are never content with their lot, let what happen. Clouds and darkness are over their heads, alike, whether it rain or shine. To them every incident is an accident, and every accident a calamity.

If you prepare a dish of food carelessly you do not expect Providence to make it palatable; neither if, through years of folly you misguide your own life, need you expect divine interference to bring round every thing at last for the best.

N. Y. Independent. We are now called upon to be jubilant, or happy, but to be holy, not to have peculiar feelings of any kind, but to obey the divine law. We are already the children of God; it is our duty to strive, with the divine assistance, to be holy and obedient children.

Lutheran Observer: More of blessing and misery, wealth or poverty, success or failure, are inseparably connected with marriage than with any other single act in any individual's life. Few, however, realize it until it is no longer possible to act with wisdom in this most important matter.

Rev. W. G. Jordan, B.A.: Real reverence is consistent with the full play of every faculty which we have. It is a feeling in the soul—a realization of God's presence, and makes itself felt in smaller matters, such as punctuality at the church and prayer-meeting, behavior in church and other habits of life.

Catholic Register. Although one derives the opinion that the present Governor General of Canada, and sometime Lord Lieutenant of Ireland, is a man of acute, vigorous mentality, large human sympathies and a capacity for work which will sometime, no doubt, be drawn upon to the utmost.

Sunday School Times. It is an old Latin maxim that "anger is a brief madness." It is a truth as patent to-day as in olden time, that a man who loses his temper loses himself. It is all right that a man has a temper, but if he fails to keep his temper he fails to be in possession of his faculties. The only excuse for a man who speaks and acts without the control of his temper, is that he is temporarily insane, —if that can be an excuse.

Cumberland Presbyterian: A queer sort of ruling elder or deacon is he who undertakes to discharge the duties of his office without the help of his own church paper. A blind leader of the blind, indeed, must he be who tries to teach before he has been taught; who endeavors to make loyal Cumberland Presbyterians out of other people without himself being loyal enough to read each week the current history, the needs and the requirements of his denomination Strange, passing strange!

Rev. E. A. Mitchell, B.A.: The Presbyterian fold is as wide open as Heaven's gates. What the Lord makes the condition of salvation, our Church makes the terms of communion. "Trust in the Lord Jesus Christ as a Saviour, and credible evidence of a consistent life before the world." If anyone is thought to wear the sign of God's child, it matters not whether he believes in infant baptism or adult immersion, whether he thinks nothing but the Psalms of David ought to be sung, or will grow fervently warm over a Salvation Army chorus, our Church will receive him.

## Our Young Folks.

### AN ORANGE.

It takes almost a year for an orange to grow.  
That a boy may eat it in a minute,  
Through the long summer days  
How the sun's melting rays  
Have sweetened the juices within it!  
—*Youth's Companion.*

### HOW TOM WAS CURED.

'Well, Tom, my boy,' said papa, looking up from his breakfast one bright Sunday morning, as his little son came limping to his place at the table, 'what's the matter this time? Lame again?' Tom looked a little suspicious, as he saw a suggestion of a twinkle in his father's grave eyes.

'Now, papa,' he said quite solemnly, and with a much injured look, 'I've hurted my leg just terrible; I have, for truly, and 'tain't just 'count of Sunday, eiver.'

Tom was six, but his tongue still tripped over many of the words, and he often talked very crookedly when he was a bit embarrassed.

'Never mind,' said papa, with a laugh; 'I don't believe it's serious. Eat your breakfast quickly, or you won't be ready to go to church with me.'

Tom looked dismayed, and the little mother, who never failed him in trouble, this time had contented herself with putting sugar and cream in his oatmeal, and bidding him make haste.

Papa finished his meal, and went into his study to look over his morning sermon. In a few moments mamma followed him.

'Well,' she said, 'I don't know what to do with Tom. This intermittent lameness which attacks him every seventh day has recurred, and the case calls for serious attention. I can tell the child he must come to church, of course, and can show him that I think him not truthful.'

Papa knit his brows. 'Tom doesn't mean to be untruthful,' he said; 'he deceives himself, I wish we could shame him out of this.'

Mamma looked up suddenly. 'I have an idea,' she said, and she whispered in his ear. Papa laughed aloud.

'All right,' he said; 'I'll see Alec after service.'

The house was very quiet after everyone had gone to church. Tom sat reading by the long open window that looked across the lawn, and tried not to remember that mamma had said it would be better for him to stay indoors.

The soft, warm sunshine crept across the grass, and the old apple tree tossed its blossoms in the breeze in the most tantalizing way, as much as to say, "See how lovely it is out here." Up in the branches a robin perched, and looked at Tom with his head on one side. "Cheer up, cheer up," he called; "come here, here, here."

'I can't,' said Tom; 'I'm lame.' Then he looked down, ashamed, and his cheek grew quite pink. He wondered if the robin really knew.

By-and-by a white butterfly sailed directly past the window. It looked almost like the leaf of an apple blossom. Tom caught his hat and was off like a dash.

The lame leg made as good time as the well one as he scampered down the path in hot chase after the white butterfly. From branch to branch, now low, now high, sometimes just near at hand, sometimes almost out of sight, it went, and Tom kept pace as only a small boy sound in wind and limb could do. The minutes flew by, and Tom did not see the three people who were walking slowly up the path.

One of them—it was Uncle Alec, the doctor burst into a peal of laughter, and Tom, away over by the hedge, heard and fled into the house by the side door.

They had seen him, but he did not know that that was why Uncle Alec had laughed. What did Uncle Alec come home with papa and mamma for? He always went to

grandma's after church. But Tom was settled again in the big chair, industriously studying his Sunday School lesson when mamma came in.

'How is the knee, Tommy?' she said. 'I've brough Uncle Alec home with me to see it. You have been lame a good deal lately, and I thought it quite time something was done.'

Tom dropped his book in dismay. 'I don't need Uncle Alec, truly I don't,' he said eagerly. 'It will be all well in the morning. I shouldn't wonder, and 'f I's you, mamma, I'd just let it go I would—honest.'

But all in vain. Uncle Alec came in, and papa, and they sat down beside the big chair.

Mamma unbuttoned the shoe and drew off the stocking very slowly. 'Does that hurt?' she asked. Tom hung his head. His face was very red now, and his voice was very low as he said, 'No'm.'

Uncle Alec pressed his fingers slowly and gently on every part of the strong, brown little knee, on which a tiny black and blue spot showed faintly.

'Does this hurt, Tom?' he said, pressing his thumb on the bruise he could hardly see.

'Not much,' Tom said, reluctantly.

But Uncle Alec was decided. 'We'll bandage it for a week,' he said, cheerfully; 'and then you will be quite well again.'

'A week!' Tom's heart sank nearly to his shoes.

'Can I go out?' he asked, with a lump in his throat.

'Not to play,' replied Uncle Alec; 'you may drive out with mamma, but you must be quiet.'

Tom thought of the brook where he and Ned were going to look for minnows to-morrow after school, and of the swing papa made in the barn, and he wanted to scream out, 'I'm not lame, not one bit, and I'll go to church every day if you don't put a bandage on,' but he was not brave enough yet to own that he had done wrong, and the words died on his lips.

Jane brought the pasteboard, and the cotton, and the long white bandage, and Uncle Alec drew it on smooth and tight, just leaving it so he could bend the knee a little, and then over it all he put wet starch, like that that Ellen used on Mondays.

The foot was put on a chair, and Ellen brought him his dinner on a tray. That was fun. He liked all the little dishes and the little after-dinner coffee-cup full of "cambric tea," but at supper-time he was tired of sitting still, and a big tear-drop fell—splash—right into his preserves.

The next day the bandage was very stiff. He walked slowly around in the garden, and drove to the market with mamma, but it was a long day. He was glad the girls were away, for he was growing much asbad of himself.

Tuesday he cried three times, and was very cross. Mamma's heart ached for him, and she begged papa to take off his bandage.

But papa only said, 'Wait a little.'

Wednesday morning the poor little leg was very uncomfortable, but Tom's conscience troubled him more than the knee. After prayers, he called papa back, and all the rest went out of the room.

Then he threw himself in his father's arms and sobbed it all out—'O papa, I'm so sorry, dreadfully sorry, and I'll never do it again, and I'll go to church free times every Sunday till I die—I truly will.'

Papa laughed with the tears in his eyes, and then mamma came in, and in a few minutes they cut off the hateful bandage, and Tom was free again.

That night, as mamma was sitting by his bed, the little boy said, very softly, 'Mamma, does God know that I wasn't lame?'

'Yes, dear.'

'And the robin, too?'—*Grace Duffield Goodwin in Churchman.*

## Missionary World.

### AT VANITY FAIR—ENCOUNTER WITH A STRONG MINDED FEMALE.

BY REV. DONALD MACGILLIBRAY, B.D.,

A male enquirer had told us that he was acquainted with an extraordinary woman. She had gone to extremes in the pursuit of God according to the native sects. She had left her husband in a burst of religious fervor, resolved to assert woman's right to a singular position, much as women in Catholic lands enter convents. She had shaved her head and adopted the big shoes of males, masquerading for a time as a Buddhist priest. In these excursions she learned to read and was deeply versed in the Chinese classics. This accomplishment served to intensify our wonder for the woman who can read is almost as great a curiosity as whales in Lake Ontario. She was said to be the Grand Mistress of some Temple Lodge, a position almost invariably held by men. She was also able to calculate fortunes according to the strictest canons of the art. Such a "blue stocking" had never been seen before.

Great therefore was our curiosity and trepidation when the crowd of hearers at our inner door made way for our lady visitor! Her feet are evidently "good understandings," as she stalks in with firm tread and an air of confidence as those who have seen some thing of the world. As she salutes us she says: "I trust your business is bringing you in wealth." She seats herself and the crowd at the door presses in more closely, as they feel that something unusual is in the tapis. A few preliminary enquiries elicited the fact that she had come down with a crowd of females in a boat, in order to worship the goddess; and, though she did not say so, to tell fortunes.

Our native Christians soon crowd around, all eager for the work of talking with this fine specimen who would be such a prize if she could only be landed safely, so they think. For she announces she has come specially to discuss this new doctrine. "What doctrine do you follow, Madam?" politely asked the native who had carried off the honor of opening the contest. "The doctrine of the Sage Confucius," replied she. "But my knowledge of it is derived merely from the *obiter dicta* of great scholars." Of course she did not use the Latin expression, but a high sounding expression of the same meaning from the classics of China. This last was the striking of the key-note for the colloquy. Both sides were accordingly soon at each other, with hammer and tongs; but, to one intense amazement, in the highest style of native book language. It would be wearisome to give a full report but we will record a section for the benefit of the uninitiated.

He: "It is well known that the duplication of the cube and the quadrature of the parabola may be perspicuously expressed by the locus of a point in a plane whose distance from two points in the plane always bears a varying ratio to infinity."

She: "I admit that point, but it can also be seen that if the tangent at P. meet the cosine at nowhere, the result is a corollary of the lemma."

He: "That I am constrained to deny; for it can easily be shown that the peripheral sum of the local distances of any point within the parallax is greater than the corresponding directrix and greater than the eccentricity of the cone."

She: True, I agree with you there, but it is no less incontrovertible that if a conjugate hyperbola cut through the asymptote chord, the result is the parameter of a hypotenuse. Q. E. D. (triumphantly).  
And so on, *ad infinitum*. But if any reader objects that he cannot comprehend the drift of the arguments advanced as set forth above, all I have to say in reply is: *Neither did I* on that remarkable occasion.

Their diction was so elevated that, in order to show you the stunning and mystifying effect on me, I have simply adapted parts of an article on Conic Sections in the Encyclopædia Britannica!

After the native was exhausted, the female rose, and wonderful to relate and no less wonderful for the onlookers to behold, began to read the Emperor's Edict relating to Christianity displayed conspicuously on the wall. "Read out loud so that all can hear!" suggested several bystanders; but she did not gratify such idle curiosity. Resuming her seat, she enquired if the foreigner understood Chinese. An affirmative answer having been given by the natives, she made straight for the bashful young man, who had early retreated to the privacy of a sideroom. This young man had early read that in China a strict distinction must be maintained between the sexes, and he had endeavored to order his life accordingly. Imagine therefore his confusion of face when dragged forth from his hiding place. But as there was no escape, he seated himself outside at a respectful distance from the philosophic Amazon, and began. Soon the female broke in with another chance passage from the classics, whereupon our natives set up a chorus of protest, to the effect that the foreign shepherd did not fully comprehend that style of language and therefore she was invited to "come down off her high horse." The conversation proceeded accordingly on a lower level than the Conic Sections, although the female could not refrain from occasional coruscations.

Finally, our worthy helper came to the rescue, and clearly set forth the leading truths of the Gospel. But as darkness is coming on, she take her departure, followed by the earnest prayers of our Christian band. When we think of the rare attainments of this woman and contrast them with the dull ignorance of the rest of her sex in China, we naturally say: If she were brought in, she would be a polished cornerstone, a Phoebe to help Paul, or a Priscilla to instruct an Apollos.

### NEWS FROM CENTRAL INDIA.

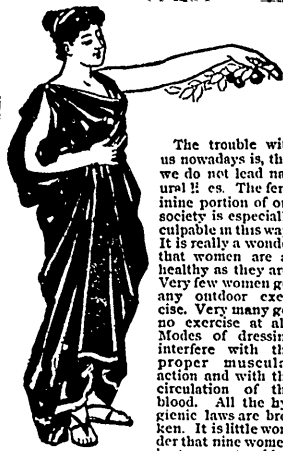
Mr. Russell writes from Mhow:—"You will rejoice to hear that as a result of bringing the Berwai persecution of the Christians before the Indore Durbar and personally interviewing the minister, Mr. Bedarker, I have got the matter adjusted, and the persecution has been stopped. I do not think we will have trouble of the same kind again." "Poor Miss Dougan is down with smallpox, not virulent however, and is doing well." "I have had a tremendous time for the past month, running everywhere, and we are hotter summer than has been known for a long time. I thought I'd burn to a cinder in Berwai last week, especially as we had to walk." "Bring it before Assembly. New opening among the Bhe els. Don't let the Church rest. God is calling us."

Earnest support to foreign missions is usually accompanied by increased gifts to home work. A real interest in foreign missions stirs up the heart, enlarges the sympathies, fosters gratitude for our blessings in a Christian land, and the result is increased liberality toward all God's work, whether at home or abroad.

The greatest move of the twentieth century will not be a commercial one, nor yet a military one; but the nations of the West will invade the East with great armies of Christian missionaries backed up by the wealth of Christendom. We must arouse ourselves to meet them—*Buddhist Magazine, of Japan.*

"That's the man of the book, he must not be touched." This was said of William C. Burns, at the time of a rebellion in Amoy, China. When no other European could venture out among the rebels, he was free to go where he liked.

A woman in Persia, whose husband was dead, and who had two children and a sick mother to care for, wishing to give something, cut off her beautiful hair, sold it and brought it to the missionary, saying, "I had nothing else to give."



The trouble with us nowadays is that we do not lead natural lives. The feminine portion of our society is especially culpable in this way. It is really a wonder that women are as healthy as they are. Very few women get any outdoor exercise. Very many get no exercise at all. Modes of dressing interfere with the proper muscular action and with the circulation of the blood. All the hygienic laws are broken. It is little wonder that nine women in ten are troubled with some derangement or irregularity in the action of the organs distinctly feminine. Neglect and wrong living will show themselves first in the most delicate organs of the whole body. With such weakness and sickness so prevalent, it is to be expected that the bearing of children would be fraught with dread and danger. It should not be so, of course. Nature never meant it to be so. The performance of the highest function of which a woman is capable should not be accompanied by pain. If perfectly natural living were the rule, it would not be so. As lives are lived, something else must be done. A remedy must be found. For over thirty years, Dr. Pierce has been chief consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. During that time he has treated thousands of women. He has found in his "Favorite Prescription" a never-failing specific for female complaints. It strengthens the whole body and when taken during gestation, shortens the period of labor and makes childbirth well much painless. It also promotes an abundant secretion of nourishment for the child.

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### Ministers and Churches.

The Rev. John McAlpine has removed from Wellesly St., to 599 Parliament St., Toronto.

At a meeting of the Presbytery of Brockville, held at Iroquois, June 11th, a call from N. Williamsburg and Winchester Springs, to the Rev. D. McEachern, of Napanee, was sustained.

At a special meeting of the Presbytery of Matiland in Knox Church, Belgrave, on June 11th inst., Mr. W. T. Hall was ordained to the ministry of the gospel, and inducted into the pastoral charge of Belgrave and Calvin Church, East Wawanash. Rev. J. Malcolm presided. Rev. R. S. G. Anderson preached a suitable sermon. Rev. A. Y. Hartley delivered the charge to the newly inducted pastor. Rev. John Ross addressed the congregation.

On Friday 31st ult., Mimico Presbyterian Church was the scene of a pleasant gathering of the congregation and friends. The pastor, Rev. A. McMillan, had, a few days before, returned from Scotland and this opportunity was taken to bid him welcome home. Short but warm addresses were made by several ministers and laymen, interspersed by vocal music. A choice repast, provided by the ladies, brought to a close what had been to all a happy meeting.

The quarterly communion service of Chalmers' Church, Guelph, was observed by the congregation Sunday morning, June 9th. The attendance was the largest in the history of the congregation, 493 members partaking of the sacred elements. The Session received into church fellowship 20 new members. Since Mr. Glasford's induction two years ago 170 names have been added to the members' roll, which now numbers 581. The preparatory services on Friday afternoon and evening were conducted by Rev. Dr. Jackson, of Galt, and Rev. J. McNair, of Waterloo.

The Presbytery of Montreal met at Ste. Therese on Monday, 10th inst., at 2.30 p.m. and ordained and inducted William T. Morison, a graduate of '95. Mr. Morison received two calls, one of them to St. Mark's, Toronto, but he decided in favor of Ste. Therese, etc., as being the first to extend an invitation. The call was unanimous and hearty and bids fair to result in good success. Those who took part in the ordination and induction services were the Rev. J. Patterson, Moderator *pro tem*, who presided, Rev. P. S. Vernier, who preached, Rev. Mr. Fleck, who addressed the minister, and Rev. N. Waddell, who addressed the congregation.

At the last meeting of the Port Elgin Auxiliary of the Woman's Foreign Missionary Society an address was read to the president, Mrs. Goulay, and the presentation made of a life membership certificate in the General Society, which was regarded as a suitable expression of the feelings of the local members on the eve of her departure from the country on an extended visit. It is now twenty years since Mr. and Mrs. Goulay have been doing the Master's work in the Port Elgin congregation with much consecrated ability and earnestness. They leave in a few weeks to spend a year in Europe before taking another charge. Mrs. Goulay's zeal and energy have been a constant source of life and strength to the cause of missions in the congregation and she has been president of the Auxiliary since its organization eight years ago. The well-attested success and harmony of Mr. Goulay's pastorate in Port Elgin have been greatly promoted by the wisdom and wide sympathies of his excellent partner. This congregation has always recognized and the ladies expressed in their kind and appreciative address. The place of Mr. and Mrs. Goulay in the affections of the people will not soon be filled. We trust they may return to Canada in good time and be spared to give as faithful service to another church as they have given to Port Elgin.

The semi-annual meeting of the Orangeville Presbyterial W. F. M. S. was held in the Presbyterian Church, Hillsburg, on Wednesday, June 5th. Owing to heavy rain the Auxiliaries were not so well represented as in previous years, but the local attendance was very large. At the devotional meeting, conducted by the president, Mrs. Campbell, Mrs. Fowle, of Erin, gave an earnest address on the "Holy Spirit," after which a few items of business were attended to. In the afternoon Mrs. Elliott gave a short account of the annual meeting. A short but most comprehensive paper on "Missions in the New Hebrides" was read by Mrs. Thornton, of Mayfield, and Mrs. Horne read a most interesting and instructive paper on a "Plea for Mission Bands," and gave many valuable hints about conducting them. Mrs. Watt followed with an earnest soul-stirring address on "The Model Auxiliary." She exhorted the ladies not to play at mission work, but to be earnest and faithful "continuing instant in prayer." Mr. Elliott, pastor of the church, presided over the evening meeting, at which Mrs. Watt again spoke briefly, and Rev. Fraser Campbell addressed the audience on his work in Central India. He told how few the workers were, how large the field and urged that when there were so many "open doors" the way might be made easy for them to enter in. Mrs. Watt, seconded by Mrs. Lalor, of Orangeville, moved a cordial vote of thanks to the ladies of Hillsburg for their kindness and hospitality, and the benediction was pronounced by Rev. Mr. Campbell. The collections for the day amounted to more than \$20.

### TORONTO BIBLE TRAINING SCHOOL.

Notwithstanding the intense heat of Thursday evening, May 30th, a large audience assembled in Association Hall, Toronto, to celebrate the first annual meeting of the Toronto Bible Training School.

This institution, the only one of the kind in the Dominion, and founded on the basis of the Moody Training School, Chicago, is broadly interdenominational as would be seen by the platform representatives at this meeting.

On the council are clergymen and laymen of every Protestant denomination in the city. The work of the school is not to interfere with theological institutions in training candidates for the ministry, but to train and fit the hosts of Christian workers throughout our land for Home and Foreign service for the Master. The Bible is the only text-book used.

The need for such a school in Canada had been sorely felt, and the success of the first year has exceeded the most sanguine hopes, thereby showing how much the effort has been appreciated. The tuition is free and the classes open to all Christians, having an ordinary English education, upon promise of usefulness in the Lord's service, home or foreign. A home is provided for students from the country; board and room at moderate rates.

The report presented at the annual meeting called for great praise and thankfulness to God for vouchsafing such a blessing upon the year's labors. The total enrolment of students in the day classes was 57, representing seven different denominations; the evening classes 135. The course of study embraced Outline of Old Testament Books, Life of Christ, New Testament Greek, English Grammar, etc. The Rev. Wm. Stewart, D.D., is Resident Instructor. Courses of lectures and addresses were given during the term by Mr. H. W. Frost, Rev. T. B. Hyde, Rev. T. C. Desbarres, Rev. H. M. Parsons, Rev. Dr. McTavish, and many others. During the year much practical Christian work has been done by the students in cottage and mission evangelistic meetings, personal dealings, visiting in hospitals, homes, etc.

On Thursday evening the chair was occupied by the President, Rev. Elmore Harris, while with him on the platform sat Rev. Dr. Stewart, Wm. Ferguson, secretary of the school; Rev. A. T. Pierson, of Philadelphia; Rev. Mr. Desbarres, Rev. Dr. McTavish, Rev. T. B. Hyde and many others. Short addresses were delivered by Rev. Dr. McTavish and Rev. T. B. Hyde. The latter spoke strongly on the value and necessity of a careful study of God's Word. Let culture, newspapers, etc., take second place to the Bible, and if in the hurry of life something must be crushed out, let all else go but cling to the source of life. Find out God's word in it. God uses those who are willing to have their wills sunk in His.

The speaker of the evening was Rev. A. T. Pierson, of Philadelphia, who touched the hearts and inspired the lives of those listening, by delivering a wonderfully powerful and earnest address. The Bible was prominently his theme. He believed every word of it and it was worth a life study. For 14 years he had seldom opened a commentary. The Holy Ghost in the Bible is the Mighty Teacher. The standard of success in a Christian life is not intellectual, nor moral, nor theological, nor religious, but *spiritual*. The Holy Ghost alone can give satisfactory and good results in our lives.

The two seeds that God intends to sow are the Word of God and the Child of God. The latter should be *Bible Truth incarnated* in holy lives. A sinner saved by grace is a better preacher than the angel Gabriel. Infinite poverty of soul teaches infinite riches of glory. Christians must learn that God in heaven is the business firm, and they but the ones to carry out His instructions, when God elects and selects both work and workers, they fit together as the bone in the socket.

The meeting closed with the benediction. For details regarding the work of the school apply to Mr. Wm. Ferguson, secretary, 55 Walmer Road.

### PRESBYTERY MEETINGS.

TORONTO: At the regular meeting of the Presbytery of Toronto held on Tuesday the 4th inst., there was a very heavy socket, and the seditious were prolonged till about 11.30 p.m. The Rev. J. W. Bell, as Moderator, at times tried to expedite matters, but the items were too important to admit of rushing through. The Rev. Robert Haddow tendered his resignation of the charge of Knox Church, Milton, and that Session and congregation are cited to appear in their interests at next meeting of Presbytery. The Presbytery of Toronto was notified to appear at the Assembly in respect to the reference re the complaint of Rev. D. C. Hossack and his Session against a grant from the Augmentation Fund to Fern Avenue congregation. St. Paul's congregation, Toronto, obtained an extension of the limits within which a site may be chosen at some future period. The Rev. J. A. Grant accepted the call from Richmond Hill and Thornhill, and it was agreed to release him from his present charge and to meet for his induction on Tuesday, the 25th day of June, at 2 p.m., in the Presbyterian Church, Richmond Hill. The Moderator was appointed to preside, Rev. J. A. Morrison to preach, Dr. Carmichael to deliver the charge to the minister, and Principal Caven to address the people. The Presbytery is glad to retain Mr. Grant within its bounds still. The pulpit of Toronto Junction will be declared vacant on Sab-

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bath, the 23rd inst., and Rev. John Mutch was appointed Moderator in the interim. The Rev. John Young accepted the call from St. Joba congregation (Hamilton) and Presbytery agreed to release him from his present charge of St. Enoch's, Toronto, on and after Sabbath, the 23rd inst., on which day the pulpit of St. Enoch's will be declared vacant. Rev. John Neil was appointed Moderator in the interim. The Rev. James Argo pressed his resignation of the charge of Norval and Union congregations, and the Presbytery reluctantly agreed to accept the same, the resignation to take effect on and after the 7th day of July next, on which day the pulpit will be declared vacant. The Rev. J. C. Tibb, of Streetsville, was appointed Moderator in the interim. The following appeared and were examined with a view to license, and the examinations being sustained, were duly licensed to preach the Gospel, viz., Messrs. A. L. Budge, B.A., John Burnett, B.A., J. A. Mackenzie, J. McNicoll, B.A., R. A. Mitchell, B.A., James Skene, T. D. McCullough, J. W. Borland, M.A., A. Mahaffy, B.A., and E. A. Henry, B.A. The attention of the Presbytery being directed to the reports given of proceedings by one of the evening papers, it was agreed to appoint a committee who shall bring in a report to next meeting of Presbytery recommending what action it is deemed wisest to take in reference to reporting the meetings of Presbytery. It was reported that a congregation had been organized at Kew Beach, and that a roll of membership, to the number of eighteen, had been formed, with nineteen adherents. The following overture to the General Assembly was adopted, and Messrs. R. P. Mackay and J. A. Turnbull appointed to support it on the floor of Assembly: "Whereas too little time has been allowed to enable Presbyteries to consider and give a satisfactory expression of opinion as to professional appointments in Knox College. . . . Whereas only eight Presbyteries had made nominations previous to the time of the meeting of the Board, at which action was taken, and only sixteen Presbyteries have made nominations up to the present time. . . . Whereas gentlemen have been nominated by this and

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other Presbyteries whose names cannot be considered intelligently by the General Assembly, inasmuch as little is known as to their views regarding such appointments. . . . Whereas the resignation of Rev. Prof. Gregg is to be considered by the General Assembly, and should it be accepted in a re-arrangement of the departments taught in the college may be considered desirable—which fact would have an important bearing on the selection of a professor or professors as might be deemed advisable. . . . Therefore the General Assembly is humbly overtured to remit the matter of an appointment to the Board, with instruction to reconsider all the circumstances of the case, to again ask Presbyteries for nominations, to make inquiries as to such men as Presbyteries may nominate, or others whose names may be presented, and to make a recommendation to the General Assembly at its next meeting.—R. C. TIBB, Clerk.

**STRATFORD:** This Presbytery met lately in Knox Church, Stratford. The Rev. E. W. Panton, Moderator, presided. There was a good attendance. The Rev. A. F. Tully, pastor of Knox Church, Mitchell, for the past fourteen years, tendered his resignation of that charge, which was duly accepted. Messrs. Gourlay, Murry, Stewart and Machan, representatives from the congregation, spoke in warm terms of the eminent services Mr. Tully had given in all departments of his work, and though regretting deeply his action, could not, under the circumstances, oppose his resignation. A resolution was passed by the Presbytery expressing the high esteem and confidence in which Mr. Tully has been held as member and clerk of the Presbytery and expressing sorrow in being compelled to sever the fraternal connections with him. The Rev. M. L. Leitch, of Stratford, was appointed Moderator of Session during the vacancy, and to declare the pulpit vacant on the first Sabbath of use. Rev. Mr. Tully will preach his farewell sermon on the last Sunday in May. The Rev. A. F. Tully also tendered his resignation of the clerkship of the Presbytery and his commission to the General Assembly. The Rev. T. A. Cosgrove, St. Mary's, was appointed clerk pro tem, and Rev. M. L. Leitch, Stratford, commissioner. The report on Temperance, as given by the Rev. Mr. Ferguson, was received and adopted. The Rev. Dr. Stalker, of Glasgow, Scotland, was nominated for the position of professor of Knox College as successor to Professor Thompson, deceased. The Rev. Dr. Gregg, of Knox College, was nominated as Moderator of General Assembly.

**QUEBEC:** This Presbytery met in Sherbrooke on the 14th May, Rev. J. M. Whitelaw, Moderator. Nearly all the ministers were present. Arrangements were made for holding missionary meetings in all the fields. The clerk submitted the report on statistics. It was resolved to print these reports in future for distribution among the congregations. The Rev. Dr. Jas. Stalker, of Glasgow, was proposed for the professorship in Knox College. The calls from Scotland and Lingwick to Dr. MacKay and Rev. A. K. MacLennan respectively were declined and set aside accordingly. Dr. Kellock reported having attended the meeting of the Augmentation Committee, and that the grants had been paid in full except in one or two cases. Intimation having been received of the desire of Scotland and Lingwick to unite special meetings of Presbytery were appointed to be held at these places to consummate the union. It was resolved to apply to the General Assembly for leave to receive the Rev. Conway E. Dobbs, a Presbyter of the Reformed Episcopal Church, as a minister of the Presbyterian Church in Canada. A call from the congregation of Windsor Mills in favor of Rev. J. W. Penman, probationer, was sustained. Mr. Penman being present accepted the call. The induction was appointed for the 30th of May.—J. R. MACLEOD, Clerk.

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**BIRTHS.**  
At the manse, Rodney, Ont., on June 8th, 1895, to the Rev. and Mrs. J. F. Scott, a son.

**MARRIAGES.**  
At the residence of the bride's father, 98 Duke St., Montreal, on Thursday, June 6th, by the Rev. J. Edgar Hill, Robert Charles Matthews, to Margaret Craig, daughter of James Spier, Esq.

At the residence of the bride's mother, Brampton, Ont., on June 8th, 1895, by the Rev. W. C. Clark, Jas. Fleming, Esq., inspector of legal offices for Ont., to Margaret, third daughter of the late Rev. James Pringle.

On the 5th June, at the residence of the bride's mother, 35 St. Vincent Street, Toronto, by the Rev. Dr. Laing, of Dundas, Rieta, youngest daughter of the late James Ross, of Winnipeg, to Albert G. Hodgetts, of Toronto.

At Knox Church, Montreal, by the Rev. James Fleck, assisted by the Rev. John Nichols, William C. Murray, second son of the late Robert D. Murray, to Euphemia A. Stewart, second daughter of William Stewart, Esq., all of that city.

At Cornwall, Ont., on Monday, June 3rd, 1895, by the Rev. James Hastie, George H. Poutous, of the Montreal "Wire" editorial staff, son of the late William Poutous, of Annap, Scotland, to Agnes M. Craig, youngest daughter of Mr. Robert Craig, J.P.

At the residence of the bride's mother, Aults ville, Ont., on June 12th, by the Rev. Dr. Bayne, of Pembroke (brother-in-law of the bride), assisted by the Rev. N. A. McLeod, B.A., B.D., of Woodlands, Ont., Dr. W. F. Meikle, of Landsdowne, Ont., to Mary, youngest daughter of the late Richard Loucks.

**DEATHS.**  
Suddenly at his own residence, Roxborough, Ont., on the 3rd inst., John Fraser, a native of Kintail, Scotland, aged 81 years.

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"I am now almost at the foot of the hill of life, having attained the 76th year of my age, and never during that time have I made a statement more willingly and conscientiously than now. My body has been tortured by pain for upwards of thirty years, caused by rheumatism, and there are thousands enduring a like affliction that need not if they would heed my experience and avail themselves of the proper means of relief. The disease first affected my hip and spread to my legs and arms. Like many sufferers I spared neither trouble or expense in seeking something to alleviate the pain. The disease had made me so helpless that I was unable to put on my coat and my hands and fingers were being twisted out of shape. There seemed not the shadow of a hope of relief and very naturally I became discouraged and disheartened, and time after time have I given up in despair. While in Arizona three years ago I heard of Dr. Williams' Pink Pills. I sent for six boxes in order to give them a fair trial. I followed the directions closely and by the time the fourth box was finished the pain had greatly lessened and I was much improved. My friends having witnessed the wonderful



I was unable to put on my coat. effect upon my body could not help admiring

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the Pink Pills, and being about to leave for the east, I gave the remaining two boxes to them. Unfortunately I neglected getting an other supply for nearly a year after returning to this part and I felt that to me Pink Pills were one of the necessities of life. Last spring I procured a few boxes and have been taking them since with a very satisfactory effect an glad to say. Now I feel like a new man, entirely free from pain or stiffness of joint. I have a slight numbness of feet and half way to the knee, but an confident that these pills will relieve this feeling. Although well advanced in years, I am able and do walk many miles a day. For rheumatism Dr. Williams' Pink Pills stand pre-eminently above, all other medicines, according to my experience, and I urge a trial on all suffering from this painful malady."

The above is an unvarnished statement of facts as told the Advance recently by Mr. George Sellock, an esteemed resident of Miller's Corners, and no one hearing the earnest manner of its recital could fail to be convinced of Mr. Sellock's sincerity. But if this were not enough hundreds of witnesses could be summoned, if need be, to prove the truth of every word stated. Mr. Angus Buchanan, the well-known druggist and popular reeve of Kemptville, speaks of Dr. Williams' Pink Pills as one of the most popular remedies known, having a great sale among his customers and giving general satisfaction.

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**Toronto General Trusts Company.**  
For the Year Ended 31st March, 1895.

The thirteenth annual meeting of the shareholders of the Toronto General Trusts Company was held at its offices on the corner of Yonge and Colborne streets, Toronto, on Monday, the 27th day of May, 1895, at twelve o'clock noon. In the absence of Hon. Edward Blake, the President; Mr. John Hoskin, Q.C., LL.D., Vice-President, took the chair, and among those present were Mr. E. A. Meredith, LL.D., Vice-President; Hon. Sir Frank Smith, Geo. Gooderham, George A. Cox, W. H. Beatty, B. Homer Dixon, T. Sutherland Stayner, Robt. Jaffray, James Scott, J. J. Foy, Q.C., Emilius Irving, Q.C., J. G. Scott, Q.C., J. W. Langmuir, Geo. W. Lewis and Edward Galley.

Mr. J. W. Langmuir, the Managing Director of the Company, read the report of the Directors for the year ended 31st March, 1895, as follows:

THIRTEENTH ANNUAL REPORT.

The Directors of the Toronto General Trusts Company have pleasure in submitting to the shareholders their thirteenth annual report, with the usual statements showing the operations of the Company for the year ended 31st March, 1895, and its financial standing and condition at that date.

The number of estates, trusts and other official positions assumed during the past twelve months was greater than in any previous year in the history of the Company, and the volume of work has, of course, been very largely increased. Owing, however, to the rearrangement of the office work at the beginning of the year the business has been efficiently and promptly managed with only a trifling addition to the office staff.

The income derived from the various branches of the Company's business is fully set out in the profit and loss statement herewith submitted. It will be seen from that statement that the net earnings of the Company for the year, including \$4,308.75 brought forward from the preceding year, amount to \$52,875.21, after providing for all ascertained and estimated losses. Out of these earnings your Directors have declared one half yearly and two quarterly dividends, amounting in all to \$22,500, being at the rate of ten per cent. per annum on the paid-up capital stock of the Company.

The reserve fund has been increased by sum of \$10,000, and now stands at a quarter of a million dollars. There has also been carried to contingent account the sum of \$15,000, which has increased that fund to \$43,576.50. In addition to these appropriations the sum of \$5,375.21 has been carried forward to the credit of profit and loss account.

Your Directors have in the past adopted the policy of only calling up capital equivalent to the amount of reserve fund. In pursuance of this policy twenty-two and one-half per cent. of the subscribed capital of one million dollars has already been paid up, amounting to \$250,000. Seeing that \$10,000 has now been added to the reserve, thus increasing that fund to \$250,000, the Directors, to carry out the above policy, recommend to the shareholders to make a further call of two and one half per cent. on the subscribed capital. When this proposed call has been paid in, the capital stock, the reserve funds and undivided profits of the Company taken together will amount to \$1,298,951.71, most ample security to the public for the faithful performance of the Company's duties. The following figures show how this amount is made up:

Subscribed capital..\$1,000,000	
One which 25 per cent. will be paid up.....	\$250,000 00
Reserve funds invested.....	250,000 00
Contingent fund and unappropriated cash balance.....	48,951 71
	\$548,951 71
Uncalled capital subscribed ...	750,000 00
	\$1,298 951 71

All which is respectfully submitted.  
JOHN HOSKIN,  
Vice-President.  
J. W. LANGMUIR,  
Managing Director.

In moving the adoption of the report Vice-President Hoskin said: I think we have reasonable cause for gratification at the result of last year's operations of the Company. As the report sets out, the number of executorships, trusts and other official positions assumed by the Company during the past twelve months have been greater than in any previous year in the history of the Company.

You will see from the elaborate statements which the Managing Director has placed before you that since the Company was organized thirteen years ago, the estates and work that have passed through its hands aggregate in value over fifteen million dollars; and after the winding-up of estates and the distribution of large sums of residuum of over ten millions still remain under the care of the Company. I

have merely to state this in order to make clear two points:—(1) The great necessity that existed for the organization of a company like this to assume in a corporate capacity the positions that formerly had to be performed by individuals; (2) that the public have appreciated the establishment of the institution is shown in a very marked way by the liberal use that has been made of it in its various official capacities.

I take this opportunity of asking the shareholders to co-operate with the Directors in our endeavours to bring before the public the many advantages that the Company possesses for the management of estates and general investment and agency work. The question "Whom shall I appoint as my executor and trustee?" is one of the utmost importance to every person who has property to leave at death, and, as all of us who have observed the workings of the Company for the past thirteen years know, there can be no doubt that a trust company and not an individual is best qualified for the purpose. Among the many special advantages which the Company possesses, and which no individual can offer to the same extent, are:—(1) Continuity of service; (2) security; (3) effective management; (4) constant supervision; (5) reasonable compensation for performance of duties.

Respecting continuity of service, individuals, fortunately or unfortunately, must die, but a company always lives. In its hands, therefore, a trust, no matter how long its duration, is not liable to be interrupted by death or to have the personnel of the trust changed from other causes.

As to security, the large uncalled capital stock of the Company, is accumulated reserve funds, and invested capital, amounting together, as the report just read shows, to \$1,300,000, furnish the fullest guarantee to the public of the safety of all interests that may be entrusted to the Company. Without unduly lauding the standing and position of your Board of Directors, I may be permitted to say that the varied experience and knowledge of its various members eminently qualify the Company to supervise the duties devolving upon it, and goes without saying that with a Board of this kind, and a staff of trained officers carrying on business on carefully considered principles, and with a special knowledge acquired by large experience of the best means of winding up estates and investing money, the Company is in a much better position to effectively discharge the duties of executor and trustee, as well as all other positions of a kindred character, than any individual possibly can be.

Respecting compensation for management, I repeat what I have stated on previous occasions, that notwithstanding the advantages the Company possess, the compensation is in no case greater than is allowed to private individuals.

In conclusion, I cannot too strongly emphasize the fact that, in the transaction of the Company's business, every species of speculation is avoided, and that the efforts of the Company are devoted exclusively to the legitimate business of the management of estates and the investment of money.

The profit and loss statement which has been submitted to you speaks for itself. You will observe that the reserve fund has now reached a quarter of a million, and that it is the policy of the Directors to buttress and fortify that reserve by a large contingent fund, now equal to close upon \$50,000.

I have pleasure, gentlemen, in moving the adoption of the report.

Vice-President Meredith, in seconding the adoption of the report, said:—Notwithstanding the wave of depression which has passed over the country, and, indeed, all parts of the world, the shareholders of the Toronto General Trusts Company, at any rate, have good reason to be satisfied with the results of the year's work and the continued success that has attended its operations. The chairman, Mr. Hoskin, has gone so fully into the aims and objects of the Company that little is left for me to say. The statements placed on the table are so voluminous that it would require hours to refer with any degree of minuteness to their contents. You will be glad to observe that, with the exception of the revenue from interest, which shows a slight decline owing to the fall in the rate, the income from all other branches of the Company's work continues steadily to increase. It should also be stated that a very considerable margin of profit that will ultimately come to the Company is held in reserve until estates are wound up and passed by the courts.

The rents from the Company's building make a very fair showing, but some considerable outlay had to be made in renewing the elevator services, which, however, will result in a considerable saving in the future.

I would like to refer to the arduous services of the Managing Director and his staff, but I am aware that Mr. Langmuir objects to laudations of that kind. I cannot refrain, however, from extending a word of commendation of his staff, every one of whom discharges his duty faithfully and well.

I beg to second the adoption of the report. The report was unanimously adopted.

Mr. W. H. Beatty, the chairman of the Inspection Committee, in moving the adoption of the quarterly reports of the committee, gave full particulars as to the methods of inspection and audit, which constitute such an important feature in the supervision of the Company's business. He fully endorsed the



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remarks of the chairman in asking the co-operation of the shareholders in making known the great advantages the Company possesses in the management of estates and trusts.

Remarks were also made in the same line by Sir Frank Smith, Mr. B. Homer Dixon, Mr. George Gooderham and other Directors. The election of Directors was then held, and resulted in the re-election of the following gentlemen: Hon. Edward Blake, LL.D., Q.C., M.P.; E. A. Meredith, LL.D.; John Hoskin, LL.D., Q.C.; W. H. Beatty; W. R. Brock; George A. Cox; B. Homer Dixon; J. J. Foy, Q.C.; George Gooderham; H. S. Howland; Emilius Irving, Q.C.; Robert Jaffray; A. B. Lee; J. W. Langmuir; Sir Frank Smith; J. G. Scott, Q.C.; James Scott and T. Sutherland Stayner.

At a subsequent meeting of the Board the Hon. Edward Blake was re-elected President, and Messrs. E. A. Meredith and John Hoskin Vice-Presidents.



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Who are run down;  
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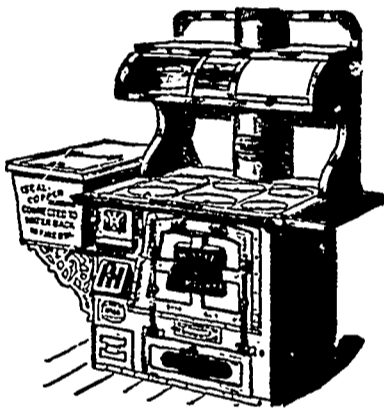
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- DIPLOMA ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.
- AWARD Chattahoochee Valley Exposition, Columbus, Ga., 1888.
- HIGHEST AWARDS 25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.
- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
- HIGHEST AWARDS WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.
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A lie has no conscience.  
The nation has no better friend than the mother who teaches her boy to pray.  
Nearly everyone needs a good tonic at this season. Hood's Sarsaparilla is the one true tonic and blood purifier.  
The fact that there are drunkards is proof that moderate drinking is not safe.  
The man who is living only for himself couldn't be engaged in any smaller business.  
No matter how bright the pleasures of sin may be, they are only pleasures for a season.  
Men will fight for their politics who wouldn't raise a finger to defend their religion.  
The rich man in torment didn't have anything to say about their being so many hypocrites in the church.

CATARRH RELIEVED IN 10 TO 60 MINUTES.—One short puff of the breath through the Blower, supplied with each bottle of Dr. Agnew's Catarrhal Powder, diffuses this Powder over the surface of the nasal passages. Painless and delightful to use, it relieves instantly, and permanently cures Catarrh, Hay Fever, Colds, Headache, Sore Throat, Tonsillitis and Deafness. 60 cents. At all Druggists.

It is a pretty sure evidence that God is not in the meeting, when everybody gets in a hurry to have it over with.

When some people go to church, they always think the preacher is shooting straight at the people in the next pew.

The man who thinks there ought to be more fasting and praying done generally wants somebody else to do it.

The man who spends six nights out of the week away from home, blames his wife because she don't raise the boys right.

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Just think of the beneficial effects this will produce, and, being free from harmful narcotics, the horrible evils our dear friends may be saved from.

If your hand is sore or the skin irritated would you use a burning irritant like alcohol if you had glycerine? No! Then why use it on the more tender membranes of the stomach? If you need a pure, health-building, common sense tonic, devoid of any ingredient that can harm the most delicate woman or child, we recommend you to take "MANLEY'S" Celery Nerve Compound, for in this you avoid even the appearance of evil. Recommend it to your friends for the above, and also for the reason that it is unsurpassed in health-giving properties. You can buy it of any druggist, or write to the Lion Medicine Co., Toronto. member "MANLEY'S" is what we recommend.

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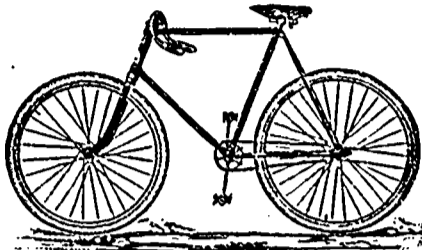
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ALGOMA.—At Richard's Landing, St. Joseph's Island,  
in September.  
BRACKVILLE.—At Spencerville, on July 9th.  
BRUCE.—At Paisley, on July 9th, at 1.30 p.m.  
BRANDON.—At Brandon, on July 16th, at 10 a.m.  
CALGARY.—At Edmonton, Alberta, on Sept.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

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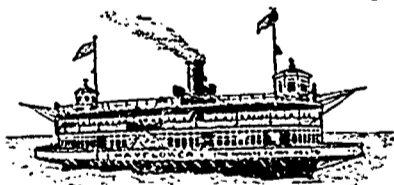
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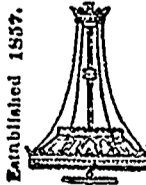
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