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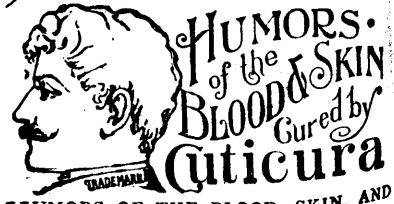
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THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, JUNE 24th, 1891.

No. 25.

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to recent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 20 cents each. Address—

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Notes of the Week.

THE number of new parishes erected and endowed in Scotland under the operation of the Endowment Scheme amounts now to 372, in addition to which forty Churches have been erected into *quoad sacra* parishes, raising the total number of parishes in the Church of Scotland to 1,335.

AT the Free Church Assembly missionary meeting, addresses were delivered by Dr. Hendry, from British Central Africa; Rev. Principal Hector, Duff College, Calcutta; Rev. Dr. Stewart, from Lovedale, South Africa; Dr. Dyer, from the Aborigines of Santalia; and Mr. A. H. L. Fraser, Commissioner, from the Central Provinces of India. Five young men were presented for missionary work abroad, four of whom are going to found a new station in Africa.

A GENIAL writer, in an interesting paper in the *United Presbyterian Magazine*, describing the recent U. P. Synod meeting in Edinburgh, says Dr. Munro Gibson's "genial" personality took all hearts captive before he said a word. "In fact he never needs to speak, only to beam, and he has an inexhaustible breadth of beam." Although he was the so-called stranger of the night on which he spoke, Dr. Gibson assured the Synod that he is U. P. to his long-lost back-bone.

THE *New York Independent* says: Justice Kilbreth says that every year the Tombs Police Court disposes of 15,000 to 20,000 cases of women and 40,000 to 45,000 cases of men arrested for drunkenness and disorderly conduct, drunkenness being the main cause. Let some statistician figure out the results in dollars and cents and then put over against the sum the amounts received for the license of the saloons. That is the way to find out whether license is a cheap and effectual way of dealing with the liquor question.

WHILE the bacarat scandal trial was proceeding in Lord Coleridge's court, the *Christian World* says it illustrated once again how the ineradicable worship of rank is conjoined with the most passionate love of scandal. The people who are so anxious to bend the knee to royalty are also most eager to watch the tortures of a royal personage in the witness box, and would probably not "for worlds" miss the execution of a king if it were the custom to decapitate kings nowadays. Such parasites float, like microbes in a sunbeam,

In that fierce light that beats upon a throne
And blackens every blot.

THE famous Castle Church, at Wittenberg, to the doors of which Luther nailed his ninety-five theses on October 31st, 1517, and in which he and Melancthon are buried, is undergoing a thorough restoration. This was a favourite project of the late Emperor Frederick III., and was begun under his auspices while still Crown Prince. His sickness and death interrupted the work, but the present Emperor has enthusiastically resumed the undertaking as a sacred inheritance from his father. The entire inside of the church is being renewed at a lavish expense, and two towers are being erected. Since 1781, the third centennial anniversary of the great Reformation, iron doors, on which the theses of Luther are seen, together with other reminders of those great days, have been added to the building, by the Prussian King, Wilhelm III.,

THE announcement of the sudden death of Dr. Van Dyke has made a profound impression in the American Church. The doctor had hosts of warm, personal friends, to whom his death is a sore loss. The Philadelphia correspondent of the *New York Evangelist* says: He has preached frequently in the pulpits of that city, especially in former years, and always with great acceptance. His recent election to an important professorship in Union Theological Seminary had called renewed attention to him, and awakened fresh interest among his friends. His death, coming so soon after his call to this new position, is a peculiar loss. We must believe that God has a wise end in all that He does, and our faith must not falter.

THE Rev. W. J. Dawson, of Glasgow, gives a remarkably graphic account of Monte Carlo in the *Young Man* for June. Of all the faces at the gambling tables those of the croupiers struck him as the worst. "Low browed, thick jawed, with cunning eyes and fixed insolence of aspect, there was not a man amongst them who was not repulsive. There was not an attendant in the place who had a fairly decent face. All were stamped with the same curious indefinable degradation. Blackguardism looked out of their furtive eyes and was written on their scowling crafty countenances. And the more I surveyed them the more keenly conscious did I become of the moral pollution in the air. An odour of evil breathed through the whole place. I wondered how long it was since those rascally attendants had wiped up the blood stains on the marble steps, and hidden the body of the suicide in some safe secrecy."

THE General Assembly of the Irish Presbyterian Church met in May Street Presbyterian Church, Belfast, on Monday, June 1st, when the retiring Moderator, the Rev. William Park, M.A., preached from 1 Kings, xvii. 1.—"As the Lord God of Israel liveth, before whom I stand"—a thoughtful and eloquent sermon; after which he constituted the Assembly, and in an able address reviewed the progress and success of the Church during the past year, and then dwelt on some present-day questions that closely affect her interests. Dr. Brown (Limavady) was unanimously chosen Moderator for the ensuing year. He is a much older man than Mr. Park, and has for years taken an active part in Church events and politics. He is a genial, kindly man, and popular with a large section of the Church. After thanking the brethren for the great honour they had done him, he delivered an exhaustive address on the leading features of the day in religion and politics.

A SPECIAL meeting of the directors of Union Theological Seminary was held recently at which action was taken respecting the vote of the Presbyterian General Assembly disapproving the appointment of Professor Briggs. All the directors were present except three. It is stated that the directors had before them carefully prepared legal opinions by William Allen Butler and ex-Judge Noah Davis, taking the position that it was competent for the Board of Directors at any time to recall the agreement made with the Presbyterian Assembly in 1870. After considering the matter for some time the directors, by a vote of nineteen to two, Dr. John Hall and Professor Prentiss leaving before the vote was taken, adopted the following resolution: That this Board of Directors after having taken legal advice, and after due consideration, see no reason to change their views on the subject of the transfer of Dr. Briggs, and feel bound, in the discharge of their duty under the charter and constitution, to adhere to the same.

A LARGE gathering congregated at the Toronto Mission Union Hall last week, when the Union celebrated its seventh annual meeting. Mr. A. Sampson presided. A substantial lunch, with tea and lemonade, was served, after which Mr. A. Burson, the president of the Union, the Rev. Mr. Baldwin and Rev. Dr. Sterling, of New York, gave concise addresses. Miss Annie Boyce, who for five years has been engaged in mission work in the east end,

is about to leave for Chicago. She was presented with a very touching address and purse by Mr. H. O'Brien on behalf of the mission. The mission work for the past year is reported as progressing favourably. There are five branches in the city. Their work includes classes for Bible study, young women's work, sewing, drill for boys and truant classes. They also have day nurseries for the children of women who go out to work; there are employed five trained nurses who nurse the sick at their homes gratis; there is a home for aged women, and the members of Mr. S. H. Blake's class at St. Peter's Church have maintained for the last two years a soup kitchen in Sackville Street. The receipts of the mission during the year were \$26,575.71, and the expenditures \$25,590.21. There were received \$2,500 from the bequest of the late W. Gooderham and \$500 from that of T. M. Thomson.

THE *Belfast Witness* says: Of the deputies which have appeared at the Irish General Assembly, it is unquestionable that the most telling speech was made by Rev. Chevalier Prochet, deputy from the Waldensian Church. That he is a man of great mental vigour and spiritual power was evident to all, and the fact that he was a deputy from a Church which has made such a heroic defence of Protestantism in a country which is the stronghold of the Papacy, made him, independent of his speech, a welcome visitor. Dr. Monro Gibson spoke well for the English Presbyterian Church, but those who know him best assert that they never heard him speak so poorly. That he was not at his best may be admitted, but when he is at his best, it is a best which is hard to beat. The speeches of Rev. James Brown and of Mr. Ferguson were well received. It was a great pity that the House was so thin when Dr. Burns, of Halifax, Mr. Copeland, of New Hebrides, and Mr. Dickson, formerly of Ballycarry, were introduced. It is hard to speak to empty benches. If an audience is necessary to effective speaking, these brethren would have electrified a full House, for even though the audience was sparse the impression on those who remained to hear was great. The Moderator has been very happy on several occasions in conveying the thanks of the Assembly to deputies, but he has never been more happy than in the few sympathetic words he addressed to those who spoke for the Colonies.

SOME four centuries ago, says the *Christian Leader*, Spain was in the plenitude of her power. Germany, Italy and France watched her every sign as a behest or as a warning. Mexico and Peru and the West Indies poured treasures into her lap. Her grandees were the most polished of men; her literature was of great renown; her liberties were secured by wise laws. She was then seized with the infatuation, that ever tempts the mighty, that she could make the mass of her empire uniform. The Inquisition was founded to harry Jews and worry Protestants; and wars were made, as in the Netherlands, for the same end. Since then her decadence has been slow and certain; and she has shrunk into one of the minor powers that are of small account. A comparison is not far to seek. The Russian empire has been growing in its range; it has expanded its commerce; it has liberated its serfs, and organized a local government; it has grown a literature of peculiar and excellent quality; it has become equal in the comity of first-class powers. Now it is starting with pertinacious obstinacy on the same path to perdition that Spain did, it must eventually end in the same manner. Finland is being robbed of ancient privileges and a native language, the Lutherans of the Baltic provinces are being subjected to privations and forced into orthodoxy; Moscow and Odessa and the regions about are to be depopulated of the Jews, the Stundists—simple, poor and multiplying—are brought under the harrow; and the steppes and mines of Siberia are filled with the graves and groans of exiled hosts. The lessons of history are not false; there can be but one issue—a growing debility, then dismemberment, and then collapse. In some respects Russia's threatened rottenness involves a greater difficulty to Europe than that of Mohammedan countries, even of Turkey.

THE SEVENTEENTH GENERAL ASSEMBLY.

FOURTH DAY.

The Saturday session of the Assembly was devoted to the consideration of the colleges.

Principal King submitted the report of Manitoba College. The state of the college was most cheering. In the theological classes there were twenty-two. They have been able to send into the mission field ten students. About fifty have the ministry in view. Manitoba College is one of the four constituting Manitoba University. In financial matters the report is also encouraging. Every year since his appointment the income has met the expenditure and the income has shown a steady increase. The amount last year was about \$20,000. The institution is now free from debt. A legacy of \$10,000 had been left to the college by the late Mr. Robertson of Vankleek Hill. Others would probably follow. Building and scholarships have been formed. The Manitoba College is providing higher education for a large proportion of the community. There are interchanges of teaching in physical science between Manitoba and Wesley Colleges. A new building is becoming necessary. The theological department is not sufficiently equipped with professors; it is proposed to appoint Mr. Baird to a chair in the college and relieve him from his pastorate.

Dr. Warden moved the adoption of Manitoba College report, concluding with a recommendation that the appointment of Mr. Baird to a professorship be sanctioned.

Mr. Mortimer Clark seconded the resolution, congratulating Principal King, and recognizing the great value of Manitoba College to the Church and to the North-West.

Principal Caven spoke in the highest terms of the qualifications of Mr. Baird for the proposed professorship.

Dr. Duval also spoke of the great value of Mr. Baird's services. The motion was passed unanimously.

Mr. Mortimer Clark presented the report of Knox College. It contained a number of cheering facts respecting the progress of the college in the large number of students in attendance, the efficiency of its teaching staff and its healthy financial position. He concluded by moving the adoption which was seconded by Dr. Laing.

Rev. Peter Straith and J. B. Mullen supported the resolution and spoke of that part of it which proposed that Principal Caven be granted six months' leave of absence for foreign travel, to which Dr. Caven gave appropriate expression to the grateful feelings with which he received the kindly action of the Senate and Assembly.

The Hon. Justice McLennan then presented the report of Queen's University. He regretted that they had to report a small deficit in the income for the maintenance of the theological department. He trusted that the Church would generously remember the immediate needs of that department. He moved the adoption of the report.

Rev. G. M. Milligan seconded the adoption of the report. He urged the claims of this institution to the cordial and generous support of the Church. Dr. Laidlaw represented that the interest of the Church is one and that the congregations should equitably contribute to the maintenance of the colleges. Rev. John Pringle also urged that an effort be made to remove the deficit. The motion passed.

Dr. Warden submitted the report of the Presbyterian College, Montreal. The property in possession of the college is to a large extent the gifts of Montreal people now amounting to nearly half a million of dollars. The graduating class was smaller this year than usual, a fact accounted for by the prevalence of small pox, epidemic at the time that class began its course. Next year there are prospects of a larger number in attendance than ever. The endowment movement is making satisfactory progress. The library contains many rare and valuable works. Mr. Redpath has given several costly gifts to the library. The facilities afforded at McGill bring increased numbers of students, and in this there is hope for a large increase in the Presbyterian College. There is urgent need of additional professors.

Principal Caven moved the resolution disposing of the report. He thought that there should be a cordial interest in all the colleges. Montreal College had justified its establishment. He showed the consistency of the Church endowing its colleges, and concluded by stating that the other colleges rejoiced at the liberality with which Montreal College has been sustained. Rev. Peter Wright seconded.

Rev. D. Tait submitted the report of Morrin College. In doing so he made a fitting reference to the sudden death of Professor Weir. Morrin College does not draw much of its support from the Church. It has done good service in the training of ministers who labour in Quebec Province.

Dr. Thompson moved the reception and adoption of the report. He had in his earlier years occupied a place on the teaching staff of that college and he had pleasant recollections and an abiding interest in the institution.

Rev. F. M. Dewey seconded the resolution. As an alumnus of Morrin, he spoke feelingly of the loss sustained by the death of Professor Weir. He sketched the present condition and future prospects of the college. Students of Morrin spoke with warm feelings of their indebtedness to the teaching of Dr. Weir.

The following resolution relating to the death of Professor Weir, on motion of Rev. D. Tait, seconded by Dr. Thompson, was unanimously adopted:—

The General Assembly having learned of the death of the Rev. Dr. Weir of Morrin College, Quebec, desires to put on record an expression of the high appreciation of the services rendered to the Church for many years by Dr. Weir, and the sense of the loss sustained by the Church in the death of Dr. Weir and of its sympathy with the relatives of the deceased, and would pray that the Lord of all Grace may comfort them in their bereavement. The General Assembly would also express its sympathy with the governors and professors of Morrin College in their great loss.

Rev. D. M. Gordon, in the absence of Dr. Burns, presented the report of Halifax College. The college had been partially rebuilt and enlarged and now there is ample accommodation for a large number of students. There has been a good attendance. The financial condition is in a very satisfactory state. It is contemplated that when the small debt now resting on the building is extinguished, an additional theological professor will be appointed. The prospects are good. Mr. Gordon ended by moving a resolution disposing of the report. It was seconded by Mr. A. G. Troup and unanimously adopted. The Assembly then adjourned till Monday morning.

FIFTH DAY.

After the devotional exercises and preliminary routine on Monday morning, Mr. W. B. McMurrich moved, seconded by Mr. John Cameron, that for the remainder of the session the time limit be applied to all speeches. The motion did not meet with much favour.

Rev. John Somerville presented the report of the Committee on Remits, Professor Gregg remarking that it is hoped the matter of the deceased wife's sister question will remain as it is for a while now.

Principal MacVicar moved that the report be received and dealt with at a subsequent sederunt. Professor Gregg moved that the report be received and the subject be not further considered in this Assembly. Professor MacLaren moved that the report be received and remitted to the Committee on Bills and Overtures to give it a place in the order of business. The Presbytery of Toronto's overture, asking for a Summer College session, was then read; from Presbytery of Brandon and Synod of Manitoba to the same effect.

Dr. Robertson, in support of the overtures, intimated that there was no desire to lower the standard of theological education, but the neglect of many districts through the inadequacy of missionary supply

requires some method of securing labourers in the Home Mission field, especially in the North-West. There are sections in the North-West where no religious services of any kind are held. The peculiar circumstance requires the presence of religious influences. He enforced his argument by giving several telling illustrations from what had come under his own personal observation. Graduates of the colleges do not volunteer in large numbers for work in the North-West. The devil does not withdraw his agents, summer or winter.

Dr. Bryce noticed the objection to summer sessions as to lowering the standard of theological education. He thought that it would be advantageous rather in that it would secure uniformity in curricula and examinations. If this proposal does not meet the approval of the Assembly, then it is bound to propose something better to meet the difficulty complained of. Dr. Robertson moved, and Dr. Bryce seconded, that the overtures be received and remitted to a committee to consider and report at another session.

Principal MacVicar rose to oppose the motion. In the object aimed at he thoroughly agreed. He had great confidence in the grand body of the elders, many of them are as competent as ministers in preaching the Gospel. Probationers and retired ministers might be more largely employed. We should train men to do this work. The movement will impair the training of men for the work of the ministry. The term of study should be lengthened, not shortened. Our congregations are desirous of stronger, not weaker, men. The tendency on the part of young men is to depreciate theological training. Rev. G. Bruce did not think that Dr. MacVicar's arguments precluded the wisdom of sending the question to a committee.

Mr. William Drysdale supported the position contended for by Dr. MacVicar.

Principal Caven intimated that he had in thinking over the question come to the same conclusion reached by Dr. MacVicar. He admitted that the problem was a most serious one. It requires most thorough consideration from all sides. He proposed the following motion:—

That in regard to the overtures on summer sessions in theology the General Assembly is deeply impressed with the importance of securing, as far as possible, adequate and continuous supply for the Home Mission fields and regards the subject as well entitled to the most earnest attention of the Church, and, without expressing any opinion on the proposal of the overtures, instruct the Home Mission Committee and the several theological colleges to consider fully and carefully during the year the whole subject involved in its bearings both upon the work of the Home Missions and theological education, and to report to a committee, to be named by the Assembly, their views as to the best method of providing for the necessities of the Home Missions during the winter, and especially on the question whether without injury to their studies still further services might be obtained from the students of the Church; said committee having carefully considered the suggestions and reports made to them shall report to the General Assembly.

Principal King had listened carefully to Dr. MacVicar's arguments, but they had in no way weakened the force of Dr. Robertson's plea for summer sessions. He did not see that Dr. Caven's proposal would secure in sufficient time and in a satisfactory manner the solution of the question now before the Church.

President Forest said that we were all agreed that need is urgent. You have a high ideal of an educated ministry that you neglect many fields. He admitted that the summer session might lower the standard of theological education, but then many of the most brilliant victories have been won by raw recruits. Dr. MacVicar's and Dr. Caven's resolution would simply shelve the matter for another year.

Professor Gregg differed from Principal Caven. He remembered that the Scottish Secession had only short summer sessions and had done excellent work. Principal Caven, perhaps the ablest theologian in the Assembly, is a fine example of such a method of training.

Rev. R. N. Grant thought that the Home Mission Committee and the College Boards had enough business of their own without having a question of this magnitude added. He instanced the condition of things in the Muskoka field. We failed in early days to adjust our machinery to the actual conditions of the country. Dr. Caven's and Dr. MacVicar's theory is perfect, so perfect that at present it cannot be applied. Principal Grant thought that the House was drifting into a discussion of the question on its merits instead of the motion. He supported the proposal to send the matter to a committee.

Rev. John Gray proposed a motion for an additional year's study, but it was ruled out of order. Dr. Robertson's motion was adopted.

At the afternoon session on Monday Principal McKnight presented the report of the Aged and Infirm Ministers' Fund for the Eastern Section. The receipts and expenditures nearly balance each other. There is a small deficit. The congregations very generally contributed to the fund. Three names have been removed and four are to be added. Increased contributions are necessary. He moved the adoption of the report, with thanks to committee and Convener, urging non-contributing congregations to contribute now, and that the others increase their giving by one-third, in order to equalize income and expenditure, and that the younger ministers be urged to connect themselves with the fund.

Mr. J. K. Macdonald stated that there has been an increase of income, but there has also been an increase in disbursements. There has been no possibility of increasing the annuities above \$200. The fund in the east is in a better shape than in the west. To meet the requirements of the current year under the present rules \$15,000 would need to be raised. Sixty-seven annuitants have been on the fund last year. Three of these have been removed by death. The effort to raise the endowment fund has not met with the success it deserved. Nearly \$40,000 has been raised in Toronto. In order to secure Sir Donald Smith's conditional donation, energetic efforts will have to be made to raise the proposed \$200,000. Mr. Macdonald took up in detail the proposed alterations in the rules governing the fund. The committee were unanimous in favour of the changes.

Dr. Cochrane presented the report of Brantford Ladies' College, showing that the attendance at the college has been very satisfactory. The teaching staff was never stronger nor more efficient. Special rates are made for the daughters of ministers. Religious and moral training of the students receives special attention. There are no pupil teachers. All are thoroughly qualified.

Dr. Thompson moved the reception and adoption of the report, and a full expression of the Assembly's confidence in the equipment and efficiency of the institution, and appointing Rev. G. M. Milligan the Assembly's visitor. Dr. Laing seconded, and the resolution passed.

Mr. Macdonald moved that the report of the Aged and Infirm Ministers' Fund be received and remitted to the Committee on Retirement of Ministers.

Rev. Dr. Robertson presented the report of the Board of Management of the Church and Manse Building Fund. Before the commencement of the work of this Board there were fifteen churches; now there are 171 churches. During last year fifteen churches were built. The financial affairs are in a good state. The revenue for the year amounted to \$9,372, and the expenditure, \$5,357, leaving a balance of \$3,637. Now the operations of the Board extend to British Columbia and North-West Ontario. Its boundaries are now the same as those of the Synod of Manitoba and the North-West. He gave several instances of the character of the work in the North-West, and urged a liberal support of the Church and Manse Building Fund.

Principal Grant moved a resolution approving of the work done,

and empowering the Board to raise the capital to the amount originally contemplated—\$150,000. He spoke with enthusiasm of the work. At present there are many advantages for the carrying out of this work on an extended scale.

Major Walker seconded the resolution, and in doing so gave vivid descriptions of services held in the early days of settlement in the North-West. He also told how they had managed church-building in Calgary and neighbourhood. He thought manse-building as necessary as church-building. He paid a high compliment to Dr. Robertson for his indefatigable work in the North-West. The resolution was carried.

Principal MacVicar then presented the report of the French Evangelization Board, detailing a number of interesting facts connected with the work. He also referred to the work done by Coligny College, and it is doing much to counteract the tendency of Protestants in sending their daughters to Roman Catholic educational institutions.

The bulk of the people of the Presbyterian Church are heartily in sympathy with the work of French Evangelization. It is easy to keep silence, but it is better to remain faithful to principle and to duty. He wished to be relieved from the Convenership of the Board, and concluded by moving a resolution commending the work to the confidence and support of the Church and thanks to those who have so greatly contributed to the success of the work.

Dr. Laing seconded the resolution. We have a testimony to bear before the world. We are Presbyterians and Protestants. We are not ashamed to stand by the side of the Protestants at Spiers, of the Huguenots and our covenanting forefathers. We protest against the enslavement of conscience, against the usurpations of the Church of Rome. He proceeded to show the claims to supremacy in all matters of state, the formation of public opinion and education. Against this we protest. This freedom we obtain from the Lord Jesus Christ. The claims of Rome are based on errors, all of them derogatory to the honour of the Lord Jesus Christ. There is more toleration now; education is advancing, and our opportunities are greater than ever; the prospects of the work are bright.

Rev. George Bruce did not wish to take up time since the venerated and aged Father Chiquy was present and would be listened to with interest. The work accomplished by the Board has been remarkable and most encouraging. He told how a Church, that was nearly extinguished at Grand Falls, N.B., had been resuscitated through the aid of the French Evangelization Board and others. He also related how the work is now progressing at Edmonstone.

Father Chiquy then addressed the Assembly. "When you fight for Rome, you fight against your liberties and your lives," he said; "many Protestants do not really understand the work. From your training in Christianity you cannot suspect that Rome is so bad as it is. Some of you will consider this an exaggeration, but I am eighty-two years old and I understand that system better than you do. I have been inside the walls for twenty-five years and know what is behind the fair exterior. It is baptized paganism. Romanism is not Christianity. They worship a false Christ—one made with their own hands." He then proceeded to explain transubstantiation and the mass. He held up an image of Vishnu in one hand and a wafer in the other, and said: "Here is the god of India, and here is the god of Rome." "There are many facts," he said, "that indicate that the Church of Rome is shaken to her foundations. Many of the converts from Roman Catholicism have gone to the United States." He concluded by requesting the prayers of the people for the French-Canadian Roman Catholics.

SIXTH DAY.

Dr. Warden presented the report on the Record. The showing was very satisfactory. The resignation of the editorship by Mr. James Croil was intimated. A fine tribute was paid to Mr. Croil for his valuable services, and it was asked that he be voted the sum of \$1,000. It was suggested that the appointment of a successor be left to the Record committee.

Dr. Cochrane moved that the report be received and adopted, and its recommendation be approved: that \$1,000 be voted to Mr. Croil as a slight token of esteem for the admirable services rendered by him, and that the appointment of a successor and contemplated arrangements for the enlargement of the Record be left to the committee on that publication. The first part of the motion was agreed to. In reference to the second part Dr. Warden moved instead that Rev. Robert Murray be appointed editor of the joint publications. The salary of the editor to be decided by the committee.

Rev. Styles Fraser presented the report on Temperance. He recounted the steps taken to advance the cause of temperance. It is the duty of the Church, apart from politics, to use moral suasion and to urge the Government to protect our people against the awful influence of strong drink. We claim that the Government is bound to put down this evil, whatever the cost. The Convener held correspondence with the societies connected with the Presbyterian Churches in the Old Country. It is desired that the committee be empowered to continue its work of organization so that the completed plan may be submitted next year. The Convener asked in reply to the question, why pass a law for which the people are not ready? Were the people ready for the moral law when it was given? The prospects of the temperance cause were most encouraging.

On motion of Rev. E. Cockburn it was resolved to receive and adopt the report and to take up its recommendations *seriatim*. Mr. Cockburn suggested that the Church should take a deeper interest in the temperance reformation. There should be a greater unity of aim among all temperance societies. The public sentiment would be greatly strengthened were the Church more energetic in its efforts in seeking the suppression of intemperance. Office-bearers should be faithful in the exercise of discipline on those who transgress the law of sobriety. He concluded with a reference to the growth of temperance principles during the last twenty years, and spoke approvingly of the Anti-Treating Society commenced in London.

Mr. Walter Paul seconded the motion, and thought that the report would occasion little difference this year. Is the country ready for prohibition? Is the Church ready for prohibition? If not, why not, and if not, what right has the Church to ask the State to enact and enforce prohibition? As one of the delegation to interview the Dominion Government recently, Mr. Paul gave a graphic view of what took place on that occasion. A reference to the attitude of the Minister of Finance elicited a vigorous outburst of applause. He spoke of the progress of the temperance movement in Montreal. He also spoke of the special difficulties experienced in the Province of Quebec.

The first recommendation of the report was to the effect that nothing in the way of legislation short of prohibition strictly enforced can be regarded as satisfactory.

Mr. Douglas offered an amendment. Rev. Allan Simpson supported the amendment and questioned the statement that either the country or the Church were ready for prohibition. Rev. John Pringle seconded the amendment. The latter was voted down by a large majority. It was resolved to proceed with the consideration of the Foreign Mission report, and that the temperance deliverance be taken up on Wednesday afternoon.

Rev. W. T. Herridge presented the report of the Committee on Loyal Addresses. The addresses were adopted.

The consideration of the Foreign Mission report was then taken up. In reference to the proposed mission to the Jews, Principal Grant moved that one medical missionary be appointed to the Jews in Palestine. It was agreed to. It was also resolved to secure the

services of a missionary among the Chinese in British Columbia to begin work in Victoria not later than October next.

A letter from Rev. R. Murray was read, declining the editorship of the *Record*. Mr. Murray proposed Rev. Ephraim Scott, of New Glasgow, for the office. Dr. MacVicar seconded the nomination, which was unanimously adopted.

The standing committees for the year were then appointed.

Rev. F. McF. McLeod moved that the next meeting of the General Assembly be held in Victoria, B. C. He spoke eloquently in favour of the proposal. He thought a rate of \$50 for the round trip could be obtained. He believed that holding the Assembly in British Columbia would be an immense advantage to the whole Church, an immense advantage to the country and a great advantage to the members of the Assembly. The people of Victoria will give the members a hearty welcome.

Prof. Bryce seconded the proposal to hold next Assembly in Victoria. The Indian Mission in the North West was greatly helped by the Assembly in Winnipeg. Rev. R. N. Grant, Rev. Dr. Torrance, Dr. Ormiston, Dr. Reid and Rev. G. Bruce spoke on the question. The last-named gentleman suggested that the Assembly meet next year in St. John, N. B. Dr. Duval, Rev. A. Tolmie and Mr. Walter Paul thought that the time has come when the Assembly should rotate between the larger central cities of the Dominion. Mr. Paul moved the Assembly meet next year in Montreal. Dr. A. B. Mackay seconded Mr. Paul's motion, and suggested that the place of meeting be Erskine Church. It was subsequently resolved that the meeting be held in Crescent Street Church, Montreal, on the second Wednesday of June, at half past seven.

The remaining Foreign Mission business was then taken up. As to the appointment of a secretary, Mr. McQueen moved that the matter be referred to Presbyteries. Rev. A. B. Baird moved that a paid secretary be appointed who shall devote his whole time to the Foreign Mission business. Dr. McLaren and Rev. D. D. McLeod also spoke. The latter moved that the proposed appointment be sent down for the consideration of Presbyteries and for nominating an agent suitable for the office. Hamilton Cassels was appointed trustee of mission property in the North West. Medical missionaries were placed on the same plane as ministers on the Aged and Infirm Ministers' Fund, and the report was then disposed of.

Rev. John Pingle moved the reception of the report on the State of Religion. The report is particularly bright. The North-West report was a decided improvement on that presented last year. British Columbia's report, which last year was tinged with sadness, is this year much more encouraging. All the Synods have this year reported. He spoke of the many organizations for the promotion of Christian work. There are shadows in the report as well. The elders, it seems, are losing their grip. Seventy five per cent. of the people attend religious services on Sabbath, the percentage of young people attending Sabbath school and Bible classes is good, but the prayer meeting is represented as being very poorly attended. Intemperance is spoken of as one of the chief hindrances to the spiritual progress of the people. Other evils specified are horse racing, gambling and Sabbath desecration.

Dr. A. B. Mackay moved the adoption of the report. He was thankful for the magnitude of the work laid on the Church. We have so much to do we have no time to dance to the piping of the higher criticism. The work has been done with a fair measure of success. Many ministers speak most encouragingly of their work. Among the young also the work has been very encouraging. Instruction in divine truth ought to be the chief purpose of effort among the young. Young People's Societies should lead to practical Christian work. In all congregations, Presbyteries and Synods there is a great deal of latent energy. In social and business life there is much unused power. The great hindrance is idolatry—not pleasing God first. The idol is gold. One of the sins of the ministers in the Canadian Church is that we do not denounce as we ought the sin of covetousness, which is idolatry.

Mr. McQueen desired to state that if it is true that elders are losing their grip, it is not so in his locality. The attendance at the prayer-meetings is very encouraging. Mr. J. B. Mullan spoke out in defence of Young People's Societies, and gave instances of their usefulness.

Dr. Armstrong presented the report of the Committee on Sabbath Observance. Part of the work carried on by the Committee has been educational. Sermons on the subject have been general. In order that suitable legislation may be secured we must deal directly with the legislators themselves. We already have excellent laws in Ontario and Nova Scotia.

What do we want? We cannot get a law to deal with Government public works except from the Dominion Parliament. He stated the present position of Mr. Charlton's Bill on the better observance of the Sabbath. He read the names of the select committee, and expressed himself well pleased with its composition. It is desired to secure their co-operation, and something has been achieved. All Churches are represented in the Lord's Day Alliance. We need the co-operation with labour organizations and all who desire the preservation of the Sabbath rest. One community should co-operate with another. Then we need international co-operation if we are to preserve the integrity of the Sabbath. He concluded by moving the reception of the report and the consideration of its recommendations.

Rev. John Nichols intimated that Mr. Morton, of London, had arranged for the gift of a copy to each minister of the Church of Mr. Lillie's prize essay on the Sabbath. Mr. D. Morrice had undertaken the expense of postage.

The recommendations having been adopted, Dr. Armstrong read the questions addressed to Presbyteries. They were agreed to by the Committee, and the report as a whole was adopted.

The report on the State of Religion was again taken up. Dr. McMullen thought that the relation of baptized children to the Church was imperfectly understood if the tenth question of the report is any indication. It was explained that the questions were not presented for the sanction of the Assembly.

The recommendations were then taken up and spoken on by Rev. Joseph Hogg, Mr. John Cameron and Dr. Duval.

Rev. C. H. Cook stated strongly his objection to the Christian Endeavour Societies. He thought the Church itself could have all the results aimed at by the Christian Church. Rev. A. Grant supported the adoption of the recommendation.

Rev. R. Johnston thought that it must be held with a firm hand in harmony with Presbyterian principles.

Dr. Armstrong moved that Young People's Societies for Christian work be organized in all our congregations. The amendment was carried by a majority of three votes.

SEVENTH DAY.

The report on the State of Religion was again taken up, and an overture from the Synod of Montreal and Ottawa. Rev. Joseph Hogg proposed that the overture be remitted to the Committee on the State of Religion. Dr. Mackay moved that the Assembly approve of the scheme submitted by the Synod of Montreal and Ottawa, which motion met with general favour.

Rev. T. Sedgwick presented the report of the Committee appointed to consider applications for the licensing of students. It was carefully considered and passed.

Dr. Torrance reported that the following were appointed to attend the meeting of the Presbyterian Council of the Alliance of Evangelical Churches: Dr. Wardrop, Principal Caven, Principal Grant, Principal King, Rev. D. M. Gordon, Dr. Robertson, D. J. Macdonnell, Dr. A. B. Mackay, ministers; W. M. Clark, Justice McLennan, Chief Justice Taylor, Hon. G. W. Ross, J. K. Mac-

Donald, John Charlton, M.F., Hamilton Cassels, W. B. McMurrich.

Rev. D. M. Gordon presented the report of the Committee appointed to consider the applications of ministers for leave to retire from active work. The following were granted: William S. Duff, James Allen, William Scott, Kenneth McKenzie, George Craw, D. M. McIntosh, Alexander Bell, James Ferguson, James Stewart, John Lees, J. Geddes, W. Millican. In connection with the application of Rev. Andrew Wilson a memorial by him was read. After considerable discussion the Assembly decided that Mr. Wilson's application be granted. Rev. Dr. Ure was granted leave to retire. In connection with his application it was stated that he did not desire to have his name on the Aged and Infirm Ministers' Fund. The report as a whole was then adopted.

Rev. T. F. Fotheringham submitted the report of the Sabbath School Committee. There were several gratifying facts reported. The attendance was larger as was also the number of teachers. The study of the Shorter Catechism was not so general as was reported last year, neither was the attendance at the regular Sabbath services as large in proportion as formerly. Contributions are larger than before. The scheme of Higher Religious Instruction has evidently been productive of most excellent results. The report was considered in detail and finally adopted with slight modifications, and a special vote of thanks was tendered the Convener, Rev. T. F. Fotheringham.

Rev. Dr. Cochran, presented a memorial from certain ministers and elders in the district of Algoma praying for the erection of a Presbytery in that region. He moved that the subject be remitted to the Presbyteries adjacent for consideration, and if necessary to consult with the Home Mission Committee and report to next Assembly. Rev. A. Tolmie seconded the motion.

A large deputation representing the Ontario branch of the Dominion Alliance headed by Rev. Messrs. Kines and others. Mr. Kines conveyed the greetings of the Alliance. He said that the Presbyterian Church had taken high ground on the temperance question, and the Alliance had the same end in view, the securing of the prohibition of the liquor traffic, and in which they would yet be successful. Mr. Laing followed in the same strain. Mr. Whiting referred to the attitude of a prominent public man, who had changed his ground on the question of prohibition. The Moderator then briefly but appropriately responded to the deputation.

Rev. S. Styles Fraser then took up the remaining portions of the Temperance Committee's report. Referring to the petitions presented to Parliament, he stated that they had considerably over half a million signatures. The recommendations in the report were adopted. Mr. John Cameron explained how the licenses in London had been reduced from seventy to fifty. It was by means of plebiscite.

Rev. D. D. McLeod presented the report of the Committee on the reception of ministers and in accordance with its recommendation the following were received as ministers of the Church in Canada: P. J. Anderson, M.A., A. Burrows, D.D., D. McLean, J. B. Watt, J. B. McCook, C. B. Way, R. S. Whidden, Thomas J. Shanks, J. C. McKee, J. L. McLeod, J. L. Gourlay, James Burgess, A. Dowsley.

A letter relating to the bequests made by the late Mrs. Nichols of Peterborough was read. Principal Caven proposed a minute expressive of the thanks of the Assembly to the friends of the generous donor, and empowering the Moderator and Treasurer to sign necessary documents.

Mr. J. K. Macdonald intimated that the Committees east and west on the Aged and Infirm Ministers' Fund had come to an understanding in relation to the new rules for the management of the fund. The proposed rules are to be again submitted to the Synod of the Maritime Provinces, but that in the Western Section they go into operation at once.

Rev. C. H. Cook called attention to the fact that some participate in the benefits of the fund who should not do so. The Church did not intend to be an insurance society, but to meet cases where there is real need. He proposed that the fund be divided into two parts. Let the ministers' rates be kept by themselves and the money obtained from congregations and other sources form a separate fund. Mr. Cook's proposal was defeated.

Rev. D. M. Gordon presented the report of the Committee to which the overtures on summer session was referred. The first paragraph relates to the need existing in the Home Mission Field, and how it might be met. In view of the difficulties attendant on the disturbance of existing college arrangements, the Committee do not see their way clear to recommend the introduction of summer sessions.

Professor Bryce moved an amendment, that the Senate of a college be selected, and at once make arrangements for holding a summer session of five months. It is also proposed in the minority report that thirty five students be secured from the colleges to enter the mission fields during the coming winter. This is the only scheme that contemplates immediate action. Dr. Bryce thinks that the expense of the scheme would be comparatively little. Probably \$1,000 would be sufficient to defray the cost of the scheme. Professor Gregg seconded the motion.

Principal Caven called attention to the fact that two great interests were involved in the proposals before the House, the Home Mission work and the college work. The summer sessions are a superficial proposal. Careful thinking will show its inadequacy. Dr. Caven thought that there should be a special class for the training of catechists. He thought that summer sessions would be a ruinous thing for the discipline of the colleges. Summer is not so well suited for study as winter. The scheme commended by the majority of the Committee contemplates the training and employment of catechists and students who have had considerable training, who can devote their full energies to the mission field all the year round. They will be better educated than they could be did they only attend summer sessions. Mr. Bruce gave three years to mission work. There is another source of supply, newly received ministers will be required to give one year to the Mission field.

Mr. J. A. Patterson submitted the motion prepared by the committee appointed for the purpose to the effect that Dr. Reid and Dr. Wardrop be authorized to represent the Assembly in signing receipts, etc., in connection with the Nichols bequest.

Dr. Gregg resumed the discussion of the summer college session question. He asked how, if it was next to impossible to study theology, could they study literature in summer? Public and high schools are kept open in summer.

Mr. Herdman thought that, from a North-West point of view, the majority of the Committee take for granted a state of things that does not exist. There is not such a great need of men as some suppose. What is needed in the North-West is a better distribution of men. The summer session promises best for this.

Dr. Laing said that the claim is that supply is needed for the winter.

Rev. John Gray asked where the students for the summer college are to come from. He thought that students should volunteer for winter service.

Professor Scrimger moved that Manitoba College hold a summer session for the next three years, that students might be set free for winter service, and that four professors be engaged in the work of teaching the summer classes.

Rev. John Somerville thought that the difficulties of introducing the summer session would be so great that it is better to pause before we disturb our college work.

Dr. Armstrong seconded Mr. Scrimger's motion, and thought that theological and other studies could be prosecuted as successfully in summer as in winter.

Professor McLaren spoke of the difficulty of obtaining professorial

service for a summer college. The employment of students in missionary work is not contemplated as a permanent thing.

Rev. D. D. McLeod considered that it might not be wise to adopt a remedy hastily for admitted needs. It is by an educated and ordained ministry that the Presbyterian Church is to be built.

Principal MacVicar said that the three proposed remedies are make shifts. Neither of the proposals will secure additional men. It is a scheme of transferring students from one college to another. It cannot be shown that this proposed scheme will elevate the standard of theological education. It heads the Church in the wrong direction. The most thoroughly trained men are the most devoted to the work of the Gospel.

Rev. George Bruce said the Church has to meet the spiritual needs of the people committed to her care. He hoped we should be able to do something to give hope to those who are so deeply interested in Home Mission work. He spoke of the necessitous mission fields in the East. It would be unwise, in view of all that has emerged in the consideration of this subject, to urge a summer session immediately.

Professor Baird remarked that the need is temporary, and that means to meet it will necessarily be temporary also.

Rev. Hugh McKellar believed that there were many thoroughly trained men not now employed who could render excellent service in the mission field if they were encouraged to do so.

Rev. Mr. Robertson believed that the whole matter should be sent down to Presbyteries. Much of the work of the Church lies along the frontiers.

J. A. Patterson wanted to set himself right by stating that he did not teach theology. The difficulty of finding volunteers for mission work is far greater than has been represented by some. Presbyteries have relaxed the rule that exacts a year's service in the mission field, and could hardly do otherwise.

Dr. McTavish said that it was not the colleges that were under consideration, it is the supply of necessitous mission fields.

Rev. John Beckett then stated that on one side the discussion is theoretical, on the other it is practical. Try summer sessions, and if it does not turn out well, let them be abandoned.

Rev. Arpad Given thought that if the Home Mission Committee would offer better salaries, many more would be forthcoming.

Mr. McLeod, Calgary, thought that better men, men who know their Bibles, should be sent to the North West.

Rev. Mr. McLennan spoke in favour of Professor Scrimger's motion.

Principal Grant thought that we are indebted to those who have forced this question on the Church. But it was better not to press things too far. It is hardly possible that the General Assembly could sanction a scheme, the details of which are not before the members. It has been said that thirty-five men would be placed in the North-West next winter. It has been tried to secure young men for the field, on condition of the promise of a summer session. Extramural students have done well both at Toronto and Queen's, and there is no serious difficulty in that part of the scheme, at least. He urged the sending down of the question of summer sessions to Presbyteries.

Dr. Robertson stated that Dr. King, who was nearest to the mission field, favoured the proposal of establishing summer sessions. We need a better class of men and a better distribution. If we do not get the men our cause will suffer seriously.

Rev. D. M. Gordon replied for the majority report. Professor Scrimger's proposal would disorganize Manitoba College. Professor Bryce's would disorganize the other colleges. There was a suspicion that the College authorities were indifferent to the cause of Home Missions. This is entirely unfounded. The vote was then taken with the following result:—

The amendment of Prof. Scrimger, being put to the vote, was lost by a large majority. The recommendation of the minority report was lost by a vote of sixty-eight to fifty. An amendment to the first recommendation of the majority report, proposed by Mr. McKellar, to send down the whole question of the summer session to Presbyteries, was carried by a vote of sixty-five to forty-six. It was moved by Prof. Bryce, seconded by Mr. Beatt, that the second section referring to a course of instruction be sent down to the Presbyteries. The motion was carried by eighty-one to thirty-six.

EIGHTH DAY.

On Thursday the last day of the Assembly much important work was accomplished, though the attendance was considerably diminished. Dr. Torrance presented the report on statistics, carefully and elaborately prepared, which gave a clear view of the very gratifying progress made by the Church during the year. Professor Gregg voiced the general feelings of the Church when he referred to the value of Dr. Torrance's services in moving a vote of thanks to the Convener of the Statistical Committee.

Then followed the reports of Dr. Reid, the financial agent of the Church, and on the Distribution of Probationers. The motion to divide the Presbytery of Hamilton was negatived.

A number of overtures were submitted, but as the brethren appointed to support them had left for home they were laid on the table.

The report on Systematic Beneficence was received and a recommendation adopted looking to a more complete system of giving.

The report of the Montreal Women's Missionary Society was adopted and a resolution of approval and encouragement agreed to. The Committee on Church Architecture reported progress and were reappointed.

A letter was received from Dr. Roberts, clerk of the American General Assembly, in reference to the question of consensus of creeds, but no definite action was taken. The communication, with an accompanying pamphlet, from the Prison Reform Association, the work of the recent Ontario Commission, was ordered to be acknowledged, and the last year's Committee was reappointed, with Robert Kilgour as Convener.

The Equal Rights Committee reported and were reappointed.

A memorial from Calgary Presbytery sought assistance from the Assembly to found a Presbyterian library for the special benefit of the miners and lumbermen of that district. A resolution was passed expressing sympathy with the movement, and adding that any donations in kind for this purpose sent to Dr. Robertson, 544 Church Street, Toronto, would be gratefully received and shipped freight free to Calgary.

A memorial was presented from the Joint Committee of the Knights of Labour, the Single Tax Association, the Trades and Labour Council, the Woman's Emancipation Association, the Eight-Hour League, and the National Association, referring to the need of amendments in the laws so that the labourer might have a due share of the results of his labour, to overcrowding in cities, to the fact that the producers of wealth were unrighteously deprived of their rights, to the unjust conditions of life that almost inevitably keep the poor man poor or make him poorer.

Mr. John Cameron urged that the Church should show every sympathy with workingmen, and regretted that the matter had come up so near the close of the Assembly. He moved, seconded by Principal Grant: "That the General Assembly, in receiving and respectfully acknowledging, as it does, the memorial, desires to express sympathy with every wise effort to develop the faculties of man, to improve his social conditions, to redress injustice, and to effect needed reforms. The Assembly trusts that any evils in the condition of different classes of the community may as far as possible be met and removed, and the Assembly would at the same time express its conviction that they can only be permanently met and removed by the application of the principals of the Gospel of Christ.

Our Contributors.

SOME NOTES ON OUR OWN ASSEMBLY.

BY KNOXONIAN.

Kingston is a fine old city, a city of parks and shade trees and genial, kindly, cultured people. Commercially, Kingston may not be suffering from what an English writer calls the "beastly prosperity" of some cities in the Western States, but nevertheless Kingston is a good old city in many ways. It is a good city to hold a meeting of Assembly in, and we venture to say a large majority of the commissioners thoroughly enjoyed themselves. Of course there are a few people even in the Presbyterian Church who can never enjoy themselves in any place. They are not constructed for enjoyment even in the most genial environment. Some of these people may have been members of the Assembly. We do not know that they were, for we are thankful to say we did not meet any of them, but possibly some of them may have been there. If they did not feel fairly happy the fault must not be laid to the Kingston Presbyterians. These good people did all in their power to make the Assembly meeting pass off pleasantly, and they deserve the thanks of every commissioner, and, for that matter, of every other good Presbyterian in the Dominion. It is no easy matter to accommodate this big court for ten days. In this, as in every other kind of Church activity, the work always falls upon a few. Thanks for the few.

KINGSTON STATESMEN

Kingston has produced more statesmen to the acre than any other city in the Dominion. Sir John spent his school days here, studied and practised law here, and last Thursday week was laid to rest on a lovely hill side a little to the north of the city he loved so well. Alexander Mackenzie began his Canadian life here. Oliver Mowat is a Kingston man, though the greater part of his life has been spent in Toronto. Sir Richard Cartwright was brought up here. The names of other distinguished Canadians might be given, but these are quite enough to show that the Limestone City has added more than its share to the statesmanship of the country.

KINGSTON PRESBYTERIANS.

Judged by the stone and mortar test—the only one we are applying—Presbyterianism is more than holding its own in the Limestone City. Within the last few years two splendid new churches have been built and a third made as good as new. St. Andrews, the church in which the Assembly is sitting, is a noble edifice, and Chalmers would be an ornament to any city in the Dominion. We had not the pleasure of seeing the church on Brock Street, but were told that it is as good a church building as anybody could want. The three congregations are ministered to by strong men, who are doing good work. The genial pastor of the Brock Street Church has the good fortune to be among the parsons who get a trip across the Atlantic this summer, and was not within hand-shaking distance of his many friends in the Assembly. The pastors of St. Andrews and Chalmers were everywhere, doing all in their power to make the commissioners comfortable, in which work they were ably assisted by Dr. T. G. Smith, Principal Grant and several other well-known Kingston Presbyterians.

WHERE THE COMMISSIONERS COME FROM.

To form some idea of the extent of country covered by this Church all one need do is look around among the commissioners sitting near him. That good-natured brother sitting over there in the corner is the Rev. Patrick McFarlane McLeod, of Victoria, British Columbia. He seems to be suffering from the heat, and the reason is because he is accustomed to the air of the Pacific. When he works at his sermon opposite the open window of his study, the friendly sea breezes fan his fevered brow. That busy man taking notes on the second seat from the front is Brother Murray, of the Halifax Witness. When he writes his editorials his manly brow is cooled by breezes from the Atlantic. From every point between these oceans the commissioners come. In covering ground the American Presbyterian Church is, perhaps, the only member of the Presbyterian family that can beat us. If we do not succeed as a Church the failure will not arise from want of room. The spectacle of two ministers struggling for room and existence in a locality in which only one is needed is grotesque in a Church that extends from the Atlantic to the Pacific.

LAST YEAR'S WORK.

The results of last year's work as set before the Assembly so far—we write on Monday, 13th—are, in the main, highly satisfactory. The Church has shown more liberality in supporting Home and Foreign Mission work than it ever showed before. A small deficit here or there means nothing more than that some committee did a little more work than the funds covered for the time being. The Church is sound on mission work, and, compared with its own past, is making satisfactory progress in the matter of giving. Of course it is easy to say that more might be done. That is quite true, but truisms can be repeated by a parrot. We must deal with people as we find them. Thousands of the best people in the Church are giving as much as they can afford, and they should not be scolded for the sake of getting at those who are not doing their duty. Even in cases in which congregations seem to fail, the fault is not all with the people. The

machinery of the Church for laying information before the people is not always of the best, and there is a terrible possibility that some ministers labour under the delusion that every dollar given to missions is a dollar lost for congregational purposes.

A PLEASANT SOCIAL EVENT.

The social event of this Assembly meeting was the garden party given by the authorities of Queen's University in their beautiful grounds on Saturday afternoon. Taking it all round it was one of the best things in a social way any Assembly ever enjoyed. The members and a large number of Kingstonsians strolled around under the shady maples, chatted, laughed and enjoyed themselves as people can only do when they are not trying to enjoy themselves. Then they entered the classic halls of Queen's, and took a full course in the University. The course consisted of every variety of cake that a Kingston woman can make, and that means as many varieties as can be made by any woman in Canada or any other country. It is said that evangelists are the greatest eaters in the world, but if the most capacious living evangelist had been present he might have found himself hard run to hold his own against some of the regular clergy or even against some of the elders. The ladies did the waiting, and now we don't wonder that all the Queen's students leave college engaged. A young man who lives in Kingston five or seven years and does not get engaged is unfit to be a graduate of a Presbyterian university.

After refreshments the company went upstairs to the convocation hall. The Chancellor of the University, Mr. Sandford Fleming, occupied the chair. Around him were grouped all the college principals in the Church and several other distinguished people. Addresses were delivered by the entire body of principals—count them up for yourself—and by Dr. Reid, Dr. Wardrope, Dr. Macdonald, Hamilton; Mr. Robert Macqueen, Beverly; Mr. John Cameron, London; Mr. Chrysler, Ottawa, and Mr. John A. Patterson, Toronto. Dr. Reid is now the only man living who was present at the meeting held in December, 1839, to take steps to found Queen's and who was also present at the jubilee meeting in 1884. There were three at the jubilee meeting, Dr. Reid, M. G. M. Rose and Sir John Macdonald. Sir John and Mr. Rose have since died. The five-minute speeches were, for the most part, excellent. The tone of the meeting was fine, and very clearly shows that somewhere down in the Presbyterian heart Queen's has a warm place, which is becoming warmer every day.

More notes next week perhaps.

INTERNATIONAL YOUNG MEN'S CHRISTIAN ASSOCIATION TRAINING SCHOOL.

MR. EDITOR,—I take pleasure in sending you herewith a copy of our sixth annual catalogue, and if you see fit to kindly make mention of this International Christian Training School, whose friends are to be found in every section of our country, the following facts suggested by this catalogue may be of interest to the readers of your journal:—

Prior to last June, the school was a part of a corporation known as the School for Christian workers, but at that time, in order to bring it into closer affiliation with the Associations on whose behalf it has been established, it was separately incorporated, and now bears the name of the International Young Men's Christian Association Training School.

Besides its general course of instruction, which is largely Biblical, it has two departments of special instruction; one for the training of men for the General Secretaryship of our Young Men's Christian Associations; and the other for the training of men to be Physical Directors in connection with these Associations. All of the students, however, in both departments are Christian men who enter the work from the same desire to consecrate their lives to Christian work, and are all required to take the general course of instruction.

The school has recently secured, and is now raising funds to pay for the purchase of, a very eligible tract of land in the south eastern section of the city, having a frontage on what is known as Watersheds Pond, and covering altogether nearly thirty acres, seven of which are already being laid out as athletic grounds, and the rest will furnish abundant room for all needed buildings, four of which the school desire to erect as soon as funds for the purpose can be obtained. The land, with the equipment of the athletic grounds, will cost about \$22,000, and towards this \$14,000 has already been pledged. The cost of the four buildings is roughly estimated at about \$100,000, and includes a dormitory, a building for recitation rooms, lecture hall, and offices; gymnasium, with room also for a physical laboratory; and a small fire-proof library building, to shelter what is known as the Young Men's Christian Association Historical Library, which is the only one of its kind that approaches completeness, and which if destroyed no money could replace. It would also have a place for the small but valuable library of the Physical Department, and likewise for a general reference library to be used in connection with the Biblical studies pursued at the school.

The school has a recognized interest in the building of the old corporation, or the School for Christian workers, of \$15,000, and this amount is being raised at present among Springfield friends of the old corporation to be paid to the Association Training School in order to relieve the building of this moral claim upon it. Nearly half of the \$14,000

already secured towards the new grounds of the school has been obtained in this way.

The Physical Department of the school constitutes, with the general course of instruction, the only normal training school of physical culture which puts physical culture upon a distinctively Christian basis, giving to educative physical exercise its proper subordinate position in relation to the higher parts of a man's nature, and, at the same time, giving to it its true dignity by making it an integral, though subordinate, part of all-round Christian education. In other words, the object of this department of the school is to train Christian Physical Directors who shall in their work seek to make the body in every sense the most capable and efficient servant of mind and spirit.

The number of students, as shown by the catalogue, that have attended the school during the year just closing is forty-seven, twenty-seven of whom have been in the Secretarial Department, and twenty in the Physical. The demand for men in both of these departments of association work is fully three times as large as the school is able to supply. In order to meet this excessive demand, as well as to advance the standard of normal training in both departments represented by the school, the following new features in its course of instruction are set forth in the present catalogue:—

A summer school for the Secretarial Department, in connection with a similar school that for the past three years has been held for men training for physical department work, and which this summer will cover the month of August.

Correspondence Courses for non-resident students in departmental studies, which will be begun for the first time next fall in connection with each department, and for which there has been found to be a wide-spread demand. Also an Elementary Course of one year, and a Post-graduate Course of one year in connection with the Physical Department.

With these additional lines of normal training in operation, it is confidently hoped that the usefulness of this special Training School for Christian laymen will be greatly enhanced and its helpful influence more widely extended.

OLIVER C. MORSE

Springfield, Mass., June 5, 1891.

FRAGMENTARY NOTES.

SEA VOYAGE—SOME EXPERIENCES OF PASSENGERS.

To write a description of a trip by an ocean steamer will at this late day be considered rather stale, and I can understand some of my readers calling out "chestnut." The few sentences regarding the sea voyage are by way of introduction to brief fragmentary notes taken in a hurried way during a very hurried trip to the Old Country. It is true that there can be nothing said that is new, as I have not seen anything which others have not seen, but of what subject can it be said that one can give anything really new?

For a few hours after the ship leaves the wharf everything goes on merrily as a marriage bell; and with the exception of those who have been previously acquainted, no one speaks to another. Those who dreaded sea-sickness before they started have begun to feel a little dizzy; they try shawls, rugs and lemonade, but these things prove no preventative from sickness, and soon they yield to the inevitable by leaving the deck and repairing to their staterooms. I cannot join in the laugh and jest usually levelled at those unfortunate passengers who so soon become sea-sick. On the contrary, they should call forth the sympathy of everyone.

It is at all times interesting to watch the "green ones" who happen to be well. They take a survey of the entire ship, are pleased with everyone and everything from the taking of the log to the ringing of the bell for lunch. One lady may be seen opening her diary and commencing to take notes. Everything seems new, and is carefully noted. She asks all sorts of questions, such as: "How many days will we be at sea?" "How soon will we be in sight of land?" "Isn't this lovely?" "I could just live here." There are still a few who can run a voyage without feeling sick, and this correspondent is among them, and there is much enjoyment in this, although there is sympathy for the sick ones.

The few who remain on deck soon get acquainted, and begin by taking short walks. Then they form small groups and become quite familiar, and often the acquaintances formed on ship-board last for life, and others not unfrequently end in marriage.

Games of all sorts are indulged in, "afternoon teas," card parties and racing, and it is astonishing how quickly the hours pass. For the time home, friends and business are cast to the winds, and the weather, the ship, her difficulties, her dangers are the principal subjects of conversation. Occasionally some one will be heard to exclaim: "Well, I wonder what they are doing at home."

In the midst of all this hilarity a little storm comes along, when the captain and officers are besieged as to the probable result. The sea begins to swell, the ship is rolling, and the sky is darkening, but all that can be learned from the ship's officers is that "it is dirty weather," or "a fresh breeze."

Life is easy on ship-board; the world is no trouble to any one. The only question is, what shall we eat and what shall we drink? without thinking very much of what we shall wear.

The butcher, baker and milkman never bother one, and you are not afraid of the tailor coming and asking when he can have that "little bill," and as for the dressmaker, bless your heart, she never shows up at all!

The smoking-room is an institution in the ship. We often heard of the pleasantries which were exchanged and of the puns and jokes which were sometimes visited with the usual penalties.

OUR VOYAGE.

How shall I describe it? Well, it was just like the average one, except a little more social and interesting. With a fair wind and clear sky we left Halifax for Liverpool on the 18th of April in the steamship *Parisian*. The passengers were respectable and intelligent, among whom we had Rev. Drs. Burns and Macrae, Rev. Messrs. Munro, Robertson and Professor Seath, of Halifax, besides two Episcopalian clergymen.

The first Sabbath the morning service was conducted by one of the Episcopal ministers and in the evening by Rev. Messrs. Munro, of Antigonish, and Robertson, of New Glasgow, Mr. Munro giving an address which was highly instructive and interesting.

The following Sunday the services were conducted by Rev. Dr. Macrae, who preached in his usual forcible and impressive manner. Dr. Macrae was travelling with Mr. Thompson and his family, who are members of St. Stephen's Church, in St. John, N. B. Rev. Dr. Burns declined to take any part of the services as he was enjoined by the members of his congregation to abstain from work of any kind. Dr. Burns was my room-mate, and although I have had the pleasure of his acquaintance for many years, yet when brought into such close acquaintance with him I felt as if I had never known him before. Although suffering from a recent illness, his large heart and wide sympathies, his Christian spirit and deep piety were such as to call forth my warmest admiration.

A sea voyage always winds up with "the concert," and ours was no exception to the general rule. The entertainment, which was most successful, consisted of vocal and instrumental music, readings and recitations. Mr. Thompson, of St. John, was chairman. The duties of his position he discharged to the satisfaction of all present, and during the voyage he made himself very agreeable to everyone.

The proceeds of concert and Sunday services amounted to over \$50, which were devoted to the Sailors' Widows and Orphans' Fund. On the Monday evening we reached Liverpool all in good health and without any accident to any one.

The passengers were loud in their complaints about the tender which conveyed us from the bar to the dock in Liverpool. Many of the passengers had on light clothing, and the cold and rain bore heavily on ladies and others who had scarcely recovered from the shock of sea-sickness during the passage. The contrast seemed so great on leaving such a fine ship as the *Parisian* and going into a craft where there was scarcely a seat to sit on or any covering from the wind and rain.

Toronto, June, 1891.

(To be continued)

Pastor and People.

GRANDMOTHER'S BIBLE.

So you've brought me this costly Bible,
With its covers so grand and gay;
You thought I must need a new one
On my eighty-first birthday, you say;
Yes, mine is a worn-out volume
Grown ragged and yellow with age,
With finger prints thick on the margin—
But there's never a missing page.

And the finger-prints call back my wee ones,
Just learning a verse to repeat:
And again, in the twilight, their faces
Look up to me, eagerly sweet.
It has pencil marks pointing in silence
To words I have hid in my heart;
And the lessons so hard in the learning,
Once learned, can never depart.

There's the verse your grandfather spoke of
The very night that he died;
"When I shall wake in His likeness,
I, too, shall be satisfied."
And here, inside the old cover,
Is a date—it is faded and dim,
For I wrote it the day the good pastor
Baptized me—I've an old woman's whim.

That beside the pearl gates he is waiting,
And when by and by I shall go,
That he will lead me into that kingdom,
As into this one below.
And under that date, little Mary,
Write another one when I die;
Then keep both Bibles and read them—
God bless you, child, why should you cry?

Your gift is a beauty, my dearie,
With its wonderful clasps of gold.
Put it carefully into that drawer;
I shall keep it till death; but the old—
Just leave it close by on the table;
And then you may bring me a light,
And I'll read a sweet psalm from its pages
To think of, if wakeful to-night.

—London Christian.

ON PREACHERS AND PREACHING.

BY REV. J. A. R. DICKSON, B.D.

NO. XIII.—BIBLICAL PREACHING.

The minister is nothing if he is not a preacher of the Word of God. His commission, if he have a commission at all, binds him down to that. It does not give him liberty to roam at large, at his own sweet will, regardless of the principal object that is set before him. It is to-day, as it was centuries ago, with God's servants, "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. viii. 20. How much there is in these words of the Lord bearing on this point! "He whom God hath sent speaketh the words of God." Their primary reference is to Jesus Himself, but what is true of Him is true of all His ambassadors. And when the minister speaks it is because, as of yore, the word of the Lord has come to him. Come to him in power; come to him with its revelation; come to him so as to constitute his message to his fellows for the time present. And it is as he comes to men with the word of the living God that he is able to speak with authority. Apart from it he has none. He may be charged with philosophy, with history, with science, with poetry and the sum of human knowledge outside the Bible revelation, but these are all of little import to the hearts and consciences of men. Man's thoughts may be thrown aside with impunity. God's thoughts cannot. Whenever that is done there is a violation of the constitution of our nature, for we are made for the reception and enjoyment of the words of God. Between them and our nature there are living affinities and beautiful correspondencies. As the soul sits in the ear and drinks in the rich strains of classical music, so the heart hungrily appropriates the truth of the Scriptures. As the eye is made for the light, so the spiritual nature of man is made for the Word of God. That word has been fashioned in human hearts, under the fires of passion, in the glowing colours of imagination, under the deep and strong impress of conscience and in the moulds of the intellect, in all conceivable human conditions, so that it has a special fitness for all men. It is musical with the tones of a brother's voice, and it is mellow with the affection of a kindred spirit; and in its inner fold it carries the deep things of God. What marvels and surprises it hides! Externally it is like the rough husk of the seed, but let it put forth its life and what a comely shaft it shoots into the air, and what a bloom it opens to the light, and with what fragrance it loads the atmosphere. It changes the desert into a paradise. It is a living and divine spirit in the soul of man. It, and it alone, gives to men a satisfying revelation of God. It, and it alone, meets all the great questions that lie in the depths or spring to the surface of the human soul. It, and it alone, shows how sin is put away and sinful men saved. It, and it alone, breathes in the heart the mighty hopes that make us men. It, and it alone, unveils the future and declares what we are to expect in the hereafter. It, and it alone, gives a trustworthy account of the great and eternal realities. What a wondrous book it is! Who ever mastered it? Who ever took it all in? Ah! There are more things in these two small volumes of the Old and New Testaments than are dreamt of in the very best interpreter's philosophy. The bold outline of it may be got hold of, but who has ever taken up into his mind anything in it? Luther asks the question: "Who will venture to affirm that any one has thoroughly understood a single psalm?" He also says: "I discover meanings that were overlooked by St. Augustine; others who come after me will, I am aware, perceive much that has escaped me." In John Robinson's famous letter to the Pilgrim Fathers who crossed in the *Mayflower* in 1620, and laid the foundations of the United States with Plymouth Rock, he asks them to remember that God hath yet more light to break forth out of His Word.

How many advantages there are in preaching it! It is the utterance of God, who is of one mind. There is no clashing in it, no contradiction. It throbs with the same spiritual and moral feeling throughout; a moral feeling coming through the ages into clearer, fuller, nobler manifestation. It has a system of truth in it which must be recognized; which is laid in the ruin of man, and rises in the love of God and the redemption by Christ Jesus, and is carried on in the applicatory work of the Holy Spirit to the hearts and consciences of men, and is at length crowned with eternal salvation. It is given to the theologian just as the plants are given to the botanist, and by his scientific skill he places its separate truths in their logical order and proper place. It is not to him a sand-heap, nor yet a disorderly conglomerate; it is an orderly expression of divine thought, of living truth. It has truth for the sinner in all the phases of his ungodliness, truth for the saint in all the diverse states of his heart and conditions of his life, and truth for all kinds of unbelief, pride, scepticism, indifference. It is an armoury of spiritual weapons for the soldier of the Lord. One thing that startles the reader of Professor Drummond's recent tracts is that while he is an acknowledged scientist, there is in these tracts no appreciation of the scientific character of the Bible as an expression of a divine plan. "Pax Vobiscum" is the worst piece of exegesis we ever read from a man of such standing. What is to be said of a man who contradicts flatly the Lord Himself? Listen! "When Christ said He would give men rest, He meant simply that He would put

them in the way of it. By no act of conveyance would, or could, He make over His own rest to them. He could give them His receipt for it. That was all." And after a sentence or two he goes on to say: "That this is the meaning becomes obvious from the wording of the second sentence: 'Learn of Me, and ye shall find rest.'" In this way not only does Professor Drummond contradict our Lord when He says: "I will give you rest," but he confounds things that differ when he interprets this clause by the one that follows. They refer to different stages of experience. The first touches the rest of justification—the rest Christ gives to the poor, lost, sin-burdened soul as it casts Himself on Him. The second is the rest of sanctification, which is a rest found in doing Christ's will. They are both realities. The first is peace with God, the second is the peace of God keeping the heart. Dr. Drummond's "Science" has darkened his mind to the simplicity and beauty of the truth. At the beginning of the "Pax Vobiscum" he gives us an experience of his own which he effectually repeats in not giving any advice which will help us to find the thing itself of which he speaks. And when he complacently adds: "The whole popular religion is in the twilight here," he is certainly looking at things through his own smoked-glass spectacles. And as he proceeds: "The want of connection between the great words of religion and everyday life has bewildered and discouraged all of us." Who are embraced in the "us"? We hope not many ministers in Scotland; nor yet many godly elders. We trust that this bewilderment and discouragement belongs only to one solitary professor, who was found not long ago in a public ceremony with Dr. Martineau Stopford Brooke and Mrs. Ward, the author of "Robert Elsmere," opening a hall where a Christless service was to be held every Lord's Day.

Dr. Drummond may be an excellent scientist, but he is certainly not a biblical preacher. He is an exceedingly unsafe guide in the exposition of God's Word. The man who loves to read John Owen or Richard Baxter or Thomas Boston or Samuel Rutherford, whose deep spiritual experiences touch responsive chords in every exercised soul, will, while recognizing the smartness and the charm of Professor Drummond's style, at the same time take note of his shallowness in religious experience.

Duncan Matheson, the honoured evangelist, said at a Conference on the Revival of 1860, in the Free Church, Aberdeen: "I have always seen the work produce the greatest fruits under the soundest teaching. An old Highland minister said: 'It is a dangerous thing for a child to get bad milk,' and you generally see where there is not sound teaching they are like the young thrushes, ready to eat mud if given to them. They have no discernment. But where there is sound teaching they grow up live calves in the stall; the grace of God is in them, and we see it shining. There is just this in it—the good old doctrines will stand the test for they are built upon the Rock of Ages." Wherein does their strength lie? In their true biblicalness. Read Boston's "Fourfold State," or Philip Henry's "Christ, All in All," or any of the works of the Puritan period, or the grand old Scottish preachers, and you will find them structures built up with beautiful Bible stones. Moody's best sermons are purely biblical. John Brown, of Haddington, says of himself: "I was led generally to preach as if I had never read a book but the Bible. And the older I grew I more and more aimed at this (an observation which I had made in the days of my youth, that what touched my conscience or heart was not any airy flights or well-turned phrases, but either express scriptural expressions, or what came near to them), and led me to deal much in Scriptural language, or what was near it." The most enduringly powerful preachers are those who honour the Word of God. "If any man speak, let him speak as the oracles of God." Then he shall have unspeakable advantages!

1. He will find a way to all hearts. The Bible is a common book, and its truths are the heritage of the people. He who works along its lines has a prepared way in which to run. He can take hold of many through this means.

2. He will have constant variety. The Bible is rich in thought, and so prolific in themes. Many of its truths are many-sided too, or are presented under changing lights. There is an historical progress and a development of doctrine he may seize.

3. He will be well proportioned in his presentation of truth. Each truth has its place and its sufficiency. It is a prime principle of preaching to give each truth its true proportion. And this he will do if he keeps close to the revelation God has given. And so he will by these means build up a symmetrical and a well-rounded character—one of massive solidity and of impressive nobleness and power. He will be a workman that needeth not to be ashamed, rightly dividing the word of truth.

LIGHTED TO CHRIST.

The light of a candle is an insignificant thing when compared with the light of the sun, yet it may be sufficient to enable one to read a document which shows that he is heir to an estate, or a letter that brings good news; so even a single verse of Scripture is enough, when believed, to bring to sin-burdened hearts pardon and peace, and to show that they are "heirs of God, and joint-heirs with Christ" to "an inheritance incorruptible, and undefiled, and that fadeth not away."—2 Pet. i. 19; Rom. viii. 17; 1 Pet. i. 3, 4.—*The Olive Leaf.*

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JUNE 24th, 1891.

DR. JOSEPH PARKER would like to know why a soldier who fought bravely for his country should be expelled from the army for alleged cheating at baccarat, when the whole game is a consummate fraud. That is a question which a good many other people would like to see answered.

SOMEBODY said in a speech in the General Assembly that he had never seen so many "encouraged ministers" at an Assembly meeting in Canada. Whether they all left the Assembly in that delightful frame of mind is a question we do not care to discuss. We do happen to know, however, that some of them left Kingston profoundly thankful that attending church is a small part of a minister's work.

THE Leprosy Commission appointed some time ago in England have been prosecuting their inquiries in India, and according to statements just made have been very painstaking in their researches. Microscopic examinations, it is said, have led to important and surprising results, and the hope is entertained that methods of treatment may be devised that will remove this peculiarly loathsome and fatal disease from the list hitherto found to be incurable. Whether this is an over-sanguine estimate time and experiment will determine.

THE worst feature of the gambling escapades of the Prince of Wales is the grief his conduct must give his mother. That the heir to the English throne should go around the country with gambling apparatus in his pocket, that he should patronize the turf during the day and gamble with a fast set at night, is humiliating enough, but that he should bring down the grey hairs of our beloved Queen with sorrow to the grave is an offence that few loyal Britons can easily forgive. If the Prince has no respect for himself, or for his position, or for the empire, he should have some for his mother.

THE one redeeming feature about the trial in which the Prince of Wales figured the other day was the manner in which the Solicitor-General did his duty. Perhaps nobody but himself knows how difficult that duty was, or how much pressure was brought to bear upon him, to "draw it mildly," in his examination of witnesses and address to the jury. But Sir Edward Clarke did his duty bravely, as Englishmen usually do in times of danger, and he stands before the world to-day the only figure in that group that brings credit to the empire. Chief Justice Coleridge did not add lustre to British jurisprudence when he lunched every day of the trial with the Prince of Wales.

THE rain that fell last week has made many an Ontario man breathe more freely. The crops in some parts of the country were in a critical condition and every one admits that a short harvest this year would be a severe trial for the country. Well, indeed, would it be for Canada if our people could stop talking occasionally, as if everything depended on Parliaments and fiscal policies and recognize the truth that the prosperity of the country does really depend on the Giver of every good and perfect gift. The rain of last week did more for the country in a couple of hours than all the politicians can do in a twelvemonth. We expect too much from Governments and depend too much on Acts of Parliament. The tendency in America is to mend everything by passing a law.

THE difference between English and Colonial loyalty comes out strikingly at the present time. Probably every religious body in England will condemn the Prince of Wales for his recent conduct. No Canadian Church court says anything about it. Nearly every journal in Great Britain denounces the Prince's conduct and admonishes him to behave himself. Scarcely a Canadian journal ventures to say a word about the matter. The British pulpit will ring with manly utterances against the conduct of the Prince. For the most part the Canadian pulpit will be silent. Why this difference? Do the Canadian people take kindly to gambling and doubtful morals generally? Not that exactly, but colonists are afraid somebody would shout "Disloyal" if they ventured to say it was not entirely becoming in the heir apparent to preside at a gambling table and provide the apparatus.

THE following clipping from a report of the proceedings of the Free Church Assembly shows how little an examination can be relied on as an indication of what the future of a theological student may be:—

A most amusing speech was that of Mr. Christie, of Mordington, who gave specimens of questions put to students, and convulsed the house with an extract from the diary of the late Dr. Somerville, dated 1st October, 1844, to the effect that he had examined a student, Robert Rainy, whom he found admirable in literature and philosophy, but "not so well acquainted with Scripture." There was an addition, however, that he was very promising.

Robert Rainy is now the acknowledged leader of the Free Church Assembly. No surgical operation was needed to get the joke into the hardest head in the venerable court. If the Edinburgh Doctor did not know the Scriptures well when a youth, he must have studied closely after he left college. The report does not say whether he joined in the laugh when the Assembly was "convulsed," but no doubt he enjoyed it as much as anyone.

SOME elderly men have seen great changes and marvellous progress in this little country of ours. Fifty years ago the Moderator of the Assembly rode in a waggon from the Township of Flamboro to Kingston to attend Queen's College. Fifty-two years ago Dr. Reid attended a preliminary meeting in Kingston to take steps to found the old University. Little did these veteran Presbyters then think that they, the one as Moderator, the other as Clerk, would meet in the same city the chief officers of a General Assembly. Many years ago Dr. Reid and Mr. Sandford Fleming met as young men in Peterborough. The other day they met on the platform in the Convocation Hall of Queen's University, the one an honoured and acknowledged leader in his Church, the other Chancellor of the University and Chief Engineer of the Canadian Pacific Railway. Some men do see a good many wonderful changes in fifty years.

THE old question about elders not taking part in the business of the Assembly came up this year again. It always comes up. The main fact may be admitted. The elders do not take the prominent part in the business that their numbers, intelligence and business ability entitle them to take. About that fact there can be no question. Why is this so? Mainly because some ministers are members of almost every Assembly and the great majority of the elders come only once or twice in four or five years. That is one reason. If a man, minister or elder sits in nearly every Assembly he gets "the run of the business." If he comes only once in four or five years much of the business is comparatively new to him. Then we think it must be admitted that elders are themselves somewhat to blame if they do not take a more prominent part in the proceedings. They can get a hearing when no minister can. The Assembly never, so far as we know, treated an elder uncourteously, but it has put down many a clerical orator. It goes unsaid that many of the elders in every Assembly, owing to their business experience might do splendid service to the Church in many lines. If, however, an elder comes but once in four or five years it is hard for him to take up the threads of business, and if he will not try there is no help for it.

ONE of the ablest speeches in the Briggs case was that delivered by Dr. McKibben, of Cincinnati, and one of the best parts of that speech was the paragraph in which he shows that to needlessly, wantonly disturb the peace of the Church is of itself an offence that should be dealt with. That

Dr. Briggs was not compelled by conscientious convictions to say what he said in his inaugural lecture, came out very clearly in the debate. When the arrangements for his inauguration were being made he decided to discuss an entirely different subject, and changed to Biblical Theology at the suggestion of another. There was no reason why he should have taken the subject he took, and still less reason why he should have discussed it in such a way as to arouse eighty Presbyteries and lead sixty-five of them to allude to him by name. There is a species of minister sometimes in the professor's chair and sometimes elsewhere who think it is fine amusement to throw fire-brands into the Church and then laugh at everyone who feels hurt by the operation. They have no regard for the most sacred feelings of others, and sneer at the innocents who regard the Bible with what they consider undue reverence. The man who stands up for what he believes to be true they regard as an ignorant old foggy, who ought to be laughed at and put down. Some Churches deal very tenderly with heroes of that kind, and look upon the disturbances they make as something that cannot be avoided. It is gratifying to know that there is one Church in the world not afraid to deal with a disturber even when he poses as a Higher Critic.

THE GENERAL ASSEMBLY.

THE General Assembly completed its work in good time, notwithstanding the fears entertained in its earlier days that the sittings would be unusually protracted. The large amount of business on the docket and other reasons led to the belief that it would be near the end of the second week before the commissioners who faithfully remain to the last would be permitted to depart for their homes. It turned out that the programme was cleared on Thursday evening, and all were free to wend their way homeward, or to go wherever the path of duty led. It is true that questions of considerable moment, as well as several overtures of minor importance, received less consideration than their merits deserved, or, owing to the absence of their supporters, were dropped altogether. The real and essential work of the Church, however, was carefully done, and none of the great Schemes were neglected. Home and Foreign Missions, French Evangelization, the State of Religion, Temperance and Sabbath Schools have the advantage of a fixed place in the order of business, and, from long observance of the same order, may be said to have a prescriptive right to be dealt with while the House is at its best.

The Home Mission report, as usual, presented a clear and comprehensive view of this department of work, which is of primary importance to the Church and to the maintenance of Christian life throughout the land. Many cheering facts were related by the Convener, and progress all along the line was reported. Dr. Cochrane presented his report with his accustomed vigour and eloquence, though he was unusually brief. His expressed wish to be relieved from the onerous position of Convener, the duties of which he has so long, so faithfully and efficiently discharged, was not taken seriously by the Assembly. He was again appointed to the office which has virtually become a part of himself. It may be said that the Committee is one of the most efficient in the Church; its secretary is a man of more than ordinary business ability, and each member is immediately interested in Home Mission work. It has the advantage also of the presence of the Superintendent of Missions in Manitoba and the North-West, and the Superintendent of the Algoma and Muskoka fields, the great outlying regions to which the Church must give all the attention and help it can.

The report on French Evangelization and its consideration were of great interest. Principal MacVicar made his points, as he generally does, with clearness, precision and emphasis. He, too, was careful not to transgress on the patience of the House, but in the short address he gave the main features of that most interesting and valuable part of the Church's work were vividly sketched—the educational and the directly evangelistic by means of colportage, and religious services, and the encouraging results were told. Dr. Laing gave a good and an effective address in support of the work, assigning good reasons why it should be still more vigorously prosecuted. The venerable Father Chiniquy was present, and gave a vigorous and telling address, which was listened to with great relish. The Temperance report, clearly presented by

Rev. D. Styles Fraser, who is a devoted, consistent and enthusiastic advocate of the Temperance cause. It did not this year elicit much warmth of debate, as the Committee had evidently been careful to avoid the introduction of material provocative of discussion. Mr. Walter Paul, an elder from Montreal, who takes an active and intelligent part in the work of the Assembly, made an excellent speech in support of the report, which gave indications that the Temperance cause was steadily gaining ground in the Church and in the country. A deputation from the Dominion Alliance had a cordial reception, and made brief but effective addresses, which were well received.

The report on the State of Religion was presented by the Rev. John Pringle, of Port Arthur. It contained much that was cheering and something also that is calculated to awaken reflection. It is manifest that there is greater activity in seeking to promote vital religion throughout the Church. For the most part there is a diligent use of the ordinary means of grace, but it is evident that the prayer-meeting as an institution is languishing. There are reasons for this, but is this fact an indication that there is decay of spiritual life and interest, or is the prayer-meeting being supplanted by other agencies. The discussion elicited by this report was one of the breeziest during the meeting of the Assembly. Dr. Mackay, of Montreal, delivered a speech of great power and raciness. He touched on some of the peculiarities of modern Church life with a vigour that evoked considerable feeling. Young People's Societies, like other agencies, have their weak points, and these came in for a little caricature. This moved the upholders of the Christian Endeavour Movement to make vigorous replies.

Another debate of great interest was whether in order to secure a steady supply for the mission fields, especially in the North-West, there ought not to be a summer session established in some one of the colleges. As to the desirableness of this proposed new departure, there were marked differences of opinion. The line of cleavage, however, was not clearly defined. Several of the men prominently identified with Home Mission work favoured the proposal, while those at the head of the college work seemed strongly opposed to so radical a change in existing arrangements, yet all those deeply interested in Home Missions were not ranged on one side, nor were all the professors on the other. The disposition of the question, the sending it down for consideration of Presbyteries, is generally regarded as judicious. It will give time for calm and careful attention and elicit the matured opinion of the Church on a subject of vital importance to its usefulness and welfare. The debate was able and well sustained.

A subject of no little importance was touched upon in the last hours of the Assembly. Several of the economic societies approached it in reference to the attitude of the Church to the social movements of the time. The motion proposed by Mr. John Cameron, of London, and seconded by Principal Grant will no doubt commend itself to all who give thoughtful attention to present day problems in the light of Christianity.

As to the kindness and hospitality extended by the good people of Kingston, and the enjoyable time spent by the delegates in that historic city, behold is it not all well told in Knoxonian's chronicle in another column.

The meeting and intercourse of the brethren from all over the Dominion are a healthful and stimulating influence. Not a man of them but feels the better for the meeting. They return, many of them, to remote fields of labour with reinvigorated zeal to work more earnestly than ever for the advancement of the Divine glory and the good of their fellow-men.

HEART RELIGION.

PRESBYTERIANS are not prone to emotional religious displays. An impression is entertained by some that theirs is more a religion of the head than of the heart. This, however, is but a superficial estimate. Wherever there is profound conviction of the truth, there is also deep religious feeling. Many are disposed to keep its manifestations under restraint. To some it seems perilous to give way to emotional displays. Whatever is good in the religious life is liable to simulation, and nothing is more repulsive to a well-regulated mind than exaggerated exhibitions of spurious religious fervour. The tendency in this direction, more noticeable formerly than now, has no doubt led to an extreme in the other direction. It is far from conducive to spiritual health and vitality to be con-

stantly or even periodically indulging in a morbid self-inspection. Yet regular self-examination is very helpful to religious progress and is perhaps less insisted on in these days than it deserves to be. It is not, however, a question of manifestation, but one of reality. Is there that degree of attention to the inner life of the soul that there ought to be? Are we in these days of intense activity not a little prone to overlook the proverbial exhortation: "Keep thy heart with all diligence, for out of it are the issues of life?"

External conditions of present-day Christianity are not peculiarly favourable to a deep spirituality. Yet a well-rounded completeness of Christian character is impossible without it. The claims of active duty are numerous and distracting, leaving but little time and possibly but little inclination for the exercise of personal religion which is essential to soul health and prosperity. There is all the more need for this when so many are immersed in the sordid cares of daily pursuit. A brief season on the mount of holy contemplation is a necessary counteractive to the Mammon spirit of the age which makes its presence everywhere felt. Diligence in business is not incompatible with serving the Lord. It is told of Frederick Perthes, the eminent German publisher, that he regularly set apart a portion of every day to meditation and prayer, much to the enrichment of his spiritual nature, and the excellent practice in no wise impaired his business capacity. Sir Robert Peel was in the habit of going into his study after returning from the House of Commons, no matter how late the sitting or exciting the debate, and reading works of a devotional cast for his spiritual benefit. What these eminently active men did in their day we surely can do in ours.

Were there a fuller cultivation of the devotional spirit individually, it would make itself extensively felt, not obtrusively, and by self-proclamation. It would animate every part of religious duty, in the Church, in the home, and in all the relations of life. The service of praise in the House of God might be no less artistic than it is now, but it would be much more hearty and expressive of deep feeling. Prayer would be more fervent and spiritual in tone, and the languor and formality of the prayer meeting would be replaced by a living and diffusive energy. All life would be on a higher plane. We do not need less of the Martha spirit, but we need more of the Mary spirit in the religious life of to-day.

THE NEW HEBRIDES MISSION.

WHEN the Foreign Mission report was submitted to the General Assembly the Convener of the Eastern Section, Rev. E. Scott, intimated that the Australian Church had undertaken the care of Rev. Joseph Annand's mission on Santo. Some time ago a deputation from the Federal Assembly of the Presbyterian Churches of Australia and Tasmania visited the New Hebrides Missions. The members of the deputation were Rev. James Lyall, of Adelaide, Moderator of the Assembly, Rev. Andrew Hardie, Melbourne, Convener of the Foreign Mission Committee and Mr. McGillivray an elder. They were also accompanied by Professor Drummond of Glasgow. These deputies visited the islands and addressed the Presbyterian Synod at Aneityum. That Synod is progressive and is anxious to take its part in the work of extending a knowledge of the Gospel. It resolved to take up mission work on the island of Esanitu Santo, the most northerly of the group and which Mr. Annand has told us is inhabited by people who still practise cannibalism. Three missionaries have been appointed to labour on that island, the Rev. D. Macdonald, who has laboured for eighteen years at Havannah Harbour, Efate. He is married to a daughter of the late Dr. Geddie, the pioneer New Hebrides missionary. Mr. Annand, who has for some time been labouring in Santo will continue his work under the supervision of the Australian Church, and a third missionary will be appointed. The Rev. H. A. Robertson, who has been for some time in Sydney superintending the issue of a new edition of the Gospels and the Acts of the Apostles, in the Eromangan tongue, has returned to his field of labour, taking with him a thousand bound copies of this portion of the New Testament which has been printed at the expense of the British and Foreign Bible Society. The report from the New Hebrides submitted to the Assembly gives cheering proofs of progress of the work in these islands. The success of the Gospel there, as in numerous other mission fields, is a striking evidence to-day that it is still the power and the wisdom of God to every one that believeth.

Books and Magazines.

"A REMARKABLE biography of a remarkable man" is what is said of Mrs. M. O. W. Oliphant's Memoir of the Life of Laurence Oliphant, published by Harper & Brothers. The work is embraced in two volumes, and includes, besides an interesting narrative of the life of Mr. Oliphant, and that of Alice Oliphant, his wife—with portraits of each—numerous extracts from his letters and from some of his other writings.

THE SIDEREAL MESSENGER. (Northfield, Minn.: Carleton College Observatory.)—For all interested in the sublime science of Astronomy this monthly, ably edited by Mr. William W. Payne, director of Carleton College Observatory, will prove very valuable. It contains every month much and varied information respecting celestial phenomena, and many able papers both speculative and practical make their appearance in its pages from time to time.

THE CRITICAL REVIEW. Edited by Professor S. D. F. Salmond, D.D., (Edinburgh: T. & T. Clark; Toronto: D. T. McAtosh.)—There is clearly a special field for this magazine to occupy. It is not a ponderous production, but one of modest dimensions, being neither a tax on the time nor purse of its readers. It is published quarterly and contains brief, but comprehensive and able critical papers on the chief works that discuss the leading theological and philosophical questions of the time. Among the contributors are some of the distinguished and scholarly men of the day. These contributors do not belong to one Church or one school of theology; it may be said that the best theological and philosophical thought of the period is well represented in its pages. A valuable feature of this magazine is the record of select literature published during the quarter.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—For frontispiece to the June number there is a fine engraving from a picture by Alma-Tadema, "Galeswinthe." Frederick Gale gives "Recollections of Cricket," a paper illustrated by portraits of famous English players of the national game. "The Fate of Nana Sahib's Englishman," by Archibald Forbes, has the graphic power which characterizes the war correspondent's writings. Another paper of quaint interest is "The Mariners of England before the Armada," with reproductions of the costumes of the sailors of that period. Other contributions to the number are "The Life and poetry of Francois Coppée," "A Chateau in France" and "Life in an Australian Bush Town." "A Protracted Wedding" and the "Witch of Prague" are the contributions to the fiction of the number.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—Dr. Gordon of Boston begins the June number of this periodical with a good paper on "Missionary Money—Quality and Quantity." Delavan L. Pierson gives another of his letters from abroad, this time taking for his subject "Herrnhut—the Home of Moravian Missions." Dr. Clark discusses "The Relation of the Young People's Society of Christian Endeavour to the Church." Other subjects receiving treatment are "The Epoch of Organizations," "The Opium Curse," "The Miracles of Missions, No. xix., the Hawaiian Islands," and "The Political Check in Japan." The customary departments are as usual filled with much recent and interesting information gleaned from world wide sources. To all who desire to be kept fully informed as to the progress of missions, this monthly magazine is indispensable.

THE appearance of *Appleton's Canadian Guide Book* will commend itself to tourists and sportsmen, and even to general readers, since the work has a literary interest throughout. This book, written by the Canadian author and sportsman, Charles G. D. Roberts, covers Eastern Canada from Niagara Falls to Cape Breton, including the Lake St. John country, and also including a thorough account of the little known Island of Newfoundland. The book has been elaborately illustrated throughout. In addition to information regarding points of interest for the tourist, routes, hotel fares, etc., it presents a continuous story of travel, with entertaining historical notes, graphic descriptions of scenery and people, sketches of canoeing trips and accounts of the opportunities for fishing; and the appendix, which gives special, practical information for the sportsman, includes the fish and game laws of the different provinces, and lists of trout and salmon rivers and their lessees.

JESUS THE MESSIAH IN PROPHECY AND FULFILMENT. A Review and Refutation of the Negative Theory of Messianic Prophecy. By Edward Hartley Dewart. (Toronto: William Briggs.)—The restless and radical character of German theological speculation has sometimes been accounted for on the ground that freedom of speech in matters political is so limited that certain theologians make up for the deprivation by exercising the utmost latitude in their own peculiar sphere. Be this as it may rationalistic opinion seems indigenous to Germany, and the efforts to transplant it to Great Britain and America have been frequent of late years. It is not denied that theological learning is greatly indebted to the vast and varied scholarship of Germany, but neither can it be denied that some of the speculation finding favour in certain quarters is of too flimsy a description to satisfy earnest and thoughtful minds. A theological professor in Victoria University some time ago gave in a lecture, which attracted considerable attention at the time, the results of recent speculative views on Messianic prophecy. Dr. Dewart, the able editor of the *Christian Guardian*, has come to the defence of what is the plain teaching of Scripture on this really vital subject. The work is avowedly controversial, and, as a skilled and many controversialist, Dr. Dewart has long since won his spurs. This admirable work fully sustains his reputation not merely as a defender but as an able exponent of the truth. As a reply to Professor Workman, which it avowedly is, it is able, complete and conclusive, but it has more enduring merits. It is a clear and concise exposition of the truth that the testimony of Jesus is the spirit of prophecy, and that the Messianic prophecies of the Old Testament are fulfilled in Jesus Christ, as presented by the evangelists in the New. There are no less clear and convincing criticisms of the methods and tendencies of the higher criticism which will be read with interest. The book is timely and is calculated to have a good effect. It is a good evidence that the great truths most surely believed among us admit of impregnable defence.

Choice Literature.

THE FAILURE OF DAVID BERRY.

Mr David Berry used to keep his shop in a small wooden building in his own yard, and worked steadily there a great many years, being employed by a large manufacturing company in Lynn at soles and heeling men's boots. There were just such small shoe shops as his scattered among the villages and along the country roads. Most of the farmers knew something of the shoe-making trade, and they and their sons worked in their warm little shops in winter when they had nothing else to do, and so added a good deal of ready money to their narrow incomes. The great Lynn teams, piled high with clean wooden shoe boxes, came and went along the highways at regular times to deliver and collect the work. Many of the women bound shoes, and sometimes in pleasant weather half-a-dozen friends came together with their bundles, and had a bit of friendly gossip as they stitched. The little shops were only large enough for the shoe benches, with shiny leather seats and trays of small tools, sprinkled with steel and wooden shoe pegs and snarled with waxed ends; for their whetstones and lapstones and lasts, and the rusty, raging little stoves, with a broken chair or two, where idlers or customers could make themselves permanently comfortable. No woman's broom or duster had any right to invade the pungent, leathery, dusty, pasty abodes of shoe-making; these belonged to men, and had a rudeness akin to savagery, together with a delightful, definite sort of hospitality as warm as the atmosphere itself. If there were not a life-sustaining, broken pane of glass somewhere, the door had to be left ajar. There were apt to be apples on the high window ledges, and anyone might choose the best and eat it, and throw the core down among the chips of leather. The shoemaker usually had a dog, which wagged an impartial tail at each newcomer; for the shoemaker always sat in the same place, and society came and found him there, and told news and heard it, and went away again. There were some men who passed their time as guests in shoemakers' shops, especially in winter; their wives were fortunate in having other sources of income, and merely looked out for their rights in the matter of neighbourhood news. These shoemakers' guests were a distinct and recognized class. There never were many of them, and they each had a sufficient excuse for idleness, either in their diligent wives, or some slight physical hindrance to active labour.

One can not follow a farmer as he ploughs his furrows in a clayey field and expect the time to be given to steady conversation, but a shoemaker sits all day pounding, pegging, and silently shaping leather with his thin sharp knife; sits at the receipt of custom and news. He likes to have his time beguiled with idle talk; he grows wise in many ways, and deeply reflective as he grows old. The humble hero of this brief tale, Mr. David Berry, was one of the pleasantest and wisest and least prejudiced of shoemakers. You could not spend five minutes' pegging time with him and miss hearing an ever-to-be-remembered piece of rural wisdom, some light coin of country speech, bearing the stamp of that mint where wit holds the hammer.

He was always an old-looking man for his years, and as wise of countenance as a Greek philosopher. In the days when parishioners listened critically to sermons, and on Mondays and Tuesdays argued excitedly for and against the minister's opinions, Mr. David Berry, though never a fierce partisan, could always keep the points and heads of the discourses very clear in his mind. He was much respected among the old residents of the town, and always made Judge Hutton's and General Barstow's best boots, and patiently repaired the footgear of half the men and women of his neighbourhood. Everything prospered with him in early life; his wife was busy and cheerful, and helped him to earn, though nobody could help him to save. His steady business brought in enough—Lynn work and custom work together—to pay for their house and bit of land in course of time, but David Berry was one who liked to give for giving's sake; he believed with all his heart in foreign missions; he considered the poor, and was in every way a generous man. People did not notice this trait at first, because he never had large sums to give, and one never looked for his cramped handwriting at the head of a subscription paper, but you always might find it before you came to the end.

Everything prospered until he and his wife were far past middle life, and then suddenly became aware that the growth of the town was leaving them at one side. The tide of business had swept away from the old shoe shop. Sometimes Mr. Berry did not have a customer all day, and his wife came out with her sewing and sat on the door-step to keep him company. The idlers had disappeared, some to another world, and the rest evidently had followed the track of business; they were off at the square looking at men who drove new horses by and tried to look unconscious; at mercantile strangers who came from Boston; at the great brick walls of the new mills which were going to bring so much money to the town. Professional idlers have no spirit of loyalty, they find occupation in the occupation of others, and they are fond of novelty.

Business had gone to another part of the town, and it was the plainest sort of good sense to follow it. One morning, after much trotting back and forward, an express waggon was backed up to the door of the little shoe shop in David Berry's yard, and loaded with the old shoe bench and the rusty stove, and all the sole-leather and old shoes and boots, and the idler's chairs, and a great quantity of queer-shaped, wooden lasts, and these were soon bestowed, looking meagre enough, in a narrow, brick store down town. The rent had been a great lion in the way to a man who had never paid any rent; but Mrs. Berry was sanguine, and had no sentimental ties to the old shop, which she had always complained of as a dirty place and a temptation to the loafers of that neighbourhood. Before long she succeeded in getting a good offer for the empty little building from a neighbour who was enlarging his hen-house, and could not understand why her husband was slow to seize upon such a good handful of ready money, and, even after he had taken it, would not stay at home and lend a hand at the moving. Mrs. Berry declared that the yard looked a great deal better without the old shoe shop. She could sit at her favourite window in the kitchen now, where the light was best, and look far down the street, as she never could before, to see the people passing.

But David Berry felt old and bewildered in his new quarters. The light was not nearly so good, and his tools were scattered, and he had to get up and cross the room half-a-dozen times in an hour, when formerly he had only to reach to the shelf above his head or across to the cutting board. He put up some signs in his window, made for him long ago out of friendship by one of the idlers, whose only gift was one for ornamental penmanship. "Boots and Shoes Repaired While You Wait" was the most prominent of these, and brought the industrious little man a good many hurried ten cent jobs of pegging and heeling. Some of his old friends followed him; those who could afford to have their boots made still did so, for David Berry had won considerable renown for making comfortable shoes. But almost every one in the fast-growing, extravagant, little town thought it better to spend two dollars three times in the six months than five dollars once, and ready-made boots and shoes were coming more and more into favour. Still there was work enough to do, though life was not half so friendly and pleasant as it used to be; and it always seemed strange to the little, round-shouldered, old man to take his long walk down the street after breakfast, and put the new key into the lock of an unfamiliar door. Mrs. Berry thought that her husband had lacked exercise, and that his walk did him good. She promoted him to a higher station of respectability in her own mind because he had a store down town, even though that store was a queer little three-cornered place tucked in at the head of the street between two large blocks.

There was only a north light in the new shop, and this seemed strange to a man who had been browned like a piece of the leather he worked upon, because, small as the old shoe shop was, there were five windows in it, facing east and west and north, besides the upper-half of the door, which was glazed, and faced to the southward. In dark weather, as the autumn came on, he had to light up early, and the care of the three lamps, which were necessary for the new place of business, seemed very troublesome. But he pegged and pounded away bravely. The old bench and the lapstone and all the tools were familiar, if the surroundings were not. He often said to himself that he should have felt like a king when he was a young journeyman to have had such a good location and outlook for business as this. There was an opportunity, besides, for making new friends. An old sailor with a wooden leg came in one morning to have his one boot patched, and the two men instantly recognized a capacity for comfortable companionship in one another. David Berry had made one wretched fishing voyage to the banks before he finally settled upon his trade, and this made him a more intelligent listener to the life history of a mariner than was commonly to be found.

So the old sailor was unmolested in the best seat by the stove, by the time winter had set in. There was a poor, little child, too, who came almost every day, and sat by the work bench and watched the sharp knife and the round-headed hammer, the waxed ends and the lapstone do their work. Mr. Berry had seen the little thing as he went to his work in the morning, and it being natural to him to inspect people's shoes before he glanced at their faces, he had been compassionate toward a worn-out sole, and offered his services at mending it. The child put her little hand into his, and they walked along together to the shop. She was a poor, little body, and grateful for the luxurious warmth and for an apple, but the mended shoe she took quite as a matter of course. Ever since, she had come every day for a while—to sit beside the bench, to run errands, to love the kind old man and look at him eagerly—but into what crevice of the town she disappeared when she went out of the shop door, he never knew.

It came into Mr. David Berry's thoughts sometimes in the old shop how he had pegged away on his bench year after year, and how many men and women had kept him company for a time and then disappeared. There had been six ministers of the parish to which he and his wife belonged, and they had all gone away or died. It sometimes seemed as if he were going to peg away forever just the same, and the rest of the world change and change; but in these later days the world outside seemed to fare on its prosperous and unbounded way, while he was battling against change himself. But for all that, he liked many things in the new life. He was doing more business, if only the rent were not so high; and Mrs. Berry was completely satisfied with him, which was most delightful of all. She could not have treated him better if he had owned the whole new shoe factory that was just being fitted with its machinery and office furniture. Some misguided persons went so far as to suggest that David should apply for work there, but his wife was scornful in the extreme, and so, to tell the truth, was David himself. Since his days as apprentice, and a few months spent as a journeyman in seeing the shoe-making world, he had been his own man.

Some time went by, and business seemed just as good, and even the continuous stream of passers-by in the street made the old shoemaker feel as if he could not work fast enough to keep up with the times. There was no question among Mr. David Berry's friends about his unflagging prosperity. His friend, the doctor, who said always and everywhere when he found opportunity that no shoemaker in town understood the anatomy of the human foot as Mr. Berry did, looked at him sharply once or twice, and asked if he had light enough, and if he had a good appetite nowadays, but there never was anything but an unaffectedly cheerful answer. The change had been good on the whole, and the rent was always paid on the day it was due, though Mrs. Berry forgot about it every quarter, and could not imagine what her man did with his money. Think of the work he had now! As much again as came to him in his shop in the yard. She asked him sometimes if he spent it for nuts and candy, remembering that in his early days he had yielded to such temptations, but David coloured, and shook his head soberly. He did buy an apple or an orange for the little girl sometimes, but he could not confess it even to his wife. Mrs. Berry sometimes looked into the place of business, and once or twice had found the child there, and asked all sorts of questions, but the old man hastened to suggest another subject, saying that she did no mischief, and kept some others out of that chair who would be in it and bothering him if she were not. When the little clerk's mysterious grandmother kept her at home, Mr. Berry felt very lonely. She was an odd, silent child; but they felt the warmth of each other's affection without a word being said, and were contented in their opportunity of being to-

gether. Mr. Berry sometimes believed that if the grandmother should die, from whom this stray little person ran away daily as a matter of course, he should try to persuade his wife to give the child a home. Before long Mrs. Berry would need someone to help in the house; but all this got no further than being a pleasant holiday flight of his imagination.

In the second year of Mr. David Berry's occupation of the down town place of business he yielded to bad advice, and enlarged his business unguardedly. The man who had bought the old shoe shop came in one night to get a pair of new boots, and after beating the price down unmercifully, and robbing honest David of nearly all his small profits, under pretence of hard times, and being a neighbour, and past favours shown about buying the building, he sat down for a friendly talk, saying that it was almost time for closing up, and then they could walk home together. David was glad to have a companion in his evening's journey of three-quarters of a mile. He used to go home to dinner at first, but of late it seemed to keep him out of his shop just when the mill people were likely to wish to come in. The little girl was apt to come in at noon and share his feast.

"You've got more room than you want here," said the unprofitable customer, looking about with a lordly air. "Why don't you put in some new stock? Why don't you keep ready-made boots?"

"I can't recommend them to customers," said the shoemaker, frowning.

"You needn't recommend them; they'll be snapped up quick enough if you keep the prices low. Plenty of ways of getting round recommendations."

David Berry said nothing.

"And you are doing well as you are, so what you could sell extra would be clear gain, and draw in a sight o' folks who don't come in now. I hear they sell second choice shoes at the factory for next to nothing. My woman gets hers that way. You see, the thread'll break, or the needle, and make a scratch on the leather, or there'll be some little defect, and the shoe's just as good to wear, but 'twon't do to put in the shipping cases."

"I ain't goin' to palm off no such stuff on folks that respect either me or themselves," said Mr. David Berry, red dening.

"You can tell folks just what they be," urged the poultry merchant. "Some likes that kind the best. I can lend ye something to start on; just as soon lend ye as not."

The shoemaker rose and put by his tools and his apron, but made no answer. The little girl, who was lingering late, waited until he had put on his coat and hat and locked the door, then put her hand into his and trotted at his side. Sam Wescott was amused at the sight, but after they passed two or three squares, the child slipped away silently down the side street.

"I'd think the matter over about extending your business," he suggested again; and this time David Berry said, gravely, that he would think of it, and ask Mrs. Berry; then he spoke decidedly about other matters, but would hear no more of business until they parted.

He went in at the side door of his little house, and hung up his coat and hat in the narrow entry-way before he opened the door of the kitchen. Mrs. Berry was putting some old-fashioned shoe lasts into the stove. She was all dressed in her best, and there was a look of festivity; it was evident that she had company to tea.

"Step into the bedroom quick as you can, David, an' put on a clean shirt and your best coat. Mrs' Lester is here, an' her son's wife. They come over from West Farms in the stage, shopping, and I over persuaded 'em to spend the night. I just run over and asked the Wescotts to come, too. I've been wantin' to ask them this great while; you know, they're some connection o' the Lesters. I can't make this fire burn, no matter what I do. Them lasts is got too old-fashioned even to burn."

"There, hold! hold!" exclaimed David, rescuing a last from the very jaws of the devouring stove. "That last ain't to be burnt; it's a very particular one with me. I won't have ye take any o' those in the barrel."

"They're all one to me," said Mrs. Berry, laughing. "I wish barrel and all were out o' my way. Come, go and dress up, David, and have some ambition besides boardin' them old lasts!" She was very busy, but she turned round to look at him. "You feel well?" she asked, anxiously, disturbed by an unexplainable change in his looks. "Now you're doin' so well, you might shut up shop for a week, and go off and have a good visit somewhere. I'd like a change," she pleaded. "There, David Berry, you don't know how glad I be to have you out o' that little sixpenny shoe shop. I feel so free to have company when I want it, and not to stop and count every cent. I'm going to make some o' my best tea cakes, the kind that takes six eggs."

David stood, with the last in his hand, looking at her and faintly smiling approval. He was childishly delighted when she was pleased with herself and him, as she appeared to be to-night. Then he turned and went into the bedroom, and found his clean shirt and satin stock and his Sunday coat spread out for him on the bed.

After tea was over, and the women had settled down to steady conversation, Sam Wescott returned to the subject of the extension of David Berry's capital, and David said that he had been thinking it over, and believed it would be no harm to try and work off a few dozen pairs of the factory shoes. He had put by something for a rainy day, though his rent hampered him all the time, and his wood bill had been double what he expected. There was no place to store firewood at the little shop, and he had bought a foot at a time at an increased price. Before the tea party broke up, he had borrowed fifty dollars from Sam Wescott. There was nothing said about the interest being put low, because they were neighbours. David Berry felt uneasy about this departure from his rule of never borrowing mon. y, but he didn't like to touch what they had in the bank. It was little enough, and yet his wife really wanted to feel better off, now that she was in her prime. For himself, he was older, and would be contented to do without tea parties and the tea cakes that took six eggs. But for several days Mrs. Berry kept saying, "What makes you so dumb, David?" And David would look at her with his slow smile, and make no excuse for himself.

(To be continued.)

Sabbath School Teacher.

INTERNATIONAL LESSONS.

THE WORD MADE FLESH.

John 1: 1-18.

GOLDEN TEXT.—The Word was made Flesh, and dwelt among us.—John 1. 14.

INTRODUCTORY.

Like many other parts of the Sacred Scripture the Gospel of John has in these days been subjected to the fire of criticism. It has stood the ordeal and come out of it unharmed. The most reliable scholarship of the age has ascertained that it was written by the beloved disciple, the Apostle John, between the years 80 and 90 A.D., when John was in Ephesus. The Gospel is the authentic and inspired testimony of an eye-witness, of one who was profoundly influenced by the truth of Christ, and who under divine guidance wrote with a direct and practical end in view, that "Ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

I. The Eternal Word.—The Word was made or became flesh, but in the beginning in the past ages of eternity He was. He was before all things and by Him all things consist. The beginning here spoken of is the same that in the Book of Genesis belongs to a past eternity before creation. He was the Word. Words are the interpreters, the revealers of thought; Christ is the revealer to us of the thoughts of God. Creation is the revelation of God's majesty, power and goodness. In this work Christ was the revealer. Providence is a revelation of the divine wisdom and goodness, and here also Christ is the interpreter of the purposes of God. In the work of redemption Christ unfolds to a lost and guilty world the infinite love, justice and mercy of God. In the Gospel age, the Holy Spirit takes of the things of Christ and shows them unto us. Christ's own declaration is, "he that hath seen Me hath seen the Father." Jesus, the second person of the Trinity, existed from eternity. "The same was in the beginning with God." Christ was God's agent in the creation of the universe. "All things"—everything however great or however small—"were made by Him, and without Him was not anything made that was made." Christ is the source of all life. All life must come from the Living One. This is directly true of eternal life which is God's gift through Jesus Christ. His life is the light of men, the light that gladdens all nature, the light of joy and purity, the light of understanding, the light of the soul. The light shineth in the darkness—the darkness of ignorance and sin in man's nature and in the moral world. Into this darkness the true light shines, but the darkness does not apprehend the light, the soul darkened by sin does not by its natural powers perceive that light. The darkness does not swallow up the light, and the light is shining more and more unto the perfect day.

II. The Forerunner of Christ.—The coming of Christ was clearly foretold by the prophets centuries before. When He was about to enter on His public ministry His coming is heralded by John the Baptist. He too was divinely sent on his special mission. He was sent from God, and was named by Him. The purpose of John's mission is expressed. He came for a witness. He was to bear his testimony to Christ, to bear witness of the Light, one of the many names most fittingly ascribed to Christ. John pointed out Jesus as the Messiah, the Lamb of God that taketh away the sin of the world, and by his ministry in the wilderness preparing the people for the teaching and work of Jesus. The end of his testimony was directly practical, "that all men through Him might believe." John was not the Light—Christ alone is that—but the reflector of the Light.

III. Christ's Advent.—He came into the world as the uncreated Light. He is the true light, not merely in opposition to false and misleading lights, but the one, true, genuine source of all light that has come into the world. He lighteth every man. All moral and spiritual light that men possess is Christ given illumination. All light comes from above. Without Him we can only walk in darkness. He was in the world, present in ever-expanding, enlightening and life-giving influence. He was the Creator, and therefore had claims to be received by men when he came. Though He was the source of all good, though He was the Creator of men, they nevertheless rejected Him; "the world knew Him not." Many of those on whom He had the strongest claims failed to recognize Him. They were His own yet they received Him not. This was specially true of the Jewish people as a whole. The official Jewish world handed Him over to be crucified. There were people in that age, as in every age, who received Christ as the Messiah, their Saviour and Lord. They believed on Him, and to all such He gives the power to become His children, and the right to claim all the privileges and blessings of this divine relationship. All such are born anew and from above into this Sonship. This is what is meant by regeneration. That is a divine work. It is not accomplished by blood, that is it cannot be derived from earthly parents, nor by the purpose and determination of the individual, or the effort of others, however good or however wise they may be; it must come from God alone, the God and Father of our Lord Jesus Christ. The Word became flesh; that is what is meant when it is said that He became incarnate. The divine nature took on the human form. Jesus Christ became the God-man, "two distinct natures, one person forever." This is the great mystery of godliness, God manifest in the flesh. We may not understand it, but we cannot deny it. In our own case there are two distinct natures, soul and body, whose mysterious union we can neither explain nor deny. Those who are thus savingly united to Jesus Christ behold His glory, the glory that is peculiarly His own, as the only begotten Son of God, in whom the divine glory is reflected. He is full of grace and truth, grace, the favour and mercy of God, and the truth of God that makes known to us His perfections and His purposes. John the Baptist bore earnest and emphatic testimony to Jesus Christ. Christ's ministry followed that of John, but it was essentially higher and immediately efficacious. Then He was before John, since He existed from eternity. John the writer of the Gospel, says of himself and of all believers, that "of His fulness have all we received, and grace for grace" that is grace in addition to grace. The law as a means of grace had served its purpose. It had been given by Moses, but now grace and truth, those more precious divine gifts, come by Jesus Christ. God is invisible. The only begotten Son of God makes Him known to us as the Father. All Christ's redeeming work is an unfolding to us of God's glorious perfections.

PRACTICAL SUGGESTIONS.

The Saviour that God has sent into this world is eternal, all-powerful, divine. He is the author of eternal salvation. Christ became man that He might save man from sin, and that He might have the fullest sympathy with the sorrows of humanity. Christ is still the only true light from whom men can receive their enlightenment. We can only obtain the blessings that Christ came to bestow, by receiving Him as our Lord and Saviour.

THE MISSIONARY WORLD.

AFRICAN TERRORS.

Two of the most dreadful evils incident to native life in Africa have ever been superstition and slavery. All the principal tribes, like the Magwangwara, Makololo and Angoni, in South Central Africa, among whom the universities and Scottish missionaries labour, are exposed to these perils, and consequently insecurity is a marked feature of tribal existence in and around Lake Nyassa. On the imaginations of the Africans the witch-doctors had an awful hold, especially when the want of rain, death of cattle and sickness of people afflicted the native communities. The witch-doctor, with his bones and his drums, played a leading part in the lives and destinies of thousands inhabiting the Dark Continent. He then orgies, or the witch-dances, when they danced out the demons which were supposed to possess the natives, were very common events. The hideous sounds proceeding from these pagan rites usually disturbed the missionary's sleep and even endangered his life. More terrible was the poison ordeal. Its application caused an unceasing reign of terror. In times of peace and among the strongest tribes this vile practice had sway. If any one dies who has not arrived at old age, or, peradventure, a child has been killed by a lion or leopard, the report is spread that some wicked person has bewitched or cast an evil eye on the deceased. Promptly the medicine-man, the witch-doctor, is sent for, and, on pretence of smelling out the culprit, he selects two or three natives to whom he administers the cup of poison. Chiefs have frequently given it wholesale to entire villages and afterward seized the goods of the poisoned persons or distributed them among the relatives of the supposed victim.

The cruel traffic in slaves has made the African the prey of the slave-holder from the times of Pharaoh down to the present day. Far beyond knowledge were the sorrows, misfortunes and sufferings of the hapless negro. A track of desolation always remained behind the forays of the slave-hunter. Arabs, and, alas, the most powerful tribes, made periodical assaults on peaceful native villages, which they burned to the ground. The men were slain and the women and children carried off or sold into wretched captivity. As the weaker tribes were the more numerous, they lived in such fear that a child or a woman dreaded going outside the little village lest the Arabs should snatch them away.

Horrid sights, says Mr. F. L. Moir, may be witnessed on the shores of Lake Nyassa and Tanganyika on the passing of the slave caravans, in which scores of women are fastened to chains or thick bark ropes. In addition to their heavy burden of grain or ivory many of them carry a little brown baby, as dear to the heart of a negress slave as the child of a mother in Christian land. On they struggle through the jungle, the dense forest, and across burning plains beneath their double load, knowing sorrowfully that when they show fatigue "not the slaver's ivory, but the living child would be torn from them and thrown aside to die." Daily the foot of the missionary is piercing these dark regions in order that his mission stations may become centres of light and havens of refuge for Africa's sorely-oppressed children.—*Rev. James Johnston.*

CANDIDATES FOR THE MINISTRY IN CHINA.

The raising up of Chinese preachers and pastors, to work among their own people, is justly considered one of the most important of missionary works. In a more recently-occupied part of our field three men have developed into preachers from attendance upon the missionary and aiding him in his work. Of these two are now labouring with us and one has died. The boarding school has furnished us with a few men, some good and some inferior, of whom three are still employed by us as preachers. A school for the training of adult converts of good promise, giving them suitable biblical instruction for about three years, has given us most of our present number, or ten out of fifteen preachers. The same sources in nearly similar proportions have supplied the two other missions located in Foochow with their force of preachers.

It is more and more the judgment of older missions in China that, as a rule, graduates of boarding-schools need to have several years of actual work in some other line before their fitness to be candidates for the ministry can be determined. For several years we have had no suitable candidates; but last year six persons were received into a class for biblical study, and two more were added to the number this year, making eight in all, in ages ranging between twenty and thirty years. All were engaged in various kinds of native self-supporting work when they gave evidence of conversion to Christ, and afterward of probable fitness to become preachers of the truth. Three were agriculturists, working on their own or hired patches of land (one of them also engaged in fishing), one was a beater of pewter leaf (used in idol worship), one was an embroiderer, one a yamun runner, one a partner in a small medicine shop, his father was a temple-keeper, and since his death his mother retains the place, with its \$40 of yearly pay; the other was also employed in a medicine shop.

The class is instructed in the Bible and related subjects two hours a day, and their residence is distributed among our four Foochow churches and chapels. Each one aids in the regular evening preaching and other meetings in these preaching places. All read the Scriptures and other books in the Chinese character colloquial quite well, and have

some knowledge of the classical language; but none of them are classical scholars. They all have at least a moderate degree of mental ability, and are wholly in touch with their people, and above all seem truly earnest in trying to bring men to Christ. We hope they will be useful in the Lord's field both as sowers and reapers.

The need of many highly-educated men as native pastors is not very apparent so long as, with a few exceptions, the Christians who can meet in one place are few in number, poor and mostly illiterate, and unable—at least unwilling—to give such pastors any adequate support. It must be kept in mind also that the more highly native preachers are educated, the more liberal support do they demand. And this as a rule tends to prevent their becoming pastors of self-supporting Churches, except the one or two largest Churches of the mission, where there are several missionaries to help shoulder the pecuniary burden. It is to be feared that any high degree of education for the mass of native preachers in China for a score of years to come would mean the putting off for an indefinitely longer time of the prospect of advance toward self-supporting Churches. A similar tendency is seen in Japan, where there is in some places a decided preference for the position of a native evangelist receiving foreign pay, over that of a native pastor depending upon the native congregation for his support.

AFRICANS NOT ALL NEGROES.

"The popular notion that all Africans are Negroes is a delusion. The greater part are not Negroes. Their proper home is the immense Soudan—a tract of country 4,000 miles broad by about 500 deep, extending from the basin of the Congo River on the south to the Sahara on the north, and from Egypt in the east to Senegambia in the west. We regard them as the sin-degraded descendants of originally purer, wiser and happier races. Degradation, like death, is the wages of sin; and in this world, as all experience teaches, it attaches to nations as well as to individuals. Sin reigns in Africa, and sin which, in spite of their heathenism, the people know to be sin. But they are ashamed of their cannibalism, and try to conceal it from the white man, and so with other crimes. Religion they have none, for the fetich-worship to which they are addicted cannot be called a religion. They are not even idol-worshippers, though they have certain images which they regard as charms more than as gods. They do not worship the sun or deify the elements. Their ignorance of all religious truth is utter, and their sole point of sound philosophy is a hazy belief in a future life. But they are teachable, for they are of childlike natures."—*New World of Central Africa.*

TWO PICTURES.

First Picture.—King Theebaw was inaugurated as King of Upper Burmah, at Mandalay, about thirty years ago. He was an incarnation of cruelty. Several hundreds of the nobility and of his own family were massacred to celebrate the event. To undertake missionary work in Upper Burmah meant death or captivity to the individual attempting it. When the city of Mandalay was built, the eight gates surrounding the city were supposed to have been made secure against all invaders by the sacrifice of fifty-six young girls!

Second Picture.—In October, 1890, the Baptist Missionary Conference was held in the same city of Mandalay. The Judson Memorial Church was dedicated during the Conference. Eight thousand rupees of the money needed were given by Christians in Burmah; the Karen choir furnished excellent music, and on the evening of the closing day there was held a communion service at which there were present, Tamils, Telugus, Burmans and Karens, Shans and Tounghus, English and Eurasians, Chinese and Americans, representing 500 churches and 30,000 members in Burmah, all "one in Christ Jesus," about the table of the Lord.

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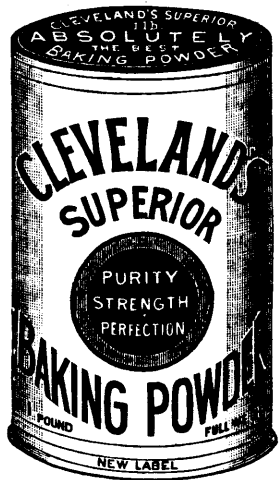
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BEAUTIFUL WOMEN.

Beauty is, perhaps, the greatest power the world holds. It has in all ages controlled the actions of men, and swayed the destinies of nations. Woman with her fatal gift of beauty has always been able "to smile men down imperiously as Venus did the waves." But many women do not fully realize the power of beauty, or they would never allow the roses to be stolen from their cheeks, the light to die from their eyes, the fawn-like gracefulness to depart from their step. They would at once fly to the great and universal cure for the many weaknesses and irregularities common to women, Beecham's Pills, which (if your druggist does not keep them) will be mailed to you for 25 cents, by B. F. Allen Co., 365 and 367 Canal St., New York.



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WE regret to learn that Mrs. Peter Johnson, mother of Rev. D. C. Johnson, of Knox Church, Beaverton, died at Crinan, Elgin Co., Ont., on the 12th inst.

THE Presbytery of Rock Lake, at a meeting held at Crystal City on the 8th inst., licensed and ordained Mr. D. D. MacKay, B.A., as missionary at Crystal City. The Presbytery at the same meeting sustained a call from Boissevain to Rev. Peter Fisher.

THE commencement exercises of the Brantford Ladies' College began last week with class day in the afternoon and an elocutionary recital in Wycliffe Hall in the evening. A very large and fashionable audience was present and thoroughly enjoyed the entertainment. The thorough work of Miss Gertrude Hart as teacher of elocution was proven by the very creditable efforts of her pupils, while the instrumental and vocal portion of the programme was well sustained.

THE anniversary services of St. Andrew's Church, Markham, were conducted by the Rev. Principal Caven, D.D., on Sabbath, June 7. The sermons were of a high order, rich in thought, and very impressive. His great aim is to instruct his hearers with the great truths and doctrines of God's Word, and thus prepare them for heaven. The services were greatly appreciated by the large congregations assembled to hear him and his visit will not be forgotten. The collections, which were liberal, are to be given to the cause of missions.

MR. and Mrs. James Watt, Sunny Acres, last week entertained the young people of Chalmers' Church, Guelph, in "At Home." There was a large number of the young folks present, including quite a few of the older members of the congregation. A very pleasant evening was spent in social conversation and indulging in all the popular games and amusements provided on such occasions. All went home more than satisfied with the courtesy extended to them by the host and hostess. During the evening a telegram was read from Dr. Ward-rop, pastor of the church, then in Kingston moderating over the General Assembly of the Presbyterian Church, sending them greetings and expressing the wish that all would spend a pleasant time and enjoy themselves. This thoughtfulness of the Rev. Dr. in remembering and entering into sympathy with the young people of his congregation in their social amusements, while other and weightier matters were on his shoulders, was appreciated with a satisfaction which cannot be described beyond that it forged another link which bound them together.

AN interesting meeting was held recently in St. Andrew's Church, London. Four classical numbers were played on St. Andrew's Church organ Tuesday night by Mr. C. Wheeler in a manner which reflected the highest credit on that gentleman's ability. A spirited quartette, "Behold the Fields are white," was sung by Misses Gilmour and Boon and Messrs. Marr and Mason. Rev. J. A. Murray occupied the chair, and in a brief speech introduced the Rev. A. B. Winchester, of Berlin, a returned missionary from China. Mr. Winchester gave an account of his labours in "Far Cathay" with a clearness and unaffected naturalness that was most pleasing. He referred to the opium trade and the shameful part England plays in the traffic, and described in realistic language the fearful and deplorable wreck this drug makes on some of the noblest specimens of Chinese humanity. What China needs to-day is the Gospel and a prohibitory opium law. In closing his address, Mr. Winchester urged his hearers to greater individual effort in the cause of missions in a way that certainly should not fail of results. Mrs. A. E. Copper sang a solo, "Who Will Send Or Go," in her own inimitable style.

THE corner-stone of Old Cooke's Church, corner Mutual and Queen Streets, was removed from its place last week and in the centre of it was found a large glass bottle. A meeting was held at Mr. James Allison's place of business, Yonge Street, at which the following gentlemen were present: Rev. Wm. Patterson, P. G. Close (Chairman), Thos. Kinnear, A. G. Booth, N. McSheag, W. B. Saunders, W. Anderson, Samuel Wallace, W. F. Britton, John Rennie, T. A. Lytle, R. Pollock, A. E. Young, R. Wilson, John Rogers, Robert Bradford, Hugh Millar, J. P. Wm. Tafts, Wm. Eagle, R. C. McConnell, Wm. Corbett and A. E. Sexsmith. In the bottle was found a parchment recording the laying of the corner-stone ceremony, and upon which was written the names of John Greenless, Nathaniel Gratchell, Thompson McCleary, John Carr, Hugh Millar, Arbuckle Jardine, James Rusk, Christopher S. Patterson (now judge of the Supreme Court at Ottawa), Thos. Salter, James Farrell, Samuel McLean, Andrew Riddell, Elijah Robinson and W. R. Orr. A daily and weekly Globe with a pictorial supplement for January, 1857, and the other Toronto papers then in existence, together with one cent, one penny, sixpence and a shilling piece, were found in the jar, which is to have another long seclusion in the corner-stone of the new building.

THE late John Crerar, of Chicago, made the following disposition in his will, which relatives in Ontario are now contesting: Second Presbyterian Church of Chicago, \$100,000; mission schools of same church, \$100,000; Scotch Presbyterian Church of New York, \$25,000; Chicago orphan asylum, \$50,000; Chicago nursery and half orphan asylum, \$50,000; Chicago Historical Society, \$50,000; Chicago Presbyterian Hospital, in west division, \$25,000; St. Luke's Free Hospital, \$25,000; Chicago Bible Society, \$25,000; American Sunday School Union of Philadelphia, for western work, \$50,000; Chicago Relief and Aid Society, \$50,000; St. Andrew's Society of New York, \$10,000; St. Andrew's Society of Chicago, \$10,000;

Illinois Training School for Nurses, \$50,000; Chicago Literary Club, \$10,000; Chicago Manual Training School, \$50,000; Presbyterian League of Chicago, \$50,000; Old People's Home, \$50,000; Chicago Home for the Friendless, \$50,000; Norman Williams and H. W. Jackson, \$100,000, for the erection of a statue of Abraham Lincoln; Greenwood Cemetery Association, \$1,000; Young Men's Christian Association, \$50,000.

A CONTEMPORARY says: The Presbyterian Church anniversary at Ashburn passed off with unusual success. There was a large attendance with good collections. Rev. Mr. Kippen preached two excellent sermons, brimful of exhortation and advice. Rev. Mr. Bedford preached directly from his heart an excellent sermon to the children, not forgetting to give the parents some wise counsel. Monday evening a large crowd assembled, and having done ample justice to a delicious tea (the Ashburn ladies are unsurpassed in this line), retired to the church where an intellectual feast awaited them. The Rev. Mr. Hunter's lecture, it is safe to say, was worth the whole admission fee. Wit and humour, interspersed with sound advice, made up a lecture which if it were delivered again in Ashburn would be sure to draw a full house. The Myrtle choir surpassed itself, rendering some choice selections of sacred music in the best style. We were glad to see so many of the Myrtle people turn out to these services, and hope the Ashburn people will see their way clear to return the compliment. A second social was held the following evening. Since the induction of Rev. R. B. Smith, cheering progress has been made both at Ashburn and at Utica.

THE Ottawa Free Press says: A large audience assembled in the Presbyterian church in Vernon on Tuesday afternoon, the 2nd inst., to witness the induction and to welcome the Rev. J. M. Goodwillie to the pastorate of the Osgoode and Kenmore Churches. A goodly number of members and adherents of other denominations were present. The ministers present were Dr. Armstrong, Revs. Campbell, Stewart, Findlay, Christie and McQuarrie (Baptist). Dr. Armstrong, according to appointment, preached. In the sermon he put forth in an able and impressive manner the principles of Presbyterianism. The usual questions were satisfactorily answered by the minister to the Presbytery, and the pastor elect was welcomed as a new member of the Ottawa Presbytery. Rev. R. Stewart then addressed words of encouragement to the pastor, and Rev. Mr. Findlay words of counsel to the people to forget the things of the past and to press on to greater possibilities in the things of the future. Mr. Goodwillie then took his position at the door and the people welcomed him by a general hand-shaking. Seats were again taken in the church. A sumptuous tea was provided by the ladies and the young men served it in an obliging manner. The united congregations are fortunate in the happy and speedy settlement of a minister, and wish for Mr. and Mrs. Goodwillie a happy and prosperous sojourn amongst them.

ON Monday, June 1, within the vestry of St. John's Presbyterian Church, Medicine Hat, the Presbytery of Calgary met and was constituted. Present, the Rev. Messrs. R. A. Munro, Pine Creek, Moderator; J. C. Herdman, Calgary; Chas. McKillop, Lethbridge. The principal business before the Presbytery was the examination of Messrs. Charles Stephen and James Buchanan. The examination, which lasted for several hours, was considered highly satisfactory in both cases. In the evening the Presbytery again met for the ordination and induction of Rev. Charles Stephen to the congregation of St. John's Church, Medicine Hat, and for the ordination of the Rev. James Buchanan as missionary to the Red Deer District. The Moderator preached from Matthew xxii. 1: "All things are ready! Come." Thereafter the usual questions were put to the candidates for ordination, and satisfactorily answered. The Rev. Mr. McKillop addressed the newly ordained ministers, and Rev. Mr. Herdman addressed the congregation. A reception to Rev. Mr. Stephen by the members of the congregation was held in the Reading Room on Tuesday evening. There was a fair attendance and a very pleasant evening was spent. An impromptu programme of addresses from Rev. Messrs. Buchanan and McKillop and Mr. T. Tweed, and vocal and instrumental music was appreciatively received. The ladies furnished refreshments consisting of ice cream, lemonade and cake. In calling Mr. Stephen to the pastorate of this church the congregation have secured the services of an earnest, clever, scholarly gentleman, and one who, during the two months he has laboured at Medicine Hat, has proved himself to be a very earnest worker.

THE Sherbrooke Examiner says: There was a large gathering in St. Andrew's Church in this city on Tuesday evening, the 26th May, on the occasion of the induction of the Rev. William Shearer to the pastoral charge of the congregation. The Rev. John McLeod of Richmond, Moderator of the Session presided. The sermon was preached by the Rev. W. Smith of Danville, and the Rev. J. McLeod of Kingsbury addressed the minister, and the Rev. J. Ferguson addressed the people. During the evening the ordination of the Rev. I. Robertson as a missionary added interest to the services. The lecture hall of St. Andrew's Church was well filled by the members of that congregation and a few friends and pastors from the other churches to meet and welcome their newly arrived pastor and wife, Rev. Wm. Shearer late of Morewood, Ont. An appetizing supper was served by the ladies to all, after which Mr. James Davidson called the meeting to order and introduced Rev. Dr. Barnes and Rev. A. Burwash in turn who spoke words of welcome to Mr. Shearer and family, and congratulated the people on his coming among them. The Rev. Mr. Shearer appreciated the kindly feeling and words of welcome. He detailed at some length his call to the ministry, giving a history of his different fields of labour from the time he was chosen as a missionary to Peking, China, by the American Board of Missions, to his acceptance of the call to this city. A very pleasant

evening was spent until about half past ten when the chairman asked the audience to sing the doxology and the benediction was pronounced by Rev. Mr. Burwash.

ON Friday evening the Assembly Hall of the Church of the Redeemer was filled by an appreciative audience to witness the closing exercises of the Toronto Presbyterian Ladies' College. On the platform were seated Dr. Macintyre, the principal, who presided, Rev. John Stenhouse, M.A., B.Sc., Science master, John McGowan, B.A., W. F. Seymour, B.A., Mr. Edward Fisher, Prof. Dinelli, Rev. Sep'timus Jones, M.A. and the Hon. G. W. Ross, Minister of Education. The musical part of the programme was executed with marked credit to the students and to the teachers of the conservatory with which the College is connected. A large number of prizes and honour certificates were presented, and the following ladies received the diploma of the College: Miss Mary Brodie, Bethesda, Miss Belle Marquis, St. Catharines, and Miss Mabel Houlston, Three Rivers, Que. The Hon. Mr. Ross, after presenting the diplomas, took the opportunity of giving a brief but effective address. He spoke of the very important and indispensable place occupied by such colleges in our well-rounded system of education. He was gratified to find the wide range and thorough courses of studies pursued by the young ladies of this new institution, and he had no doubt the time would soon come when very valuable work would be done in affiliation with our university system. A very noticeable feature of the College work was to be seen in the art exhibits, which called forth from the visitors present many favourable criticisms of the high order of the work done by the young ladies under the able instruction of T. Mower-Martin, R.C.A. Dr. Macintyre is to be congratulated on the success that has attended his efforts during the past year, and on the assured success for the next session. The institution has already made for itself a name which places it in the front rank of similar institutions and from the educational facilities which Toronto affords there is everything to indicate that it is to make a marked impression on the higher education of the women of our country. In another column will be found the announcement for the next session, opening on the 3rd of September.

A GOODLY number of people congregated at West Toronto last week to witness the ceremony of laying the corner-stone of the new church there. On the platform were seated the following ministers from the city and elsewhere: Revs. William Burns, Alexander McGillivray, William Patterson, John Mutch, John Neil, John Scott, James McDonald and J. A. Turnbull, Rev. Mr. Hogg, of Winnipeg, and the local ministers. An opening hymn was followed by Scripture reading and prayer, when the ceremony of laying the stone was performed by William Mortimer Clark, Q.C. The trowel, which was a beautifully chased silver one, bore the following inscription: "Presented to Mr. William Mortimer Clark, Q.C., on the occasion of his laying the corner-stone of the Presbyterian Church, Toronto Junction, June 20, 1891," and was presented by Mr. R. L. McCormack, chairman of the Board of Managers. As usual on such occasions, copies of the Toronto daily papers, the local and denominational papers, current coin and a brief history of the Church, was placed in a cavity in the stone. The record was prepared and read by the secretary of the Board, Dr. Reid, and showed the marvellous growth of Presbyterianism during the comparatively short time the Church has been established here. The following are a few facts in connection therewith. In 1884 the first prayer-meeting was held, when only four persons were present. Nothing dismayed, regular services were held in the C. P. R. dining-rooms with increasing interest. The first church, a small rough-cast one with a capacity of 200, was opened October 8, 1885. The membership at that time was fifty-seven, with twenty pupils in the Sunday school. On

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The phosphates of the system are consumed with every effort, and exhaustion usually indicates a lack of supply. The Acid Phosphate supplies the phosphates, thereby relieving exhaustion, and increasing the capacity for labour. Pleasant to the taste.

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CAUTION:—Be sure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

British and Foreign.

THE money testimonial presented to Dr. Edmond, of Highbury, amounted to \$7,500.

DR. DONALD M'LEOD dined with the Queen at Balmoral and preached before Her Majesty on a recent Sabbath.

MR. ANDREW SMITH BREWSTER, son of the late Rev. Patrick Brewster, of Paisley, died in Edinburgh recently in his fiftieth year; he was an artist.

IN Italy the religious periodicals number 175, of which 159 are Roman Catholic. In Germany the number is 360, of which 245 are Protestant and 115 Catholic.

A NEW "Hymnal for School and Home," the music under the charge of Mr. Barnley, of Eton, will be issued in October under the auspices of the Free Church.

THE Rev. George Rogers, formerly tutor in Mr. Spurgeon's college, has reached his ninety-second year. He is probably the oldest Congregational minister in England.

PROF. THOMAS SMITH, the Moderator of the Free Church Assembly, is now the only survivor of the committee in Edinburgh that started the Livingstonia Mission in 1860.

DR. OSWALD DYKES has disposed of Brookbank, his summer retreat at Shottersmill, near Haslemere, the cottage in which George Eliot wrote a large portion of "Middlemarch."

THE Rev. D. Ritchie Key, M.A., London Road Church, Edinburgh, has been unanimously elected to Trinity Church, Sunderland, as successor to Rev. J. S. Rae, now of Newington, Edinburgh.

THE Rev. John Baillie, of Gairloch, Ross-shire, died recently in Manchester in his sixty-fifth year. He belonged to the Constitutional party, and was a popular preacher in all parts of the Highlands.

AT a meeting held in Edinburgh lately a committee to form a total abstinence society in connection with the Church of Scotland was appointed. Rev. H. Duncan, of Crichton, presided.

INTERDICTION is threatened by Mr. James Barrie against proposed alterations in the interior of Jedburgh church as being ritualistic, a description declared to be incorrect by Rev. H. Fisher, the minister.

THE Rev. J. Alexander, of Symington, Lanarkshire, has been appointed chaplain of Glasgow prison by Lord Lothian. The large number of applicants included settled ministers as well as licentiates.

AN Arabic temperance pledge card, the first in that language, has been issued by the Irish Temperance League at the request of the Belfast auxiliary of the Reformed Presbyterian mission at Anioch.

IN Germany there are no fewer than 128 periodicals published for the propagation of socialism. Of these seventy-four are of a political character, and fifty-four economic; of the former class twenty-seven are dailies.

A MEMORIAL window representing Christ as the Good Shepherd has been erected by the congregation in Ibrox Church, Glasgow, to the memory of Dr. Leckie, who is described in the inscription as "a messenger and an interpreter."

MISS AGNES FARQUHARSON, of the Manse, Selkirk, has won the Victoria jubilee bursary of \$240 for one year founded by Dr. Gunning in connection with the Edinburgh Association for the University Education of Women.

MRS. WHITE, of Overton, has bequeathed \$10,000 to the Sustentation Fund; \$5,000 each to the Royal and Western infirmaries, Glasgow; \$5,000 to African missions; \$2,500 to zenana missions; \$1,500 to the Y. W. C. A., Glasgow; while other legacies bring the total to \$39,500.

THE congregation of Free St. John's, Dundee, has arranged to worship during the holiday months with Ryehill United Presbyterian congregation, the meetings during July being in St. John's, with Mr. Aitken in the pulpit, and during August in Ryehill with Mr. Ross as preacher.

THE PRESBYTERY OF ORANGEVILLE.—This Presbytery met at Orangeville, May 26. Mr. Ballantyne reported that he had moderated in a call at Rosemont and Mansfield in favour of Rev. A. K. Caswell. The call was signed by eighty-nine members and twenty-five adherents. Stipend promised \$630, to be paid half yearly with free manse and three weeks' holidays. The call was sustained and ordered to be forwarded to Mr. Caswell, and, conditional on his acceptance, a special meeting for his induction was appointed to be held at Mansfield on June 23, at two o'clock p.m. Mr. Ballantyne to preside and address the minister, Mr. McRobbie to preach and Mr. Orr to address the people. Messrs. J. M. Millan, Hugh Brown, Henry C. Foster, William Morrin, B.A., and R. J. Hunter, B.A., students of Knox College, were licensed to preach the Gospel. Mr. D. B. Marsh was licensed at a special meeting held during the meeting of Synod.—H. CROZIER, Pres. Clerk.

THE PRESBYTERY OF MIRAMICHI.—This Presbytery met at St. Luke's Hall, Bathurst, recently, Rev. A. F. Thompson, Moderator. Sympathy was expressed with Rev. Neil McKay, Clerk, in his present family affliction, and Mr. Hamilton was appointed to act in his absence. Ten ministers and three elders were present. A call from Bass River in favour of their former pastor, Rev. J. H. Cameron, was sustained. The action of the Home Mission Committee in appointing Rev. John Turnbull to Metapedia for one year was sustained. Catechists were appointed for the summer to the following stations: Mr. D. Fraser to Port Daniel; Mr. Luaid to Boiestown; Mr. R. A. Finlayson to New Bandon; Mr. J. F. Polley to Hardwicke; Mr. J. D. McKay to Protectionville; Mr. D. M. Campbell to Kouchibouguac, and Rev. J. L. Fraser to Caraquet. It was intimated that grants had been made to all the supplemented congregations with the exception of New Carlisle, which was deferred till the congregation was visited. Messrs. Aitken, Fisher, McLean, ministers, with Mr. George Haddow, elder, were appointed a deputation to visit this congregation at an early date. The action of the committee appointed in connection with the Bathurst school matters in writing to the Attorney-General protesting against the state of affairs there, was most cordially approved of. Rev. Isaac Baird tendered his resignation of New Mills congregation, and Mr. Carr was appointed to exchange with Mr. Baird and summon parties to appear for their interests at a meeting of Presbytery to be held in New Mills on Monday, June 8, at three o'clock. Messrs. Aitken and McCoy were appointed to visit Black River and confer with Mr. Robertson. Closed with the benediction.—WILLIAM HAMILTON, Pres. Clerk, pro tem.

THE PRESBYTERY OF GUELPH.—This Presbytery held an adjourned meeting in St. Andrew's Church, Guelph, on Thursday, June 4th; Mr. R. J. Beattie, Moderator. A considerable time was spent in considering the call addressed by the congregation of Knox Church, Stratford, to Mr. Leitch, pastor of Knox Church, Elora. Reasons for and against his translation were read. All the Commissioners who had been appointed by the parties in the case were present, and were fully heard. Mr. Leitch appeared for himself. Commissioners having been heard and removed, and Mr. Leitch, on being asked to state his mind with regard to the call, having signified his acceptance of the same, the Presbytery, after due deliberation, unanimously agree that the translation take place, and that Mr. Leitch be loosed from his charge after the 21st day of the current month, and be instructed to wait on the Presbytery of Stratford as to the time of his admission to his new charge. The Presbytery would at the same time record its sympathy with the congregation of Knox Church, Elora, on the loss it is about to sustain by the translation of its minister, especially considering that he has been but a comparatively short period, with them, and that his ministry among them has been so successful, and, at the present season, giving promise of still greater success; and its prayer that one may be soon sent them by the Head of the Church to fill the pulpit which thus becomes vacant. Mr. Mullan was appointed to declare the charge vacant on the last Sabbath of June, and to act as Moderator of Session in the meantime. A call from the First Church, Eramosa, to Mr. Marsh, licentiate, was taken up and considered. Marsh has been sustained and placed in the hands of Mr. Marsh, who was present, he intimated his acceptance. Arrangements were made for hearing trials for ordination and induction before an adjourned meeting to be held in the church at Eramosa on the 23rd June, and in the event of these being sustained his settlement over the congregation was fixed to take place at two o'clock in the afternoon of the same day. Mr. Strachan to preside, Mr. Mullan to preach, Mr. Rae to address the minister, and Mr. Craig the people. Sympathy was expressed for Mr. Winchester, of Berlin, from whom a message was received intimating that he was confined to bed by sickness, and, according to his request, leave of absence was granted him for two months.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below:

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

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100 Doses One Dollar

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WORTH A GUINEA A BOX.

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Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, Etc.,

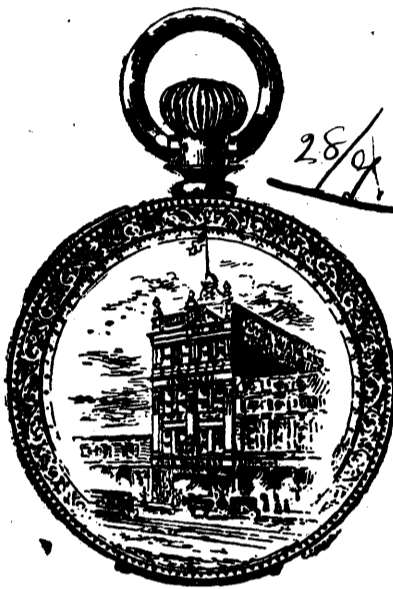
ACTING LIKE MAGIC on the vital organs, strengthening the muscular system, and arousing with the rosebud of health the Whole Physical Energy of the Human Frame.

Beecham's Pills, taken as directed, will quickly RESTORE FEMALES to complete health.

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Of the minority of sixty-six against the Declaratory Act a majority were elders; only thirty ministers voted against Dr. Rainy's motion.

In the ten years ending March 31 last, the sum raised by the Free Church for Foreign Missions proper rose from \$193,675 to \$471,925. Including the missions for the conversion of the Jews, the Continent and the colonies, the entire missionary revenue rose from \$260,150 to \$569,065

A DANGEROUS COUNTERFEIT.

The man who counterfeits a coin or a bank note, or who is detected in an attempt to pass a counterfeit, is speedily placed in prison as a person too dangerous to be permitted to be at large. How much more dangerous is the person who, for the sake of paltry gain, endeavours to impose upon the public a dangerous and worthless counterfeit of a

popular medicine. The great popularity achieved by Pink Pills, and the wonderful results that have followed their use for the treatment of all female complaints, nervous diseases and general debility in both males and females, has induced some unscrupulous parties to place upon the market a worthless imitation, resembling the genuine Pink Pills in appearance only. The public are cautioned against these spurious imitations, and are asked to see that every box they purchase bears the trade mark and name of the Dr. Williams' Medicine Co., of Brockville, Ont. Do not permit any dealer to palm off upon you any imitation of the genuine pill, as not only will they not produce the expected results, but may prove positively harmful. No other pill can produce the results obtained by the use of Dr. Williams' Pink Pills. Sold by all dealers or sent, post paid, on receipt of price (50c. a box) by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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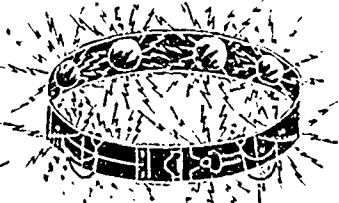
can do for them. To heal the sick we must destroy the cause. To do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. "Any other method of cure is a humbug. No Electricity." "Health without Medicine" which contains nothing but the advice to use hot water enemas or other remedies with no anti-septic qualities will do this. The reader should do his own thinking and careful investigating, and not let others do it for him, else they will soon profit by his ignorance."

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HOUSEHOLD HINTS.

SNOW PUDDING.—Two-thirds of a box gelatine dissolved in a cup of cold water. One pint of boiling water, juice of one lemon, one-half cup of sherry wine, one and one-half cups of sugar, two or three cloves put in a gelatine while hot. When tepid, beat whites of four eggs, after having beaten them to a stiff froth. For sauce.—Yolk of the egg, one pint of milk, two tablespoonfuls of sugar, flavour with vanilla.

APPLE MARMALADE.—Twelve pounds of scur apples, three pints of cold water, six pounds of loaf sugar broken in small pieces, peel, quarter and core the apples, pour over them the cold water, and boil till they are beat to a smooth pulp, then add the sugar and boil till the marmalade becomes perfectly firm; continual and brisk stirring if necessary, but no skimming; pour into jars, and when cold cover in the usual way.

LEMON MARMALADE.—To every pound of fruit add three-quarters of a pound of loaf sugar. Pare the lemons, boil the peel in water till soft, then take out the white and pour the remainder in a mortar till quite fine, mixing with them a little of the juice; pass all with the remainder of the juice through a sieve into a preserving pan; add the above quantity of sugar, boil it for one-half an hour or more till it sets, when cold, into a jelly; pour into jars and cover in the usual way.

RICE CROQUETTES WITH JELLY.—Cover one cup of well-washed rice with two cups of boiling water, add one-half teaspoonful of salt, and steam till tender. Make one cup of thick cream sauce with one tablespoonful of butter and two tablespoonfuls of flour, one saltspoonful of salt and one cup of hot milk, add the beaten yolk of one egg and the rice, cool, shape, roll in crumbs, in egg and crumbs and fry in hot lard. Serve with jelly. Dish the eggs with two tablespoonfuls of water. This is better for rolling the croquettes than the egg without the water.

CURRY OF MUTTON.—Cook one ounce cut fine, in one heaping tablespoonful of butter till yellow; add two pounds of lean mutton, cut in small pieces, and when slightly brown cover and let it cook half an hour; add two teaspoonfuls of curry powder, one teaspoonful of salt, one saltspoonful of pepper and one tablespoonful of flour, wet with one-third of a cup of cold water; add one cup of stewed and strained tomato and simmer till tender. Just before serving add one heaping tablespoonful of grated cocoanut and serve with boiled rice. Mutton, lamb or veal are better for a curry than beef is, because the process of cooking toughens the beef.

CHOCOLATE PUDDING.—Rub two tablespoonfuls of butter to a cream, add two tablespoonfuls of flour and pour on slowly one and one-half cups of hot milk. Melt three ounces of grated chocolate with three tablespoonfuls of sugar and three tablespoonfuls of hot water. Put the first mixture on to boil in a double boiler, add the chocolate and cook eight minutes. Remove from the fire, add the beaten yolks of five eggs and set away to cool. Half an hour before serving add the well-beaten whites and bake in a buttered dish about half an hour. Serve with one cup of cream sweetened with two tablespoonfuls of powdered sugar and beaten till thick.

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In Income,	-	\$55,168.00
In Assets,	-	\$417,141.00
In Cash Surplus,	-	\$68,648.00
In New Business,	-	\$706,967.00
In Business in Force,	-	\$1,600,376.00

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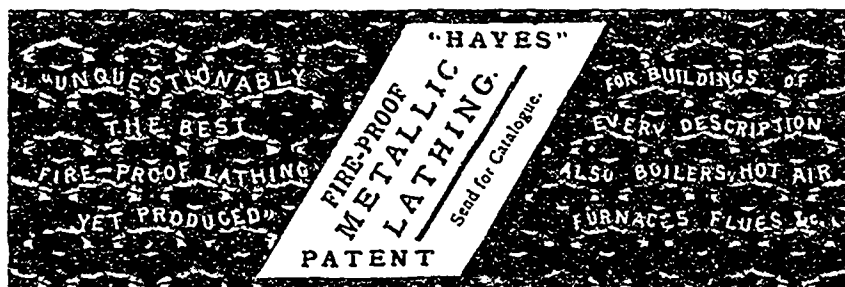
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Cream
Baking Powder.

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LEMON CAKES.—Quarter pound of butter, six ounces of flour, quarter pound of sugar, the grated rind of a lemon, the yolks of two eggs; beat the butter to a cream, add the sugar and lemon-rind, stir in the flour, and mix with the eggs; put in patty pans, and bake ten minutes.

PLAIN WAFERS.—Make butter milk biscuit dough, only have it a little stiffer than you would for biscuit; roll it out, and cut butter into small bits; sprinkle over the dough, roll it up and work thoroughly. Roll thin and cut the size to suit the irons; bake a light brown. They are crisp and delicious, and make an appetizing addition to the tea-table.

PRUNE JELLY.—Soak a pound of prunes in a quart of water three hours. Drain them and strain the water in which you soaked them. Put it on the range with a pound of sugar and let it boil half an hour. Remove the stones from the prunes and put them into the boiling syrup and boil it up again. Soak half a box of gelatine into a little cold water, and stir it in the boiling prunes. Pour them into a mould wet with cold water and set them in a cold place to harden. Serve with sugar and cream.

WASHINGTON CAKE.—Three-quarters of a pound of butter, three-quarters of a pound of sugar, sifted; five eggs, well beaten, whites and yolks separately, one-third of a cupful of sweet milk, one-third of a cupful of best brandy, one nutmeg, grated; three-quarters of a pound of sultana raisins and of finely minced citron, fourteen ounces of the finest white flour sifted three times; one teaspoonful of saleratus; cream the butter and sugar, add the other things in order, pour into buttered pans, and bake as for fruit cake.

A peculiar fact with reference to Dr. Pierce's Golden Medical Discovery is, that, unlike sarsaparillas and other blood medicines, which are said to be good for the blood in March, April and May, the "Discovery" works equally well *all the year round*, and in all cases of blood-taints or humors, no matter what their name or nature.

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The "Discovery" cures all Skin, Scalp and Scrofulous affections, as Eczema, Tetter, Salt-rheum, Fever-sores, White Swellings, Hip-joint disease and kindred ailments.

BANANA CREAM.—Mash in a bowl four ripe bananas, and beat till they are light. Whip one-half pint of cream till it is stiff; add to the bananas with sugar to taste and a little almond extract. Place in a glass dish and chill on ice.

ONTARIO MUTUAL LIFE.

HEAD OFFICE: **WATERLOO, Ont.**
ESTABLISHED 1870.

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1870 { 21 YEARS' GROWTH } 1890

Year.	Income.	Assets.	Assurance in force
1870	\$9,698	\$6,216	\$521,650
1875	27,049	53,681	1,177,085
1880	82,326	227,424	3,064,884
1885	273,446	753,661	8,259,361
1890	489,858	1,711,686	13,710,800

1886 { A FEW FIGURES INTERESTING TO POLICY-HOLDERS. } 1890

Year	Dividends paid to Policy holders.	Reserve for Security of Policy holders.	Surplus over all Liabilities.
1886	\$34,010	\$831,167	\$7,663
1887	34,849	1,004,706	61,535
1888	37,511	1,192,762	90,337
1889	42,361	1,466,218	95,155
1890	49,297	1,558,960	134,066

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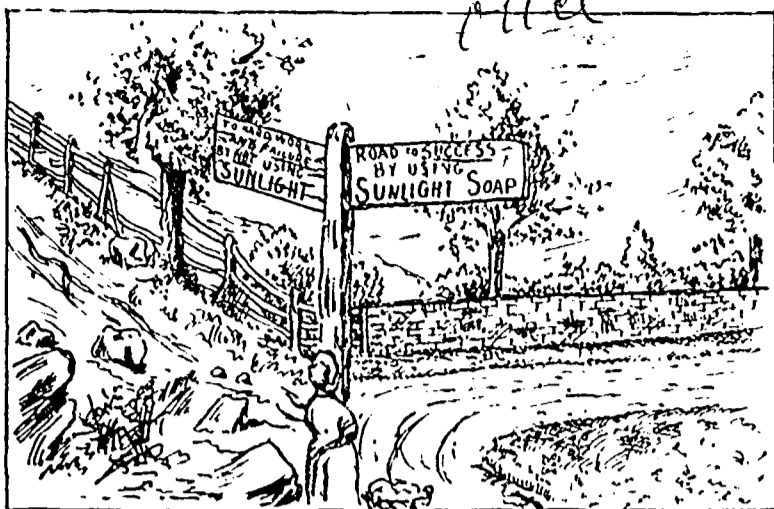
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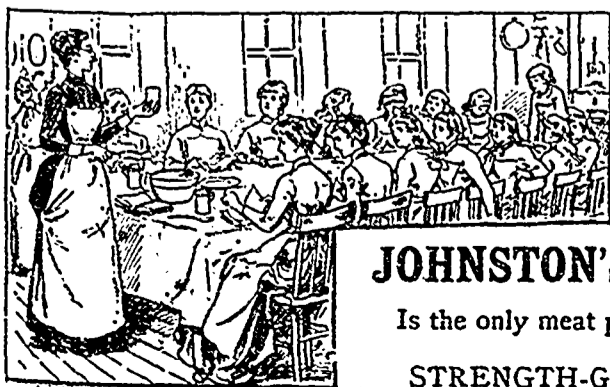
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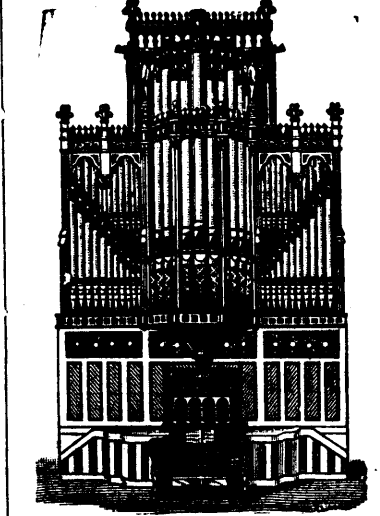
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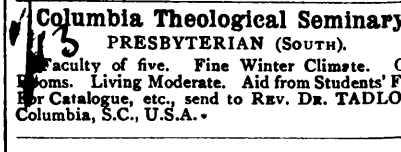
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