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June 16, 1898.

NOTES AND COMMENTS.

Among the greetings to the General Assembly from other Churches none is more welcome than that from the Free Church of Italy, one of the most active and robust of the Protestant churches on the European Continent. Placed in the very citadel of the Papacy, this Church has had her day of trial and of trouble, but constant faith has been her helping cable through the surf of persecution and poverty, until now quieter days have brought the long looked for prosperity and success as an evangelizing agency. Long may her bow abide in strength.

It is stated that graduates of Union Seminary, New York, are finding increasing difficulty in securing settlements. Before the Briggs agitation seventy-five per cent. of them usually had calls before graduation day. This year out of twenty-seven Presbyterians in the graduating class only four are placed. At Princeton over 50 per cent. of the class are virtually settled and at Auburn every man is already taken up. The prejudice against Union men is becoming so great that not a few of her students now prefer taking their final year elsewhere to avoid it. The McGiffert agitation is not likely to improve the situation.

After much conference together the three great Presbyterian Churches in Scotland have united on a Common Hymnal or Book of Praise. It will be remembered that the Colonial Churches hoped to have been included but the delay

and difference, in Scotland prevented that happy consummation. The Scotch Churches, however, and the Irish Presbyterians have been now able to agree on one book and henceforward will use it in their services. It is to be named "The Church Hymnary" a name which has not given general satisfaction, but which will be accepted as the best available, so many other names having been copyrighted.

One of the most curious charges brought to an Assembly against a minister was that against Rev. James Webster of the Free Church of Scotland. His doctrine seems to have been all right, and his life and character has been spotless, but the complaint set forth that he "has no common sense"! The Assembly experienced the difficulty of dealing with such a grave and unusual charge and could not trust itself to dispose of it. So a commission was appointed to visit the congregation and the minister, and by a process not explained impart "common sense" to both parties.

The death roll of ministers during the past year include the names of brethren who rendered long, faithful and conspicuous service to the Master. Among them are those of the Revs. Dr. Jenkins, John Ewing, Wm. McKibbin, John Nichols and S. Boyd.

On Friday evening the Assembly was shocked by the accidental death of one of the Commissioners, the Rev. R. J. Grant, of River John, Pictou, N. S., who was killed by a trolley car, near Chaboillez Square. The sad event was reported at the evening Session and the news seemed to paralyze the meeting. Mr. Grant was a bright young minister of great promise and had been settled at River John for about two years. He was a graduate of Dalhousie College and a native of Pictou. He and Rev. G. C. Robertson had gone for a bicycle ride after tea and when near Chaboillez Square a child darted across the street in front of them. In an attempt to avoid running over the child Mr. Grant fell from his wheel in front of the trolley which passed over his body causing instant death. The accident has drawn forth the sympathy of the community and on Saturday and Sabbath day many feeling references were made to the melancholy ending of a bright though brief career.

The reports of the Colleges drew out an interesting discussion on the quality of the instruction and the equipment of students for the field. We believe Dr. Milligan's view is held by many in the Church that students require the very highest attainable training. The Colleges are at present doing wonders, and the Church is placed under deep obligation to them, but the way to realize the higher standard is to increase the College funds, to endow more chairs, to found scholarships and to provide apparatus and accommodation in keeping with the rapid pace of the age. Professors are but

human. They are endowed physically as other men are, and cannot be expected to stand the physical strain of continuous over-work. They ought to be relieved of some of their work, so that more time could be devoted to special subjects; and students, also, require encouragement, not by easy tasks, but by bursaries and scholarships that would allow them to devote more time to college studies and less to the mission field. Provide the means and the Colleges will produce the men.

BLUE POINTS.

THE Assembly of 1898 is probably the largest since 1877. Both ministers and elders have been very fully present.

The special favorite of the billiting committee is the man who claims to have many friends in the city but declines to impose himself on any of them, and prefers to go to a good hotel at their expense without their knowing anything about it.

Some of the most eloquent speeches of the whole Assembly were made in connection with the election of the new Moderator. The candidates are happily men of too much sense to be spoiled by too much praise.

The dreariest work the Assembly had to do was to listen to a long document from an absent missionary. Courtesy required that it should be gone through, but we venture to say that it was listened to by few and even these few were satisfied that the only course was to refer it to a committee for consideration.

Dr. Warden ingeniously regulated the distribution of the limited edition of the stitched Assembly Reports by arranging that they should be given out in return for the cards and railway certificates of members.

The presentation of cards at the same time obviated the necessity for calling the roll and it was held as read.

The omission of the Saturday Sederunt enabled all the committees to get forward with their work and be ready to report early in the week.

Dr. Cochrane in presenting the Home Mission Report spoke with his usual vigor. Dr. Caven in moving the resolution would not venture to emphasize any of the points made by the previous speaker.

Dr. James Stuart, of Prescott, excused himself neatly from making a speech in seconding a formal resolution by stating that he supposed he had been asked to do so because he knew so little about it.

CORPORATION OPPRESSION.

THE report presented to Parliament of the Royal Commission appointed to investigate the complaints of the men working on the construction of the Crows Nest Railway makes it very clear that there has been shameful oppression by the representatives of that great corporation, and that the most inhuman cruelties have been practised.

Now that these have been exposed it may be assumed that the worst of them at least, will be made to cease. We have no idea that the heads of that corporation have purposely given instructions that require such abuses, and they are human enough to be unwilling to have them continue. But we venture to say that there is only one way in which they can satisfy the public and regain the confidence of the men and that is by the dismissal of the officer or officers who have been directly responsible for them. The chief of construction cannot have been ignorant of these abuses and should be made to suffer for his mis-

conduct. It would be an intolerable thing if one who has been guilty of such oppression as has been exposed, should be still in a position to repeat his practices and allow his subordinates to abuse the helpless laborers under them.

FRATERNAL GREETINGS.

THE good feeling existing between the kindred Churches in Canada is emphasized by the exchange of courtesies indulged in by the various denominations. The Methodists have been conspicuous by their friendly delegations to the General Assembly. Year after year, some of their leading ministers and members are appointed to convey the friendly greetings of their Church to their Presbyterian brethren. This year the two delegates were men of distinguished personality and position. Rev. Neil Burwash, LL.D., D.D., is the learned Chancellor of Victoria University, and Rev. Principal Shaw, is the late Rev. Dr. Douglas' successor in the Principalship of the Wesleyan Theological Seminary, Montreal. Needless to say their visit to the Assembly was greatly appreciated and they received a true blue Presbyterian welcome. The sincerity of their greetings no one could doubt, and the form was as graceful as the substance was appropriate. The Church who sent them was well represented indeed, never better, and we can assure the Methodists that the Assembly felt honored by the words of their "Grand Old Men." The resolution of acknowledgment was felicitously submitted by the Rev. Dr. Armstrong, and voiced the unanimous opinion of the brethren as to the value they set on such expressions of Christian courtesy and good will. The two Churches have much in common and it goes without saying that these courtesies strengthen the bonds of fellowship between them.

"THE REVIEW" AND THE CONGREGATIONALISTS.

OUR article of a fortnight ago criticising the remarks of the Rev. J. H. Brook regarding Congregationalism in Canada, seems to have furnished a welcome text for the opening meeting of the Union in Toronto on Thursday evening last.

From a business point of view we have no objection to this prominence given to our remarks and we are glad to see that they have been taken seriously. But we must confess to a good deal of surprise at the tone that pervaded the various addresses as reported in the daily press. There seems to have been special resentment at the idea of their being criticised at all, overlooking the fact that the first criticism came from a Congregational minister, and his remarks were given in a paper under Congregational control. The party that begins an attack can hardly complain that notice should be taken of it and a reply made. Least of all does this complaint come with good grace from a body which claims special freedom in discussion and a platform open to all the four winds of heaven. It is probably only another indication that the Congregational Church in Canada is no longer in a position to fulfil even the mission which it professes to set before itself. They pride themselves on providing the only platform broad enough to furnish standing ground for such a thinker as Lyman Abbott. We cannot help wondering what Dr. Abbott would think of this tender sensitiveness to outside criticism.

We shall say nothing further as to the merits of the question regarding the prospects of Congregationalism in Canada as no attempt seems to have been made to

disprove the facts stated. We can only smile at the suggestion that the Presbyterian Church wants Congregationalism out of the way in its own interest. Congregationalism in Canada is too insignificant to make any particular difference to a Church which occupies the land from Ocean to Ocean and is rapidly growing. Congregationalism any way furnishes at certain points a convenient Cave of Adullam for disgruntled Presbyterians. We would much rather they went there than cease Church attendance altogether.

A NEW METHOD.

ARCHBISHOP Bruchesi of Montreal has authorized the establishment in his diocese of a branch of the Society of Prayers founded by Pope Leo XII for the conversion of Protestants in general and more especially in England. The conditions of membership are simply to have one's name inscribed in the register of the Society and to recite one "Hail Mary" every day. A number of indulgences are attached to the Society. This movement is quite in keeping with the gentle and moderate character of this young and brilliant prelate, who, thus far, has avoided language and methods that are needlessly offensive to his Protestant fellow-citizens. We have not the slightest objection to any amount of prayer on our behalf by Roman Catholics. It may do them good and will not hurt us. We would even go further and say that we have no objection to their following up their prayers with active efforts to convert Protestants by all reasonable arguments that appeal to their intelligence. We believe in the right of every church to make proselytes to its own views if it can do so by fair means.

But of course the privilege we freely accord to them we claim also for ourselves, and have a right to expect that we shall be permitted to pursue these methods without any attempt to prevent us by force.

There is no disguising the fact that in the past the Church of Rome has relied far more upon force, violence, and social persecution for retaining and gaining adherents than upon reasonable argument. The riots that have taken place in Montreal at the instigation of the Church authorities within the memory of most of its citizens are sufficient proof of this. If this new movement means that the old methods are to be discarded and discouraged by those who direct the policy of that Church we shall welcome it with the utmost satisfaction and are not afraid of the result.

HOME MISSION RE-ORGANIZATION.

THE General Assembly wisely referred the British Columbia overture respecting changes in the constitution and working of the Home Mission Committee, to that and the Augmentation Committee, the two Committees most intimately concerned. The present system may or may not be adequate, but it has certainly met the conditions hitherto existing, admirably.

Conditions are ever changing and whether the methods now followed will prove sufficient can be better answered by the two Committees named than by any other Committee of the Church, and, in any case, the Church will gain time to thoroughly consider any proposal made. For, the Home Committee is entrusted with work of far too important a character, to be made the subject of experiments except

such as can command the concensus of mature opinion. Should reform or re-adjustment be necessary the Home Mission Committee will not stand in the way but will help in bringing about changes. On the other hand, the Committee ought to resist changes unless the cause be made quite clear. The Church cannot afford to take a leap in the dark on this vital question, notwithstanding the deep conviction and honest zeal of the advocates of change. All the Church can safely do is to consider every proposition carefully on its merits and without prejudice and to follow the best possible course that presents itself. It is the Church as a whole upon whom is laid the sole responsibility in such a matter, not a section of it, and much more so, not an individual or individuals. Synods may be blamed as over cautious and Assemblies as obtuse, but, it is through the courts regularly constituted that the Church must legislate and on the whole she does it well. The important overture on the Home Mission Committee's methods and work will not suffer by a year's discussion and delay.

THE SCOTCH ASSEMBLIES.

THE exchanges to hand contain reports of the meetings of the General Assemblies of the Established Church and the Free Church of Scotland. In the former the feature of the meeting seems to have been the report on Home Missions, which elicited some remarkably able and satisfactory speeches, showing that the Church is earnestly working in the home field. Rev. Dr. Donald MacLeod, the veteran Glasgow minister made an earnest plea for evangelical preaching, and made a deep impression not only on the Assembly but also on the country, judging from the notice taken of the speech by the leading press. The statistics showed an increase of membership in the Highlands from which the inference is drawn that the deep-seated prejudice prevailing in that part of Scotland is giving way as time obliterates or softens the memories of the '43.

In the Free Church the union with the United Presbyterians was the weightiest question. Rev. Principal Rainy has managed the question with great ability and skill, and a happy and peaceful consummation is now hoped for on what seems to be reasonable grounds. The negotiations between the Churches, as our readers are aware, have been conducted by a large joint committee numbering up to about one hundred members. It says much for the success of the project that so large a committee brought to each of its Churches an unanimous report. The United Presbyterian Synod accepted the report and sent it down to Presbyteries for action; and the same course was followed by the Free Church, although not with equal unanimity. The constitutionalists led by Rev. Angus Galbraith, upon whose shoulders has fallen the mantle of Begg, Nixon and Kennedy, proposed that the negotiations be discontinued, but he received only 41 votes to 486 for the report. Mr. Galbraith and his supporters were moderate in their speeches and their position does not seem to be irreconcilable to ultimate harmony and success.

The Great Temperance Congress, to be held shortly at Staten Island, promises to mark an epoch in the history of the Temperance movement in the United States. The programme will be a radical advance and its scope wide and far reaching.

Reminiscences of a Scottish Country Parish.

BY AN OCTOGENARIAN.

IX.—STATE OF RELIGION AND MORALS.

For the Review

It is a somewhat difficult and delicate matter to describe the state of religion and morals in a community. One is so apt to fall into one or other of the two extremes, of taking either too favorable or too dark a view of the matter. We trust we may be able to avoid both.

Taking first of all the practice of family worship, so far as our experience went, we have reason to fear that this duty was sadly neglected during the earlier years of our residence in the parish. We often visited and spent the night in the homes of schoolmates, but we do not remember a single instance in all these homes where there was family prayer. We are at the same time aware that from about 1831 a gradual change for the better began to be felt. Here and there the family altar was set up. Printed forms of prayer and books of prayer made their appearance in places where they were not to be seen before. Yet after all the practice of family worship was far from being general, and those who began to observe it were often the subjects of remark, their manner and language in some cases imitated and made the butt of idle jests by their servants and neighbors.

There was a time, it would seem, not very far remote, when a different state of matters prevailed. Faint traditions still lingered and some remnants of former times were to be met with among the older people in certain parts of the parish, marked by a stricter observance of the Sabbath, the reading of the Scriptures in the home, the discountenancing and putting down of course and profane language on the part of those under their charge.

So far as an outward observance of religion was concerned the services at the Kirk were well attended. In fact, attendance at public worship was all but universal and for any one habitually to absent himself would be to find himself the subject of general remark, if not something worse. Public opinion was at all events strangely in favour of the outward form, and all classes of the community conformed. No class was at that time, as it is now, conspicuous for their neglect. Masters and servants were to be found more or less regularly sitting side by side in the house of God.

Membership, in the sense of being in full Communion with the Church, was also all but universal. So soon as the young reached a certain age, unless there was some open immorality in their conduct, they were as a matter of course expected to present themselves for admission to the Lord's table. Not to be a member in full communion was the exception with all who professed to be Presbyterians.

What means the old minister took to prepare the young communicants of his day we have already said we do not know. We were considered too young then for so solemn a step, none being regarded as eligible for full membership till they had reached their sixteenth or eighteenth year. But we do know that his successor labored to the best of his ability to prepare them, and not without some measure of success. At the same time close personal dealing in spiritual matters was not always appreciated. We remember hearing the head of a family denouncing the minister in no measured terms for officious intermeddling in matters beyond his province, because he had enquired at a member of his family, who was applying for admission to the Communion, whether he was in the habit of reading his Bible in private and engaging in secret prayer.

A London paper tells this touching story of Professor Herkomer: "His aged father, who lives with him in his splendid home at Bushney, used to model clay in his early life. He has recently taken to it again, but his fear is that soon his hands will lose their skill, and his work will show the marks of imperfection. It is his one sorrow. At night he goes to his early rest, and when he has gone his talented son goes into his studio, takes up his father's feeble attempts, and makes the work as beautiful as art can

make it. When the old man comes down in the morning he takes the work and looks at it, and rubs his hands and says: 'Ha! I can do as well as I ever did!' May we not believe that the hands of divine love will thus make over our feeble work for God till it shall bear the light of day and be perfect to all eternity."

Glimpses of Japan

BY T. IVERTON.

IV.

An active volcano is a somewhat suspicious neighbor. We were within a few miles of Mt. Asama, one of the most noted volcanoes in Japan. It rises abruptly from the surrounding plateau to a height of five thousand feet, and its crater is nearly ten thousand feet above the sea level. The whole mountain is a dark, dreary mass of mud, ashes, scoria, lava and rocks. On the eastern side there is not a shrub, nor a blade of grass to relieve the grim appearance of black rocks, the awful solitude of precipitous cliffs, yawning chasms, and gloomy caverns where even birds of prey might be supposed to get lonely, and forlorn. The southern slope is not quite so desolate. At the base there is abundant and even luxuriant vegetation. Soon it gets stunted into a dwarfed growth of shrubbery, heath, sedge-grass, and crow-berry bushes, until long before the summit is reached every trace of vegetation is gone. On these lofty solitudes nothing grows, and nothing ever will grow. Asama's last great eruption took place over a century ago, and the present crater was formed at that time. The eruptive force was great beyond conception. A rocky formation lay in its course, but only to be shivered like glass, and hurled down the sides as if no heavier than bits of tissue paper. Then the lava poured its desolating stream over several villages, according to my informers a score or more, and buried them completely, leaving "not a wrack behind." We commenced the ascent of Asama one warm afternoon, and reached the top nearly exhausted, about six o'clock, to find the crater full of smoke and steam, so that nothing could be seen. Another day we left Karuzawa in the evening, purposing to reach the summit by daybreak. We rested for a while at the base, and then at one o'clock commenced the ascent in good earnest. Coolies were engaged to carry our overcoats and refreshments, and to assist any one of the party who might get exhausted. The path, if such it can be called, is over ashes and disintegrated lava where one cannot get a solid footing, and soon proves very tiresome. In half an hour those who despised all precautions and aids have become humble enough to make use of the long poles provided by the guides. An old Alps-climber sits down disgusted and vows he will go no further. Thump! thump! thump! goes your heart until you begin to think that syncope or something else is about to put a period to your pilgrimage. Some look flushed and feverish; others look exhausted and pale as death, while there are some who have got used to it, and do not seem to mind it in the least. In an hour we all sat down for rest. After a quarter of an hour another start is made, and the party moves on and on for another hour when there is another halt. Thus "by slow degrees, by more and more" we at last reach the summit, and find the crater clear, so that we get as good a view of it as possible. It is, indeed, a horrible pit. On the southern side the earth and clay are burnt to a dirty red color. The splintered rocks and exposed beds on the east are of a yellowish white color due to the presence of sulphur. At the bottom you see gaping fissures stretching from side to side which inevitably suggest the gates of Tartarus. You roll a stone down the side, and after a pause of several seconds hear the infernal rumbling. You approach the side at a point where a mass of rock overhangs, and, going on your knees, look into the abyssal darkness, and see an awful glare as of lurid flames which fill you with a weird sensation, as if you were encroaching upon the territory of the bottomless pit. And just as you gaze intently there is a dull roar as of distant thunder in the depths below, and suddenly the whole basin is filled with vapour and smoke. Clouds arise with the very smell of tophet on their wings, and we are obliged to turn away, and take up a position out of the reach of sulphur fumes. It was

natural to think there that the writer of the Apocalypse must have gazed on such a scene before he wrote of the "bottomless pit," and "the smoke of their torments ascending up forever and ever." From the most horrible to the most beautiful sight is a sudden change, and yet that was what actually took place that day. By far the most beautiful sight I have ever seen was the appearance of the country from the top of Asama Yama at sunrise. A morning mist, that, like a silken floss of purest white, extended in billowy stretches as far as Fuji Yama, seems to be the fostering wings of God outspread over His sleeping children in Japan. The rising sun bestows a glittering crown upon the snowy peak of Fuji, and its conical form becomes illuminated in a golden light whose effulgence lends a glow and charm to hills and uplands all around. We look eastward and see ourselves reflected in the clouds below and beyond just as the sun begins to light up the valleys around. The beauty, and calmness of the whole scene I shall never forget. We were shown "a vision splendid" and gazed on it intently and with rapture, but it begins to dissolve and fade "into the light of common day," and we are left on the ugly brow of Asama. Nevertheless we are not sorry to have been shown such things. They lead us to believe in the existence of a world where beauty, glory, peace and happiness exist and are perfect and enduring. And, if the transition from a scene of desolation to one of glory be so sudden and complete in nature, who will venture to deny that it may be equally sudden and complete in the case of those whom God has taken out of a world of sin and shadows to be with Himself forever. Later in the day we visited the lava beds. These are very extensive, and in thickness range from twenty to a hundred feet. The lava is fast crumbling away, and walking over it is not easy. Enormous masses of rock are here and there mixed with the lava, and give clear evidence of the violence by which they were torn from the sides of the mountain. Only one small spot in the vicinity escaped the fearful devastation of the burning stream. Snows, falling down among the lava, melt slowly during the summer, and perpetually supply with pure water an overflowing spring that fertilizes this oasis. Vines and creepers are entwined around the trunks of shady trees. The rhododendron meets you on every hand. There is a variety of evergreen mosses, and a profusion of wild flowers. The rich green of the grass is variegated by the milk-white winter berries. Cool breezes rustle the filmy leaves of trees and fan the fever from the brows of those fatigued by a long ride on a hot day. This is a favorite place for picnic parties, and those who come to visit the lava beds, dispose of their luncheon by the cooling fountain. On the way back to Karuizawa we had occasion to call at one or two places, and were kindly treated by the people. I went up to an old man who was enjoying his smoke in front of the house and saluted him. He was one of the most affable old men one could meet. Unfortunately we could not converse with one another. He had tea brought forward at once, and offered me his pipe as is usually done in the Orient. There is one thing about Japan to which foreigners do not easily get reconciled. I refer to the earthquakes. Hardly a day passes, but you hear of a shock somewhere, and you do not know what may happen the next moment. While at Yokohama there was a very perceptible shock or series of shocks one evening. Next morning news had come that twenty thousand people had been killed or drowned by a tidal wave supposed to be due to a submarine earthquake. This terrible visitation came during the darkness of the night and so suddenly that the people hardly realized what was taking place. Every few years there is a catastrophe of this kind. Otherwise Japan is one of the most delightful countries in the world. The Japanese are, I believe, capable of the highest civilization, provided the national character is deepened by the infusion of the Spirit of Christ. That this may happen, we have every hope, inasmuch as there are so many Christian agencies at work, and inasmuch as so many of the Japanese themselves are enthusiastic Christians, as well as true patriots. Christian schools and colleges are to be found in the most important cities. The men and ladies graduated from these are sure to have great influence wherever they go. A well informed

missionary told me that several of the members of Parliament are Christians, and that some of the leading men in the Liberal party are members of the Christian Church. The wife of one of the most noted generals in the Army, one of the heroes of the late war with China, is a devoted Christian. Such things augur well. Let us trust greater things are at hand.

The Master's Bosom.

BY THE REV. A. J. MOWATT, MONTREAL.

For the Review

Do not envy John his place.

There had been an unseemly scramble among the disciples for the chief places. John wanted to be close to Him on one side and his brother James wanted to be close to Him on the other, and there was likely to be trouble about it—an unseemly scramble and wrangle. And so they had to be rebuked. It was their mother's little scheme, but it did not work.

And there is that unseemly scramble still sometimes among the Lord's disciples over the side-places,—the conspicuous places. There is pushing and pulling to get to the great pulpits, and there is sometimes no little scrambling and noisy bickering, every mother's son urging his special claims. If there is a soft place, a fat salary, a position of honor. What pushing and shouldering among the church's fat cattle! That is the prophet's picture and it is a true one. Yes, worldly ambition is still in the church. Men do not know what it is to be close to Jesus, to lean on the Master's bosom.

John wanted to sit by His side on the Throne of His power. It was his worldly ambition that wanted to get there, and he was denied it. But see where he is now! He is in a better place. His head is leaning on the Master's bosom. How has he got there? Was it a mother's influence, some clever manœuvring on her part that got him there? Was it worldly ambition that pushed him forward over the heads of others till he is there? No, you find no jealousy now, nobody objecting because he is occupying a place in relation to the Master none of the rest of them ventures to occupy. It is not ambition's place,—the Master's bosom—but love's place. It is because he has got rid of his ambition that he is there. Trust and love put him there.

Do you know how to get to the Master's bosom, the highest place at the Lord's disposal? You say, perhaps with murmuring words: "What chance is there for me, and the like of me, in the keen competition for places going on? I have not the flash and dash of this one, the master gift of that one, the ambition of some one else. I must just stand aside therefore and see them all go past me." But envy not. Humility can creep nearer Christ than ambition can climb with high steps. Love can win the day over power, when the place is the Master's bosom. John cannot begin to hold a candle to Peter, as far as brilliance and eloquence, the flash and dash of ability, are concerned, but when it comes to be the bosom place the disciple of love takes rank above the Premier Apostle.

His being there need not hinder you from being there too. You have seen a mother with her children around her and they all wanted to be in her arms at once. What a scramble there was to get there, a beautiful rivalry, laughter and tears! Three or four would crowd into her lap, one or two would be on her shoulders with their arms around her neck and they would all claim to be where John was. And the good mother loved them all, one as much as another, and wanted them all to be in her arms. And although it was a problem, her love managed to solve it.

That is the way it is with Jesus. He wants us all to be where John was, for His love is as large as His people are many and as their wants are great. "Come my people" I hear him say, "come with your heads and hearts and all their aches, and sorrows, and burdens, and lean them here. There is room for all and it will do my heart good to have you here: my heart aches when you are not here."

UNDER THE EVENING LAMP.

THY WILL BE DONE.

I pray not, "take my troubles all away;"
It is for love to bear them that I pray;
And firm belief that all is for my good;
That every trouble must be kindly meant,
Since from the hands of Him it has been sent,
Who is my loving Father and my God.

I pray not that my days may smoothly run;
Ah no! I pray, Thy will alone be done!
Yet give a childlike, trusting heart to me;
Should the earth seek to draw my spirit down,
Oh, let my heart continue still Thine own,
And draw me upward from the earth to Thee.

THE LAST SHEAF.

BY DAVID LYALL.

(Conclusion.)

"Oh, I was jist lookin' roun' the yaird to mak' sure a' thing was richt," he returned. "You should see what a bonnie raw o' stacks we hae, Kirsten; here's the last sheaf, an' a thumpin' big ane it is. I dinna min' o' ever bringin' hame ane like it, unless it was that 'ear oor Dave was born. Hae ye min' o't, wumman? We had a graund hairst that 'ear!"

"Ay, I hae min' o't," she answered, turning away abruptly. "Come awa' in to yer supper then; it's been waitin' this hoor an' mair."

A sparkling log fire filled the kitchen with a ruddy glow, and when the light fell on Kirsten's face it was seen to wear a strangely troubled expression. The table was spread with the evening meal, a plate of home-baked bannocks, a bit of cheese, and a bottle of ale.

While John hung the sheaf on a nail above the fire-place, Kirsten filled out a cup of milk for herself from a jug which stood on the dresser. Then they sat down together, and ate their supper by the light of the log fire.

"I'm thinkin' we'll hae something ower for oorsells this 'ear etter we pay the laird," began John, when he had quaffed off a glass of ale.

"Ye've thoct that mony a time afore, guid man, yet we're aye in the auld bit," Kirsten made answer soberly.

"Ye're no losin' hert, are ye, Kirsten? Ye're weel eneuch, I hope? Ye've been workin' ower hard this whilie back, I doot," he returned in one breath, and in the uncertain light of the fire scanned her face eagerly.

"Dinna pit yersel' about, John, there's naething wrang wi' me, only a body canna help their thochts, an' it's gien me a sair hert this day to see ye tearin' on as ye've been d' in, wi' hardly a mient to draw breath. I wadna min' sae muckle gin it was to bring ony guid to yersel', but a' the siller we've slaved for this last forty year has gane to the laird, only to help him to cairry oot his ill ends. It's no easy believin' while; that the Lord is mindtu' o' his ain, for the maist o' His mercies seem to gang whaur they're neither worked for nor deserved."

"Hoots! wumman, ye manna speak like that," said John, still regarding his wife anxiously. She was a silent, reserved woman, who did not often give expression to her own thoughts, and this sudden outburst troubled him not a little. "We've been bare eneuch whiles, I'll grant, but we've never wantit for meat an' claes, an' a roof aboon oor heids."

"Ye're aye wearin' the blacks that ye got when we were first mairrit, John, an' the last new goon I had was when Leebie dee'd, twenty-five 'ear syne. We hinna even had the comfort in oor barns that ither folk hae. Had Leebie been spared, things might hae been different—a dochter's aye a dochter to the end o' her day. Jock was a saft chap frae the first, an' I never expectit muckle o' him; he has his ain adae wi' that wife o' his, an, their seven bairns, but oh, John! I can never get ower our Dave. My hale hope was centred in him, an' I made sure he wad bring honour an' credit to oor name. I'd rather believe him deid than think he'd forgotten his faither an' mither! It's the terrible uncertainty o't a' that mak's it mair than I can thole, an' though it's mair than five 'ear noo sin' we heard onything o' him, my first thoct every mornin' when I rise is, will there be ony word o' oor Dave the day?"

"I often aae they thochts mysel', Kirsten," said John, drawing his chair close to hers, "an' I've aye the notion that we'll hear something o' the laddie afore we've dune wi' this life. They were happy days when the bairns were a'

about us, guid wife! Whiles when I'm workin' oot on the fields my lane, I fin' mysel' awa' back i' the past again, an' a' the troubles an' chainges we've haen slip clean oot o' sight. Dae ye miu' the day, Kirsten, that we were mairrit doon i' the Elie, an' I brocht ye hame to Muiredge in a carriage? Ye were as braw that day as ony leddy i' the land."

"Aye, John, I min' it weel," she answered, and her eyes met his in a wistful gaze. "It was the only drive I ever had wi' ye, but we've walkit mony a mile thegither sin' syne."

"An' ye've never rued the day ye cam' to Muiredge, hae ye, Kirsten?"

"No, John, I can honestly say I've never rued. Ye've been a guid man to me, an' though I've a grudge again the place for gien' us sae little back for a' oor toil it wad be like frae a stane to tak' me awa' frae't noo. Wheesht! wnat noise is that outside? It was maist awfu' like a machine drivin' up to the hoose. There it is again, an' it's turnin' to gang awa' noo. I've heard tell o' sic soun's comin' to fouk as warnin's."

"Dinna speak o't, wumman," interposed John, hurriedly; then they sat in silence for a moment, regarding each other with anxious, troubled looks. Suddenly the handle of the outer door was turned with a sharp click, and before they had time to think, a tall, buirdly fellow strode into the kitchen.

"Mother! Father! Thank God, ye're aye here yet," he exclaimed, and his voice rang joyfully through the still house.

"John! John! it's Dave!"—oor Dave!" cried Kirsten, and, springing to her feet, she stretched out her arms to her long-lost son. John had risen also before she spoke, and grasping the hand of his son, wrung it silently, his heart too full of gratitude to find speech. Kirsten's face was radiant, yet the tears were coursing down her withered cheeks.

"Oh, laddie, whaur hae ye been? oor herts hae been sair for a sicht o' ye," she asked, scanning him from head to foot. "Ye're weel put on, sae ye canna hae been ill aff—the laird himsel' couldn' look ony mair the gentleman."

"I've made my fortune at last, mother, though it has been at terrible cost," he answered. "Again and again I have been at death's door with hunger and sickness combined, but, thank God! for your sakes, have won the victory over all. It has been as I supposed—the different letters I wrote have never reached you. Being far away in an uncivilized place, I had to trust them to the care of others, who either forgot to post them or lost them altogether. Whenever I struck gold my first thought was to sell out and come home to the Old Country. So I have come—a rich man—you will not need to grind on any longer in this poor place, for I shall keep you in every comfort to the end of your days."

"Davie, lad, this is a great day—a great day!" cried the old man, wringing his hands again. "I was sure somethin' was gaun to happen, I'd sic a queer uplifted feelin'; an' yer mither, too, seemed wrocht up an' oot o' her ordinar'. The corn's a safe i' the yaird, lad, an' ye've come back jist in time to keep the Maiden wi' us. See, yonder's the last sheaf, an' I was tellin' yer mither we hinna haen the like o't sin' the 'ear ye were born. Ye brocht luck wi' ye when ye come first, an' it's come back wi' ye again, though it dinna seem a wee whilie syne that at Muiredge, o' a' places, there wad be mair rejoicin' the nicht than ony ither gate i' the East Neuk."

"Aye, laddie, ye've made a new wumman o' yer auld mither," broke in Kirsten, who still hung about him, unable to withdraw her eyes from his face for a single moment. "I've been at mony a Maiden i' my young days, but I never felt mair like daucin' than I dae this nicht."

"You make too much of me, mother," replied her son, laying his hand on her bowed shoulders. "Yet you are not any more glad to see me back than I am to be at home. It will not be my doing if ever I leave you again. Come, let us draw in close to the fire, and we'll talk over all that has past, and see what plans we can make for the future."

"Aye, there's muckle to talk over, laddie, but somehow it seems as if the sicht o' ye was eneuch for me the nicht," answered Kirsten, taking her old chair by the ingle neuk. "I hinna felt sae prood sin' the day yer faither asked me to be his wife."

"We've had a weary yokin', Kirsten, or we got by wi' the sawin' an' the hairst," added John, "but the last sheaf's brocht us the luck we've wearied for sae lang."

"Dinna say luck, John," put in Kirsten, with a quiet smile. "It's the Lord's daein', blessed be His name."—*British Weekly.*

THE GENERAL ASSEMBLY.

Notes and Comments—Election of Moderator—

Tributes to Rev. Dr. Torrance and to Rev. Dr. Bryce—Reception at McGill University—A Commissioner's Marriage—Reports of Committees and Other Business.

The election of Moderator called forth tributes which were worthily bestowed on both nominees. Dr. Caven's speech was conceded by all to have been in excellent taste, and when he sat down every one felt Dr. Torrance was the man for the office this year. The formalities of the election are simple, but the election itself is, of course, a very important thing. It is not enough to say that the Moderator should be a presiding officer for the sessions of Assembly, familiar with the rules of order and able to pilot the business expeditiously through the house. He must be so qualified, but he must likewise have an accurate knowledge of the business to come before the Assembly, of the questions to be debated, of the bearing of these questions, etc., for a wise Moderator has it in his power owing to the influence of his position to guide the house to good and satisfactory conclusions. Further, the election means recognition of the Moderator's personal and ecclesiastical worth. The Church regards the office as the highest within her gift, and she does not bestow it carelessly.

The roll of Moderators, now running to a respectable length may be scanned with pride by every loyal Presbyterian. Beginning with the Rev. Dr. Cooke in 1875, down to the present year, there is no name on the list that has not brought credit and honor to the office. In the distribution of this high honor the Assembly has not been influenced by territorial considerations. Formosa gave one Moderator, Tatamagouche one, and Sydney, Cape Breton, one. Towns have given Moderators as well as cities, congregations, as well as colleges, and in every case the man, not the place, has been sought out and merit rewarded. In this way Ontario, perhaps not unnaturally, has given thirteen Moderators since the last union: Nova Scotia, five; Quebec, three; New Brunswick, one; Manitoba, one; and Formosa, one. The church membership returned (mission stations and delayed returns excepted) from these provinces are, Maritime Provinces, 40,425, or one Moderator for every 6,737 members.

Quebec, 19,818, one for every 6,603 members,

Ontario, 118,634 one for every 9,125 members.

Manitoba, N.W.T., and B.C., 21,297 one for the total membership.

On arithmetical and territorial grounds the next Moderator, therefore, would belong to the West, but as has been remarked, other reasons than geographical ones determine the Assembly's choice, and good and sufficient reasons will not be wanting next year for going to the West for a Moderator.

From the numerous biographical sketches going the round of the press the following extracts have been culled as an outline of a busy career. Dr. Torrance has imbibed Irish, Scotch and Canadian ideas direct from the fountain head. He was born in Ireland in 1822. In youth settled in the South of Scotland, returned for his Arts course to the Royal Academy, Ireland, and again to Scotland for his Divinity course which he took at Edinburgh and Glasgow in the United Secession Divinity Halls, where his teachers included such men as Drs. John Brown, Eadie, Harper and Mitchell. He was licensed in 1845 at Inverkeithing by the Presbytery of Dumfermline and same year set sail for Canada reaching Toronto on the 3rd of November 1845. With that city as his centre, he travelled the country for twelve months as a missionary. After being 'called' three or four times, he finally decided to accept the invitation from Guelph. He was ordained and inducted to the pastorate of that church on November 11, 1846. Here he labored as pastor for thirty-six years. During this time his labors were greatly blessed and he had the privilege of seeing a strong

and useful church, 'zealous in good works,' grow up under his ministrations. An affection of the throat at last compelled his retirement from the active work of the pulpit. He still continues to reside in Guelph, and has been charged with the work of the committees on statistics and the distribution of probationers, with other work in different departments, such as the Home Mission Work to which he has given much thoughtful attention. He is also a member of the Senate of Knox College, the Senate of which Institution conferred upon him the degree of D.D.

With every word of the praise bestowed on Rev. Dr. Bryce, by Rev. Dr. Robertson, the Assembly was in warm accord. Dr. Bryce's services are too well known to be overlooked in the slightest degree. It was not a question of merit, nor of strong claims, for these were recognized, and by none more so than by Rev. Dr. Caven, who nominated Dr. Torrance, but, old age and length of distinguished service naturally enough won the day. In support of his nomination Rev. Dr. Robertson brought out some interesting facts. "Rev. Dr. Bryce," he said, "had gone to the West some twenty-seven years ago, when the West had seemed to have no future, and when one, and a second, of the distinguished ministers of the Church had refused to accept the appointment, Dr. Bryce had had faith in the West, and had gone. The feeling of the West had not then been Canadian—not strongly so at any rate. Dr. Bryce had been a Canadian at the time he had gone there, and had helped to create the sentiment which had united East and West. He had been sent by the Church to do something to advance the work of education, and he had done valiant service in that connection, and if the school question was to some extent settled—he might say altogether settled—some credit was due to Dr. Bryce. He had served the cause of education in pulpit, platform and the press, to get national schools for Manitoba. He had done much for high school and university education in that Province, and, if the system there was as creditable as it was, to Dr. King, Professor Bryce, and Dr. Harte the credit was due."

This tribute to the services and worth of Rev. Dr. Bryce was heartily concurred in by the Assembly at whose hands no men deserve more consideration than the veteran pioneers who bravely and courageously faced duty on the frontier in the dark and doubtful days. In Rev. Mr. MacBeth's recent book Dr. Bryce's pioneer work is graphically described and no reader of it can fail to appreciate the value, of the teaching, preaching, and varied services of Dr. Bryce and his patriotic colleagues of those days.

This year the Assembly have had the unusual pleasure of congratulating one of its members on his having joined the order of the benedicts during its sitting. And there was just enough romance to give zeal to the greeting. Rev. W. P. Adams left Scotland a year or more ago, he left his heart behind him in the safe keeping of Miss Janet Conway, of Beith, Ayrshire. Mr. Adam settled at Lumsden, Assiniboia, where he has faithfully and acceptably served for a year. When he came down to attend the Assembly he had another meeting to keep also, one with his affianced who arrived on Thursday. The happy couple were married on Friday morning at St. Paul's Church, and after the meeting of the Assembly will proceed to Lumsden which will be their future home.

The Reception at McGill University turned out as was to be expected a triumph of success. The Commissioners will long remember the cordial welcome, the tact and charm with which the hospitality of the occasion was dispensed, and they will remember something more, namely that the entertainment was intended and conferred as an honour to the great Presbyterian Church of which they constitute the supreme court. For after all, these hospitalities, and marks of good will represent an idea, and it is that the ministers of the Gospel are the

servants of the one Lord and Master, and in honouring them, He and His cause and Kingdom are acknowledged and honoured. Yet the purely personal side of the Reception was extremely pleasing, as it should have been and friendships were made and renewed which will help the lives of those concerned by their rays of human sunshine and warmth.

THURSDAY.

At the close of the retiring Moderator's sermon last night, the Assembly was constituted and proceeded with the election of Moderator.

ELECTION OF MODERATOR.

The name of Rev. Professor Bryce, Winnipeg, was placed before the meeting by Rev. Dr. Robertson and Mr. Walter Paul.



REV. DR. BRYCE, WINNIPEG.

Dr. Robertson made a strong plea for his western colleague, every word of which found an echo in the breast of all present. He made reference to Dr. Bryce's valuable services to the church, to his public standing, to his labors on behalf of education, to the important services he had

rendered Manitoba in connection with the settlement of the school question, and generally to the good impression the election of his nominee would create in the great West. Mr. Paul heartily endorsed these remarks and seconded the nomination of Dr. Bryce.

Then Rev. Dr. Caven arose and nominated Rev. Dr. Torrance, Guelph, holding that length of service

with Dr. Torrance. Every word said about Rev. Dr. Bryce was endorsed by Rev. Dr. Caven, who valued highly the claims put forward so deservedly by Dr. Robertson, but he thought the church should pay honor to Dr. Torrance first. The latter had been a minister of the church for over fifty years and while still vigorous was becoming an old man. His services had been of great value to the church in a department requiring very special qualifications—the



REV. DR. TORRANCE, MODERATOR.

statistical department. In respect of Dr. Torrance's personal qualities, it was quite unnecessary to say anything. All knew his extreme courtesy, that he was quick and rapid in his decisions; but, in respect of service rendered to the Church, Dr. Bryce—the speaker's friend and student—would not be angry if he said that Dr. Torrance should come first. There were not many who were spared to see the jubilee of their ministry, and almost none who preserved intact their mental and bodily vigor. He prayed God that Dr. Torrance might long remain with them, but his heart said, "Hasten to honor him now." Dr. Torrance had rendered great services to the Church. During the fourteen years of the existence of the Canada Presbyterian Church he had been Convener of the Committee on Statistics all the time, and, during the twenty-three years of the existence of the Presbyterian Church

in Canada, since the union that covered up all the tribes of Israel, in 1875, since that time that great burden of most necessary and valuable labor had fallen upon Dr. Torrance. There was no man who, in respect of public services, should be preferred to Dr. Torrance. Dr. Torrance was a genius in regard to statistics. It would be no indignity to a great name, recently removed, if that of Dr. Torrance were placed beside it, for the wonderful, almost loving, zeal, with which he dealt with the statistics of the Church. Let any man look over the returns for one year, and see if the man who had handled them for thirty-five years was not the man who should be rewarded with the honors of the Assembly.

Judge Stevens, of St. Stephen's, N.B., seconded Dr. Torrance's nomination and spoke with great earnestness of the work accomplished by Dr. Torrance, and his devotion to the church.

Rev. Prof. Hart, of Winnipeg, said that it was too bad the election could not be an unanimous one. As there were no more nominations the vote of the Assembly was then taken. As a result of that vote, Dr. Torrance was elected Moderator by a handsome majority.

DR. TORRANCE INTRODUCED.

After putting on the conventional official robes, the new Moderator was led to the platform by the mover and seconder of his nomination, and introduced to the Assembly. In his inaugural address the new Moderator said that after the remarks made by his mover it would be incongruous for him to address the members of the Assembly as fathers and brothers. After being over fifty-two years in the ministry, and for many years a member of the ministry's supreme court, Dr. Torrance said he hoped he might address them as brothers only. Continuing, the new Moderator said that they had met together from the different parts of this wide land, as representatives of a church which God had honored and distinguished throughout this country. They should now each bring to this meeting the aroma of their own field of labor. They had met as a court of Jesus Christ; it was their duty to show themselves as living members of that living Head. They were assembled together to exercise Christian courtesy and to discuss important religious questions, calling into exercise their most deep-seated religious feelings. It would be well not to let these feelings run away with their judgment. When one examines the work accomplished by the Church during the past year, it is seen that God has been causing her to prosper, although that prosperity may not be what it might have been. Yet they could not conceal from themselves the fact that God had been blessing her and making her instrumental in the extending and building up of His own Kingdom.

Dr. Torrance thanked the Assembly for the honor bestowed upon him. To them he would look for support in the exercise of his many duties.

LOYAL ADDRESSES.

The retiring Moderator intimated the presentation to Her Majesty and to the Governor General of the loyal addresses passed by the last General Assembly; also that their Excellencies Earl and Countess Aberdeen expected to visit the Assembly during the Session.

A vote of thanks was then passed to the retiring Moderator.

The business Committee reported that the seditious of the Assembly be from 10 a.m. to 12.30; from 2.30 to 5.45; from 7.45 to 10 p.m.

That the Committee on Bills and overtures be composed as follows: The Clerk of Assembly, the Clerks of Synods and Presbyteries who are members of the General Assembly, together with Mr. George Miller, Prince Edward Island; Dr. Morrison, Professor Ross, H. H. Scott, Dr. McLaren, John Hay, W. Frizzell, John Little, H. McKellar, D. D. McLeod, J. B. Mullan, John Young, S. M. Whaley, Dr. Fletcher, Dr. Peter Wright, Dr. Robertson, Donald MacGillivray, R. Fowlie, H. M. Russell, ministers; the Hon. D. Laird, George Hay, Prof. Hart, William Drysdale, elders.

The following to be the Committee on the Assembly roll; John McMillan, Dr. Sedgwick, J. Hunter, ministers; G. M. Roger, elder.

Committee to examine the records of the Assembly, Dr. Crombie, Christopher Munro, ministers, and Col. McCrae, elder.

That Committees be appointed to examine Synod records as follows:—Maritime Provinces, Messrs. David McLaren, R. J. M. Glassford, ministers, and Jas. A. Allan, elder. Montreal and Ottawa, Messrs. J. A. McMillan, Dr. Abraham, ministers, and Mr. A. T. Crombie, elder. Toronto and Kingston, Messrs. George McMillan, Robert Gamble, ministers, and W. McDougald (Calgary Presbytery), elder. London and Hamilton, Messrs. Jos. Hobb and W. M. Tufts, ministers, and Samuel Wilson, elder. Manitoba and North-West Territories, Messrs. S. Houston and W. Shearer, ministers, and Judge Forbes, elder. British Columbia, Dr. McMullen and Messrs. Anderson and Rogers, ministers, and Mr. A. G. Farrell, elder. Presbyteries of Honan and Indore, Messrs. Bennett and J. W. Crawford, ministers, and Judge Trueman, elder. The first named on each Committee to be Convener thereof.

That the Moderator be requested to nominate at an early sederunt a small committee to arrange for the Assembly services on next Lord's Day.

The opening devotional exercises to-day were engaged in by the Moderator, Rev. W. J. McCaughan, Dr. McDonald, Dr. Bryce, W. Mullen, and Messrs. A. T. Crombie and Hamilton Cassells.

Rev. D. Campbell reported for the Committee on Bills and Overtures: nominating various temporary committees. The following Committee was appointed to name standing committees: Rev. Alfred Gandier (Convener), Rev. Dr. Moore, Revs. E. Scott, D. L. McCrae, R. Atkinson, D. C. Hossack, J. A. Dickson, Mr. Fletcher, R. G. McBeth, L. H. Jordan, Dr. E. F. Torrance, T. S. Glassford, Allan Findlay, Judge Forbes, Prof. Hart, and Messrs. R. W. Johnston, W. Jeffrey, George Keith.

A number of applications from ministers and students for admission to Status was referred to the proper committees, and the papers from the Presbyteries of Peterboro and Hamilton *re.* Mr. Robert McKnight were sent to a special Committee.

MISSIONARY MATTERS.

At the afternoon sederunt communications were read from missionaries in India taking exception to certain representations made to the Church at home, such as that the friction in the missions was aggravated by the ladies not confining their speaking and voting to their own work. The lady missionaries stated that they had no desire to infringe on the ecclesiastical rights of Presbyteries, but they expressed themselves opposed to the ruling of the General Assembly, adopted at its last meeting, that the lady missionaries should be constituted into a council with the right to meet, discuss and formulate their views on all matters bearing upon their own work. The lady missionaries held that in all matters non-ecclesiastical there ought to be perfect equality with one council, composed of men and women, and that the formation of a separate woman's council would be most injurious to the work.

A communication was also read from several of the men missionaries stating that they accepted the present system as probably the best that could be had under the circumstances. Mr. Wilkie, another missionary, sent in a long letter taking strong exception to what he termed the hasty and one-side character of the General Assembly's action, which he believed, if carried out, would have a disastrous result.

The whole matter was referred to a Committee consisting of Rev. E. Scott (convener), Rev. Dr. Caven, Rev. Joseph Hogg, Rev. D. Carmichael, P. J. McLaren, W. Paul G. Hay, R. Murray, David Morrice, N. Capels.

A NEW PRESBYTERY.

An overture from Barrie in favor of forming a new Presbytery in Parry Sound and Nipissing was agreed to, with Rev. Mr. McNab, Mattawa, as first Moderator, and the first meeting to be held on July 12th at North Bay.

HOME MISSIONS.

In the evening Mr. John McMillan, Halifax, presented the report of the Home Mission Committee (Eastern Section), and moved its adoption. The year began with ten names on the roll of probationers, to which twenty-one were added

during the year, making thirty-one in all. The debt on the first of May last year was \$1,597.69. At the end of March this year, our accounts closed with a balance of \$12.67 on hand. This result is attributable mainly to a largely reduced expenditure, being only \$12,635.02 as against \$13,001.61 last year. This reduction has been caused by more liberal giving by the fields and by the employment of fewer probationers to supply vacancies. The receipts are not equal to those of the previous year, being only \$14,245.38 as against \$15,094.69, or a falling off of \$849.31. But the large amount of that year was due to a special appeal for the removal of the debt. The amount given for work in the N. W. exceeds that of the previous year, namely \$2,390.89. The income has met the expenditure and wiped out the debt.

In seconding the motion Judge Forbes of St. John urged the necessity for further giving and more work, giving as one reason the fact that by the late census there were 1,100 Presbyterians in New Brunswick whose whereabouts the church did not know. He feared that the fashionable visiting required of ministers hampered their work among the lower classes and outcasts, and that this branch of home mission work was neglected.

Rev. Dr. Cochrane (Western Section) presented the report of the Home Mission Committee (western section). In referring to the hardship of some of the missionaries in this field he thought it would be advisable to give them a furlough such as is given to those in India and elsewhere, so that they might be refreshed by a visit to Presbytery and to Assembly, a privilege which is now denied to many. He alluded with pleasure to the interest manifested by Britain in Canadian missions, and said that two weeks ago he received a letter from Mrs. Brown, widow of the late Hon. George Brown, in Scotland, saying that she had noticed the appeal for the Klondike mission, and that she had collected among a few friends the sum of £68, which she forwarded. (Applause.) This was in addition to the £50 which she contributed annually to the Northwest missions. He made a strong appeal for further contributions, pointing out that of this year's receipts over \$30,000 were exceptional, namely, \$12,000 from British sources, \$12,000 from bequests and \$7,000 for the special Klondike fund, and could not be relied upon in another year.

Rev. Dr. Caven, in moving that the report be received and adopted, said that no church in the new world or the old world had so large a home field in proportion to its resources as the Presbyterian Church in Canada. The suggestion to send an agent to Scotland in connection with this work, he was glad, did not avail, for there was already an agent there in connection with the French work and there was danger that they might press too much gratitude on their Scottish friends. (Laughter.) He therefore believed that the church should look to Canada for its resources. He had heard that there were some who spent \$500 on one single entertainment, and while he had not a word to say with regard to these social affairs he thought that one who could afford to spend \$500 or \$1,000 in a single night could afford to give largely for home mission work. (Applause.) He believed that no other scheme for sending nurses to the Klondike would be hampered by the work of the ladies of Toronto, and he was glad that the Assembly had recognized their efforts. He therefore moved that the report be received and adopted, and, further, that the General Assembly expresses its satisfaction at the state of the funds and recognizes with gratitude the liberality of the congregations, Sabbath Schools and young people's societies of the church in its support; returns thanks to the congregations in the Maritime Provinces for their increased contributions and to the colonial committees and friends in Great Britain and Ireland for their generous grants to the Northwest and British Columbia; approves of the timely and energetic action taken by the committee in sending missionaries to the newly-opened Klondike field, and authorizes them to take what further steps may seem warranted in the appointment of missionaries by the funds placed at their disposal; records satisfaction at the efforts initiated by the ladies of Toronto to send nurses to the Klondike, and finally expresses devout gratitude to the great King and Head of the Church for the large measure of success that has attended the arduous labors of the committee and missionaries under its care during the past year.

Rev. Dr. Thompson of Sarnia, in seconding the motion, said they had reason to be gratified with the way the work of home missions had been carried on by the Convener,

Dr. Cochran, and those associated with him. Instead of merely sanctioning the action of the committee in sending missionaries to the Klondike the Assembly ought to heartily thank it for doing so. Brief addresses were also made by Rev. S. C. Murray of Port Arthur, Rev. T. S. Glassford of Trail, B.C., Rev. F. W. Wilson of Vernon, B.C., Rev. M. Perry of Wellington, B.C., Mr. Robertson of Gore Bay and Rev. Dr. Robertson, Superintendent of Missions.

THE COLLEGES.

FRIDAY—Rev. Prof. Pollock submitted the report of Halifax College and moved its adoption.

Rev. J. S. Black of St. Andrew's Halifax, and formerly minister of Erskine Church, Montreal, seconded the motion. He said a good word for the summer school. The motion was carried.

The report of Morrin College, Quebec, was presented by the Principal, Dr. McRae, who remarked that the church in Quebec did not possess that buoyancy which belonged and which he hoped would continue to belong to the west. Their population was decreasing and they met with a large number of Highland and Lowland Scotch names, whose children were not on the roll of their church but belonged to those who would gladly see them, the Presbyterians, swept from the face of the whole Dominion. Morrin College was hopeful and working hard and he thought it would do some good work in the days to come. He trusted that the little spark of life would not expire.

Prof. Hart of Manitoba College, in rising to move the adoption of the report, spoke of the sympathy of the west with Morrin College. He referred to the decline of the church in many portions of Quebec and thought they should rally to the assistance of the college established here as a ray in the darkness. Thus he had much pleasure in moving the following resolution:—"The Assembly receive and adopt the report of Morrin College as submitted: commends the college to the sympathy and practical support of the church, and more especially of the congregations of the Presbytery of Quebec: instructs the Committee on Statistics to add Morrin College to the list of the colleges and expresses the hope that the efforts therein put forth for the promotion of the educational interests of the church may, by the divine blessing, be crowned with success."

Dr. Sedgewich of Halifax, in seconding the motion, said it must be abundantly evident that the college, to be able to do the work with any success should receive a more generous support of the church. He thought it was a very extraordinary thing that only \$51 had been received from congregations. While the church might not be particularly strong in that portion of the Province, yet the Province as a whole is strong. He looked for a brighter state of things in the future.

The moderator suggested that a clause be added to the resolution instructing the Statistical Committee to give a place to Morrin College amongst the other collegiate institutions of the church: (Hear, hear.) The suggested addition was accepted by the mover and seconder of the motion, which was then sustained as amended.

Principal Grant presented the report of Queen's College in the absence of Mr. Justice McLennan.

The report of Queen's University and College shows an attendance of 426 students in arts, 29 in practical science, 42 in theology and 111 in medicine. The limits of accommodation have been reached in all the faculties and the necessity of another building is apparent. It is estimated that a building adequate to the needs of the next ten or fifteen years would cost about \$80,000 for erection and maintenance.

Dr. Grant, after making a few remarks, asked Rev. W. J. McCaughan of Toronto to move the adoption of the report.

Mr. McCaughan spoke of the necessity of enlargement of Queen's. This could be done without any great expense, as the property would not cost anything, there being such commodious grounds at Queen's now. He regretted that the congregations had never provided even the minimum required from them by the services for the support of college. He then moved the following:—"The Assembly receive and adopt the report and express gratification upon the prosperity and development of Queen's University and College, and, in view of the fact that the revenue from the General Assembly's college fund had never reached the minimum amount which, in the judgment of previous Assemblies, was absolutely necessary for the maintenance of the theological department, they earnestly recommend congregations to further liberality, all the more that the appointment of a much needed additional professor in the theological department cannot be made until this source of revenue is largely increased."

Mr. Mortimer Clark, of Toronto, in seconding the resolution, said that after listening to the reports of the colleges no one could think of trying to close any of them up, even though they might appear to require considerable support. The report was adopted.

Mr. Mortimer Clark presented the report of Knox College, Toronto.

Mr. Clark drew attention to the proposal made for the abolition of the preparatory course. He felt the adoption of this recom-

mendation would do a great deal to raise the standard of education among the aspirants to the ministry of the Church. Rev. Dr. Fletcher briefly seconded the adoption of the report. The report and supplementary report were sustained with the exception of the clause referring to the proposed abolition of the preparatory course.

Principal Caven, in speaking of the preparatory course, said that the Senate could not recommend that no student should be admitted to the Theological College without first having taken a course in a University. The College did not want to interfere with other colleges, but they had found that the present system was unsatisfactory. Manitoba would in all probability concur in the change recommended. Dr. Caven therefore moved the following:—"The General Assembly express general approval of the action taken by the senate of Knox College with a view of improving the arts training of students who are not proceeding to a degree in arts, and appoints a committee carefully to examine the course proposed by the Senate in place of the preparatory course as formerly conducted, with instructions to report to the General Assembly at an early sederunt, and that the document entitled 'Changes in the preparatory course at Knox College' be regarded as part of the report by the Senate and put into the hands of the committee herein appointed."

The motion was seconded by Dr. Bryce, of Winnipeg, and upon being submitted to the sederunt was carried. The sederunt then adjourned.

In the afternoon the report of the Manitoba College was presented by Rev. Prof. Hart, in the absence of the chairman of Board, Sir Thomas Taylor.

Rev. Dr. Bryce, in moving the adoption of the report, explained the position of the College with regard to the Province and to recent endowment in land, and outlined some of the changes which they proposed to make in teaching during the coming year. Rev. Dr. Robertson, in seconding the motion, drew attention to the falling off in contributions from the Provinces of Ontario and Quebec. These Provinces, indeed, contributed \$1,500 yearly for a special purpose, as agreed to two years ago, but there was a general decrease of \$720 last year. He pointed out that while the contribution per communicant in the east for colleges was only twelve cents, the contribution per communicant in the west was twenty cents.

Rev. Dr. Cochran, in presenting the report of the Brantford Ladies' College, said they had forty boarders in all, but that if these were enumerated as so many in philosophy, so many in music, etc., they might have a total of 250. (Laughter.) Dr. Cochran said he made the remark because he had seen such things done elsewhere. He alluded with regret to the recent death of the President, Mr. A. Robertson.

The report was adopted on motion of Rev. A. Gilray, seconded by Rev. Dr. Stuart.

The following committee on a preparatory course of study at college was appointed:—Rev. Dr. Bryce, Rev. Prof. MacIsaac, Rev. Dr. Pollock, Rev. Dr. Scrimger, Rev. Dr. Parsons, Rev. Prof. Dryde, Rev. Charles Gordon, Principal MacIsaac, Rev. A. Falconer, Rev. Dr. Moore, Rev. J. H. Mullan, Rev. D. D. Macleod, Rev. D. M. Ramsay, B. D., Rev. R. H. Jordan, B. D., Rev. R. Murray, Rev. Geo. Grant and these elders:—Dr. Thornburn, Mr. W. M. Clarke, Mr. Walter Paul.

ENTRANCE AND EXIT EXAMINATIONS.

An interesting and important discussion arose on the following overture from the Presbytery of Guelph transmitted through the Synod of Toronto and Kingston:—"Whereas it is desirable that the Church should, more fully and directly than at present is done test the scholarship of those seeking to become ministers of the Gospel, and whereas such a plan has been successfully adopted by sister churches, the Presbytery of Guelph do hereby overture the General Assembly of the Presbyterian Church in Canada, appointed to meet at Montreal in June 1898, to establish a Board of Examiners who shall be empowered to ascertain by written examination the qualifications, so far as scholarship is concerned, of all seeking to become students of theology under the care of the Church and of all seeking to be taken upon trials for license, and also to enact for the guidance of the said Board some such regulations as are suggested in the appendix to this overture."

The overture was supported in a clear and strong address by Rev. Mr. Atkinson, who pointed out that at present each Presbytery is a law to itself, and it would be infinitely better to have a uniform standard. What was wanted was a guarantee that every aspirant should reach a certain standard, and this would be reached by this board. As to the practicability of the scheme he said that a similar board had been in existence for years in Scotland. At present there is an overplus of men and such a board would remedy this state of affairs.

Rev. R. J. M. Glassford said the overture asked to have applied to the Church the system in other professions such as medicine. There ought to be one standard of an important character under the control of the Assembly.

Rev. Dr. Milligan, of Toronto, said that there was wide dissatisfaction regarding the education of students. The longing for itinerancy among congregations, he felt, was due to the fact that there was a tendency to send out an inadequately trained ministry. He believed that piety was often made to cover a multitude of sins and he was actually sick of the plea of piety. For one who was of service to the Church there were ten who were a hindrance to it." (Applause.) He moved that the subject be referred to a committee.

Rev. Dr. Armstrong, of Ottawa, in seconding the motion, said he would not go quite as far as Dr. Milligan and say that ministers were inadequately trained. He believed there was room for improvement and gave some amusing instances of ignorance displayed by some ministers presenting themselves to Presbyteries, but held that on the whole the Church had better trained ministers than any other Church. (Applause.)

Prof. MacLaren, of Knox College, said the trouble arose because students had not sufficient early training before entering college. While he had no objection to an entrance examination, he was doubtful whether anything would be gained by an exit examination. It would lead to an examination from text-books, and he did not think this was the best way for teaching theology.

Principal Forrest, of Dalhousie College, while sympathizing with the object of the scheme, thought it would prove an utter failure. He indignantly repudiated the statement of Dr. Milligan that the Church was sending out an inadequately trained ministry in the east, at any rate, for every graduate of the Halifax College last year was a University graduate. This was not the time to speak in a loose and reckless way. (Applause.) The plan proposed is ridiculous from the word go. It has failed in other professions and the failure with regard to the ministry will be more utter and complete. The Assembly had heard a lot about the mistake of the examined, but nothing about the mistake of the examiners. (Laughter.)

Rev. D. D. McLeod, of Barrie, in supporting the motion, hoped that the Church would cease spoiling students for the ministry by overloading them with home mission work and leaving them so little time for study.

Principal MacVicar in offering the motion, said any cases of restlessness and longing for itinerancy were due to ministers thinking that after ten years' study perhaps they were exempt from further study. Grey-haired ministers were welcome in the Church when they kept up with the spirit of the age. What is needed for an effective ministry is a force of living, forceful, clear-headed teachers. A paper university is undesirable. Principal Grant agreed with Prof. MacLaren that the time for the Church to speak was at the beginning and not at the end. Therefore the question was whether the Church was prepared to require theological students to be matriculants in arts. He thought the Church was prepared. He believed the Assembly was really agreed on the first step that theological students must be adequately prepared. Finally, at the suggestion of Principal Grant, and, as Rev. Robert Johnston, of London, pointed out, owing to the fact that the subject was in part to be dealt with by the Committee already appointed to consider a preparatory course for colleges, the Rev. Dr. Milligan agreed to change his motion so as to refer the matter to this same Committee, with the addition of the following members:—Beva. Dr. Milligan, Rev. Mr. Atkinson, Rev. Dr. Armstrong, Prin. Forrest, Prin. Grant, Prin. Caven and Prin. MacVicar.

SUNDAY SERVICES.

Communion was dispensed at Knox church on Sabbath afternoon, by arrangement of the Assembly. The Moderator officiated assisted by prominent brethren, members of the Assembly. The attendance of Commissioners was not as large as it ought to have been, a fact which drew forth a deprecatory remark from Rev. Dr. Robertson at Monday morning's session.

NEXT PLACE OF MEETING.

On Monday morning Rev. Dr. Fletcher moved that next meeting of the Assembly be held in Hamilton. A proposal has been on foot to meet in Toronto, but was not pressed as Hamilton's claims were considered to be stronger than those of the Queen City. The Assembly therefore agreed to meet in Central church, Hamilton on the second Wednesday in June next.

INDIA MISSIONARIES.

The report on the Correspondence from the India Missionaries was presented by Mr. Scott, and after a spirited discussion it was agreed that ordained missionaries of one year's standing who have passed their first examination in the native language shall be a Finance Committee; that a Woman's Council shall be formed of the lady missionaries, the estimates of the one and the plans of the other to be under supervision of the F. M. Committee.

LOOKS INTO BOOKS.

THE TRANSLATION OF A SAVAGE. By Gilbert Parker, Toronto, Copp, Clark Co., Limited. Price \$1.25.

The present volume is the sixth of the Canadian copyright edition of Gilbert Parker's works, which are being issued in uniform style by the Copp, Clark Co. The story is again laid in Canada, having for its hero the son of an English gentleman, and its heroine an Indian half-breed whom he makes his wife. The closing chapters are particularly pathetic, in which the Indian wife learns that her husband married her for revenge rather than love. The hero of the story is to the average Canadian a very familiar character, for Canadian abounds, unfortunately with the sons of Englishmen who are dumped upon this colony largely to avoid domestic unpleasantness, and who too often win the hearts and hands of the daughters of Canada, who, like the heroine in the story, learn when it is too late, the material of which their husbands are made.

THE STORY OF PHOTOGRAPHY. By Alfred T. Story. Price 40c. New York, D. Appleton & Co.

This useful little work is the latest addition to the library of useful stories, a series that have from time to time been noticed in these columns. It contains 38 illustrations and covers a very wide field of the history of photography, and will be found of great help and interest to amateurs as well as those who make a more thorough study of the popular art of photography. The second chapter on the Optics of Photography, the seventh and eighth chapters on the Camera and Lenses, the fourteenth chapter on recent discoveries, and the fifteenth on Color Photography will be found particularly interesting.

THE MAKING OF THE CANADIAN WEST. By Rev. R. G. MacBeth, M. A., Toronto, William Briggs.

The publishing house of William Briggs deserves the thanks of all patriotic Canadians for the many books on Canada issued from its press. The long list of such publications indicate, not only broad patriotism but very commendable enterprise. We hope the reading public appreciates the service thus briefly referred to by extending a liberal patronage. The latest volume in this class is Mr. MacBeth's "Making of the Canadian West." It is the author's second effort on this congenial theme, the first being "The Selkirk Settlers in Real Life" a book of great interest. Both books merit a place on every well-stocked bookshelf. The former is a carefully written story concerning important affairs transpiring in Manitoba and the North West, told by one who brought the keen observation of an eyewitness and the sympathy of a participant to the congenial task. The stages of transition in the life of the community, the Riel rebellions, the leading civil, military and religious actors on the Manitoba stage during troubles and peaceful times down to the present day are well described in the stirring narrative and the author has placed the public under a distinct obligation by his interesting and valuable work.

Messrs. W. S. Partridge & Co's. illustrated monthly magazines for June are to hand, including *The British Workman*, *Band of Hope Review*, *Children's Friend*, *Infant's Magazine*, *Friendly Visitor* and *Family Friend*. In the latter "Home Makers of the Bible," by the Rev. C. N. Barham, will be read with interest.

WHAT YOU SHOULD READ IN JUNE MAGAZINES.

"Cuba Under Spanish Rule." Personal Impressions of the Island, People, and Government, and of the War for Freedom. By Major General Fitzhugh Lee, in "McClure's."

"Ladies of New Zealand." By Frederick Dolman, in "The Woman at Home."

"Toledo, the Imperial City of Spain." With pictures by Joseph Pennell. By Stephen Hensel in "The Century."

"The Trolley in Rural Parts." Six Illustrations by Peter Newell. By Sylvester Baxter in "Harpers."

"Seaside Pleasure Grounds for Cities." Illustrations by Walter Appleton Clark. By Sylvester Baxter in "Scribner's."

"What an American Saw in the Philippines." By Joseph T. Mannix, in "American Monthly Review of Reviews."

"The Physiology of Strength and Endurance." By Dr. L. W. Howard, in "Popular Science Monthly."

"Some Aspects of Courage." By F. Foster in "North American Review."

"The Art of Whittling." Illustrated by the author. By H. L. Robinson in "St. Nicholas."

"The Most Beautiful Love Story in Literature." By Clifford Howard in "The Ladies' Home Journal."

"Guanajuato and the Catacombs." By Gilbert Cunningham in "The International Magazine."

"A Holiday at Lochtayside." By Rev. Hugh Macmillan, D.D., LL.D., F.R.S., in "Chambers Journal."

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XIII.—REVIEW OF THE QUARTER.—JUNE 26.

GOLDEN TEXT—"Keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 21.

REVIEW CHART.—I.—Matt. xv. 21-31, The Woman of Canaan. II.—Matt. xvi. 21-28, Sufferings of Jesus Foretold. III.—Matt. xvii. 1-9, The Transfiguration. IV.—Matt. xviii. 21-35, A Lesson on Forgiveness. V.—Matt. xxi. 6-16, The Triumphal Entry. VI.—Matt. xxii. 1-14, The Marriage Feast. VII.—Matt. xxiv. 42-51, Watchfulness. VIII.—Matt. xxv. 31-46, The Day of Judgment. IX.—Matt. xxvi. 17-30, The Lord's Supper. X.—Matt. xxvii. 11-26, Jesus Condemned. XI.—Matt. xxvii. 35-50, Jesus Crucified. XII.—Matt. xxviii. 8-20, The Risen Lord. XIII.—Review.

GOLDEN TEXTS.—I. "Then came she and worshipped him, saying, Lord, help me."—Matt. xv. 25. II. "He was bruised for our iniquities."—Isa. liii. 5. III. "We beheld his glory, the glory as of the only begotten of the Father."—Jno. i. 14. IV. "Forgive and ye shall be forgiven."—Luke vi. 37. V. "Hosannah to the son of David, Blessed is he that cometh in," etc.—Matt. xxi. 9. VI. "Come; for all things are now ready."—Luke xiv. 17. VII. "Watch therefore; for ye know not what hour your Lord," etc.—Matt. xxiv. 42. VIII. "He shall reward every man according to his works."—Matt. xvi. 27. IX. "As often as ye eat this bread, and drink this cup ye do show," etc.—1 Cor. xi. 26. X. "Christ Jesus came into the world to save sinners."—1 Tim. i. 15. XI. "Christ died for our sins according to the Scriptures."—1 Cor. xv. 3. XII. "I am he that liveth, and was dead; and, behold I am alive for," etc.—Rev. i. 18. XIII. "Keep yourselves in the love of God, looking for the mercy of," etc.—Jude 21.

REVIEW OF THE GOSPEL ACCORDING TO MATTHEW, WITH SPECIAL REFERENCE TO THE SUNDAY SCHOOL LESSONS FOR THE SECOND QUARTER, 1898.

Matthew's *point of view* is Jewish; his *object* is to show that Jesus is the Messianic King; his *method* is argumentative; he proves his theme by showing that the life of Jesus, His teachings, His works, and His rejection, are fulfillments of Old Testament prophecy.

SUMMARY OF THE LESSONS.

- I. The King's Grace to the Outcast (xv. 21-31).
 1. Withdrawal to regions about Tyre and Sydon.
 2. Heals the daughter of the Canaanite woman.
 3. Heals many at a mountain in Galilee.
- II. The King's Rejection Predicted (xvi. 21-28).
 1. The prediction.
 2. Peter's opposition.
 3. The King's rebuke.
- III. The King's Transfiguration (xvii. 1-9).
 1. The witnesses.
 2. The wondrous change.
 3. The conversation with Moses and Elijah.
 4. The heavenly testimony.
 5. The charge to the disciples.
- IV. The Duty of Forgiveness (xviii. 21-35).
 1. Peter's question.
 2. The King's answer.
 3. Parable of the unforgiving debtor.
- V. The King's Triumphal Entry (xxi. 6-16).
 1. The preparation.
 2. Recognition by the multitude.
 3. The temple cleansed.
- VI. Parable of the King's Son's Marriage (xxii. 1-14).
 1. Preparations and invitations.
 2. The shameful refusal.
 3. The dreadful punishment.
 4. Others invited.
 5. The man without the wedding garment.
- VII. The Duty of watching for the King's Return (xxiv. 42-51).
 1. The coming certain; the time uncertain.
 2. The watchful, faithful servant rewarded.
 3. The evil servant punished.
- VIII. The King's Final Judgment (xxv. 31-46).
 1. The glorious return.
 2. The separation of the evil from the good.
 3. The sentence pronounced on each.
 4. Their final doom.
- IX. Institution of the Lord's Supper (xxvi. 17-30).
 1. Directions to prepare.
 2. Prediction of the betrayal.
 3. The supper instituted.
 4. The departure to Mount Olives.
- X. The King Condemned (xxvii. 11-26).
 1. Examined by Pilate.
 2. Herodias chosen by the people.
 3. Guilt of Jesus' death assumed by the Jews.
 4. The King scourged and condemned to death.

- XI. The King Crucified (xxvii. 35-50).
 1. The mockery, and the march to Calvary.
 2. The cross borne by Simon.
 3. The crucifixion and the accusation.
 4. The mockery on the cross.
 5. The darkness and the cry.
 6. The King's death.
- XII. The Risen King (xxviii. 8-20).
 1. His interview with the women.
 2. The report of the guard.
 3. The meeting in Galilee.
 4. The last commission.

The Earnest Worker

CHRISTIAN ENDEAVOR.

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

DAILY READINGS.

- First Day—The Laws of Christ's Kingdom.—Psa. lxxii. 1-20.
 Second Day—The Mercy of God.—Psa. ciii. 1-22.
 Third Day—The Compassion of Christ.—Luke vii. 36-50.
 Fourth Day—God's Welcome to the Sinner.—Luke xv. 11-32.
 Fifth Day—The Lesson of the Cross.—1 Pet. ii. 13-25.
 Sixth Day—The Risen Life.—Col. iii. 1-17.
PRAYER MEETING TOPIC, JUNE 26.—THE RIGHT USE OF TIME.—Ecc. iii. 1-8; Acts xxiv. 24, 25. Ques. 15-26.

THE RIGHT USE OF TIME.

Possibly the most efficient aid we can render the young people is to give them a working outline of this subject, and then follow this up with a number of illustrations which throw light upon the various points connected with the topic.

OUTLINE.

What is time? It is difficult to answer this question because the word is used in many senses. A good dictionary will give at least a dozen different definitions. But perhaps the definition which suits our purpose best is this:—"Time is the duration of one's life; the hours and days which a person has at his disposal." The young people might study with profit the familiar poem entitled, "What is time?"

I. What is the proper use of time?

(1) It should be fully occupied, not wasted. The Apostle's advice to redeem the time is worthy of earnest consideration. (Eph. v. 16).

(2) Time should be not only fully occupied, but it should be occupied in such a way as to promote our own best interests, the welfare of our fellows and the glory of God. A man may be exceedingly busy, but he may be doing the devil's work. Time cannot be well spent unless viewed in its relation to eternity. Then we have the right perspective. That time is best occupied which is spent in building up a complete Christian character, because character is the only thing which one takes with him into another world.

II. Why should time be well spent?

- (1) Because it is so short.
- (2) Because it is so uncertain.
- (3) Because there is so much to be done. "The days are evil."
- (4) Because the reward for spending it well is so great and so sure.

POINTS.

Grotius, the historian, when dying, is said to have made this confession, "Ah, I have consumed my life in the laborious doing of nothing."

It is said that when Queen Elizabeth was on her death-bed, she exclaimed, "All my possessions for a moment of time!"

We should save and utilize every scrap of time, just as the prudent and economical housewife saves and utilizes every scrap of food.

"He liveth long who liveth well,
 All else is being flung away;
 He liveth longest who can tell
 Of true things, truly done each day."

"He liveth long who liveth well,
 All other life is false and vain;
 He liveth longest who can tell
 Of living most for heavenly gain."

"Good God!" How have I employed myself? In what delirium has my life been passed? What have I been doing while the sun in his race and the stars in their courses have lent their beams perhaps only to light me to perdition? I have pursued shadows and entertained myself with dreams. I have been trampling up dust, and sporting myself with the wind. I might have grazed with the beasts of the field, or sung with the birds of the wood, to much better purpose than any for which I have lived." How sad the above reflections are! And yet they are those of a nobleman when nearing the close of his earthly career.

Time is indeed a precious boon,
 But with that boon a task is given,
 The heart must learn its duty well
 To men on earth and God in heaven."

Sometimes time is represented as on wheels, and the representation is not inapplicable, but let us remember that those wheels have ratchets in them and that they never turn backward. Since we have no chance to go back over the course to rectify the errors we make, how carefully should we guard against spending time in such a way that the world is not helped, neither is God glorified.

Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

MONTREAL NOTES.

The meeting of the General Assembly has of course made Montreal for the time being the centre of Presbyterian interest for the whole Dominion. The presence of so many ministers and elders from different parts of the Dominion has also increased the interest of Montreal in Presbyterianism. Those of our citizens who have had them in their homes have formed pleasant friendships, many of which will prove to be permanent.

The Methodist Conference closed its Sessions just as the Assembly began after having had a most successful meeting. Some of their discussions were rather lively, but no radical changes were made in the discipline or method of working.

The people of all the churches unite with the Episcopalians in congratulating the Ven. Canon Ellegood, of St. James the Apostle, on the completion of the fiftieth year of his ministry. He had long been one of the most picturesque figures on the streets of the city, and his many friends know him as one of the most genial and kindly souls living. In his youth an invalid, the preservation of his life at all has been almost a miracle of hygienic treatment, and we wish him many years more of life and usefulness.

The Rev. M. B. Oxley, of Westminster church, has been making a vigorous effort to remove the balance of debt remaining on the building, and has met with some success. Special services will be conducted on Sunday next by members of the Assembly. His efforts deserve to be heartily supported.

MANITOBA NOTES.

Communion was celebrated in St. Andrew's church, German, last Sabbath. Rev. H. Sutherland, pastor, taking all the services.

Rev. J. G. McKechnie, B.A., who has been in charge for some time, was inducted into the pastorate of the Presbyterian church, Wolsley, on the 16th ult.

Dr. Wright, Portage la Prairie, attends the General Assembly of the Presbyterian church at Montreal. His pulpit will be supplied from Manitoba College.

Rev. T. R. Shearer, B.A., Routhwaite, left for Montreal on Wednesday last to attend the meeting of the General Assembly; during his absence Rev. Mr. Dunsieith will take charge of his work.

Mrs. Rumball, wife of Rev. M. C. Rumball, pastor of Knox church, Morlen, leaves shortly on a visit to her former home at Cobourg. The family will accompany her, as they intend spending the summer months with friends in the east.

Rev. Mr. Rochester, of Kat Portage, gave a splendid address on Patriotism at the late Christian Endeavor Convention held in Portage. This new man among Presbyterians is already making himself felt and exerting an influence for good.

Mrs. Fraser, wife of Rev. H. Fraser, of Minneapolis, is visiting her parents at Roland. Rev. Mr. Fraser is well known in Manitoba, having been successful in his short pastorate of four years at Treherne. Good reports come from him in the south.

Rev. H. C. Sutherland, B.D., will hold special services in the Bridgen school house, commencing Monday, June 11th, and continuing the following week for the reception of candidates for membership and the formation of a new congregation in that district.

At Roland on Tuesday week, Mr. A. D. Caskey, one of the summer session students was married to Miss Van Norman, of Roland. The ceremony was performed by Rev. Mr. Van Norman, Methodist minister of Fort McLeod, assisted by Revs. Lewis and Hartley, of Roland.

John R. McArthur who has been engaged as tutor in Manitoba college for several years, has resigned his position on the staff, and has left for Westbourne. He then intends prosecuting his studies on the Continent. A large number of the college students were present to see Mr. McArthur off.

At the meeting of the liquor license commissioners for the Winnipeg district held recently, it was decided to notify all hotel and saloon keepers of the district that gambling must not be permitted on their premises. Any hotel keeper found guilty of such infraction will be deprived of his license.

The closing exercises in connection with the preparatory department of Manitoba college took place Tuesday morning of last week. Rev. Principal King presided and congratulated the students on the progress made during the year and on the diligence shown in their work, concluding by presenting the prizes to those who had been successful.

On Friday week the residents of Bridgen turned out en masse and drew the stone for the foundation of their new church. At a near date another one will be made to draw the sand and lime, and again for the lumber. The excavating is already done for the foundation and furnace room and the work is to be pushed to a speedy completion. The Bridgen people deserve credit for their enterprise as they have already collected in cash and securities \$1 200 to begin the work, and they purpose to dedicate the church clear of all incumbrances.

GENERAL.

The corner stone of the new church in Caledonia will be laid on the 24th inst.

The Presbyterians at Carleton are talking of building a new church. The sum of \$3,000 has been subscribed.

Rev. W. T. Herridge, of Ottawa, sailed for England on Saturday last. He will be absent until the first of September.

Communion services were held at Laurel and Black's Corners on June 5th, conducted by the pastor, Rev. J. R. Bell. Seventeen new members were received, four by certificate and thirteen on profession of faith.

Rev. Joseph White, M. A., formerly pastor of Erskine church, Ottawa, is visiting in that city after an absence of seven years, and preached to a large congregation in Erskine church on the evening of the 5th inst.

Rev. E. W. Panton, pastor of St. Andrew's church, Stratford, will spend his vacation in the old country. He will leave immediately after the close of the General Assembly, and expects to return about the first of September.

At the quarterly Communion on 5th inst., St. Andrew's church, North Williamsburg received seventeen new members, all upon a profession of faith, and such is but one evidence of the constant encouragement that Mr. MacEachern has in his work.

Miss Annie McKenzie, a well known Presbyterian mission worker in Toronto, who has been Bible woman at the Central Mission Hall for several years, is about to leave to take up mission work in Corea. Miss Mackenzie will go at her own expense.

Rev. W. R. Foote, missionary elect to Corea, preached in St. Paul's church, Fredericton on the 29th inst., both morning and evening, and delivered earnest addresses on missionary work in Corea. Mr. Foote expects to leave for his new field of labor in two or three weeks.

Rev. Robert Herbison, of Sand Point, has accepted the call to the pastorate of Stewarton church, Ottawa, and will be inducted on the evening of Tuesday next. Rev. Dr. Moore will preside, Rev. J. W. H. Milne will preach, Rev. Mr. Morrison will address the people and Rev. D. M. Ramsay the minister.

The last monthly meeting of the McAll Auxiliary for the season, was held last Thursday evening at the residence of the Rev. Principal Caven. Interesting papers on the work in France were read. There was a large attendance, and a very pleasant evening was spent, owing to the kind hospitality of Principal and Mrs. Caven.

Rev. R. M. Craig, of Santa Fe, New Mexico, late pastor of Melville church, Forgee, has been spending a short holiday in Ontario, and preached in Forgee on the 5th inst., in Melville church in the morning, and St. Andrew's in the evening. Mr. Craig's health is quite restored, and he is now superintendent of missions and Indian schools in New Mexico and Arizona.

During the vacation of Rev. Dr. Du Val, the pulpit of Knox church, Winnipeg, will be supplied by Revs. Dr. King, Prof. Falconer, W. M. Rochester, and students of Manitoba College. Mrs. Du Val, who is just recovering from a long illness, will spend the summer in the south. Before going away the congregation presented her with a purse containing \$240.

In connection with the Communion services held in Erskine church, Meaford, the first Sabbath in June, there was an addition of twenty to the membership, eleven of them being received by profession of faith. At a meeting of the same congregation, held the following Wednesday evening, it was unanimously resolved to proceed at once with the erection of a Sabbath school building, the estimated cost of which is substantially provided for by subscriptions and cash on hand.

The annual meeting of the St. John Presbyterian Society of W.F.M.S., was held on Wednesday, Thursday and Friday of last week. The most important event of the Session was the ordination of Rev. W. R. Foote, M.A., missionary elect to Corea, which took place at the Wednesday evening meeting. Rev. D. J. Fraser presided and Rev. Mr. Rotheringham preached the dedication sermon. On behalf of the committee, Mr. McNeill presented the missionary with a Bible. Mr. Foote is a native of Nova Scotia and a graduate of Pine Hill College, Halifax.

The corner stone of St. Andrew's church, Perth, was laid on Tuesday, the 7th inst., by Mrs. A. Meighen, one of the oldest members of the congregation. Rev. A. H. Scott, the pastor, had charge of the service, and was assisted by Rev. Dr. Crombie, Rev. M. McGillivray, of Kingston, a former pastor, Rev. Mr. Sinclair and prominent members of the congregation. After an appropriate service, Mr. J. M. Walker read a historic sketch, giving the history of the congregation from 1828 until the present time. The stone was then laid and dedicated, the hymn "The Church's One Foundation is Jesus Christ her Lord," was sung, and the meeting brought to a close by Mr. Sinclair pronouncing the benediction.

St. Andrew's congregation, Beaverton, celebrated the forty-fifth anniversary of the induction of Rev. David Watson, M. A., D. D., on the 3rd inst. After the banquet which formed the first part of the proceedings, the chair was taken by Rev. J. A. Brown, Scarborough, who spent his school-boy days under Dr. Watson's ministry. The ministerial brethren present were Rev. Principal Grant LL. D., Rev. Dr. Murray, of Kincardine, Rev. J. McD. Luuon, of Woodville, Rev. D. W. McDonald, of Eldon and the Rev. Messrs. McDonald, Butler and Harris, of Beaverton. The chairman referred in fitting words to the warm place which Dr. Watson had won for himself in the hearts and affections of his people. The Rev. Principal Grant, on behalf of the congregation, read an address to Dr. Watson, and presented him with a purse. Mrs. Watson was then presented with a handsome rocking-chair as a recognition of her faithful services to the congregation. Mr.

A MISSIONARY'S WIFE

Interesting Letter from India - A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was taking me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. Moore.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 50c.

G. R. Lowe, a student of Queen's College, who has been supplying for the pulpit of St. Andrew's during the summer months, presented an address in the name of the members of Dr. Watson's Lord's Day Bible Class. Dr. Watson made a brief reply, which was touching and impressive. Short addresses followed by all the ministers present, who spoke in the kindest terms of the noble unselfish and inspiring life which Dr. Watson had been enabled to live as a faithful, earnest and devoted minister of the Gospel. The occasion of a minister resigning voluntarily after a pastorate of forty-five years of active success in the furthering of the Gospel was indeed an impressive one, and will leave a lasting memory with those who were favored by witnessing it.

A new church will shortly be erected at Solgirth, Man.

The congregation of Chalmer's Church, Toronto, has purchased a pipe organ.

Mr. S. Lundy, of Manitoba College, has gone to British Columbia to take charge of the North Bend Mission field for a year.

Mr. J. S. Muldrow, B. A., of Knox College, was licensed at Winnipeg on Tuesday last week by the Presbytery of Winnipeg.

A Presbyterian congregation has been organized at Penrith, Man., in connection with Breadalbane. There will be service every Sunday evening.

Rev. F. O. Nichol, Serbia, leaves this week for Clifton Springs, N. Y., for a month's holiday; Mr. Robt. Laidlaw, of Knox College, will occupy his pulpit in his absence.

On July 3rd, and 4th, in Knox Church, Perth, special services will be held to celebrate the Jubilee of Rev. J. B. Dinnoan who became pastor of Knox Church on the 1st of July 1848, a position held by him for eighteen years.

A meeting of the congregation of Erskine Church, Toronto, has been called for the 22nd, to decide what action will be taken with reference to a letter received from the pastor, Rev. Dr. Hunter asking the session to accept his resignation.

Rev. Professor Robinson late of Knox College, preached his farewell sermon in St. Andrew's Church, Toronto, last Sabbath, and left the following day for China. It is stated that Dr. Robinson will spend the month of August in Toronto and supply the pulpit of Chalmer's Church.

The anniversary services of St. Paul's church, Winchester, was held June 5th. Rev. Dr. Smith, of Kingston, preached morning and evening to crowded congregations. Dr. Smith gave his lecture "The Irresistible Scotchman" in a full church. The proceeds of the lecture amounted to about \$75.

The regular Matriculation Examination for entrance into the several faculties of McGill University has just been held at Upper Canada College, Toronto. A greater number have written this year than ever before there having been an increase of one hundred per cent. over last year. The Presiding Examiner, Dr. R. D. Moffat, of Parliament street, is also the examiner for the post-graduate course in connection with Waterloo University.

The Pundita Ramabai, who has during the past two weeks been lecturing in the east, spent last Sunday and Monday in Toronto, and on Monday evening addressed a large audience in Westminster Church, on the work which had been done by her in India during the last ten years. Rev. W. P. Ryers, who has been engaged in mission work in Bengal for several years, also addressed the meeting corroborating all of Ramabai's statements regarding the good done by her mission at Prone. Mr. Ryers returns to his mission field in October. Ramabai left on Tuesday for London, and before returning to India she will visit several of the principal cities in the United States.

Rev. Hector McLennan, formerly pastor of Thornhill church, Rock Lake Presbytery, died of consumption at his home in Detroit, Oregon, on May 25th aged 44 years. Owing to failing health, Mr. McLennan resigned his charge at Thornhill, about a year ago, and in December last, acting upon the advice of his physician, he removed with his family to Oregon in the hope that the

pure mountain air might effect a cure. The disease had, unfortunately, progressed too far before the change was made, and his strength gradually declined until he passed away as stated. Besides his widow and two little children, he is survived by his aged mother and three brothers. The remains were interred at Gates, Oregon, on the 27th, the funeral service being conducted by Rev. Wm. H. Jones, of Mill Ore City.

The eleventh annual "mission feast," held on June 1st, in First church, West-minster, was a great success, the church not being large enough for the gathering.

The service began at 10.45. Rev. E. H. Sawers presided and the opening exercises were conducted by Revs. W. Moffat and J. G. Stuart. Rev. D. McGillivray was the only speaker in the morning. He took for his text John xvi. 7. "Nevertheless I tell you it is needful for you that I go away," and proceeded to give several reasons why he was going again to China. The man who was living to himself he said, was either dead or dying. This was true also of a church or nation. "No man liveth to himself or dieth to himself." This was one of his reasons for re-enlisting. After referring to the statement of a Toronto doctor, who said the war between the United States and Spain had to be because Spain would not clean up Cuba, and yellow fever being rampant there endangered the neighboring country, Mr. McGillivray said: "China is a great danger spot morally, and I want to help clean it up." His second reason was that all men are brothers. The Chinese had moral, spiritual and intellectual need of the Gospel. Not only among the lower classes of the people was their moral condition deplorable, but among the high officials. The speaker held a book in his hand which, he said, had been written by a Chinese scholar, and was responsible for all the murders of missionaries which had taken place there in recent years. The book was filled with the vilest accusations against the missionaries, and the scholars of the country approved of it. Morality, he said, was enthroned on the lips of the people, but, being dead, did not lead them to do good. The speaker then gave an interesting description of the condition and customs of the people of China. The people were terribly oppressed, and those at the head of affairs were thoroughly rotten. Yet there was an immense amount of good material there. The latent possibilities of the race were great. There was doubtless a latent Gladstone there, and a latent St. Paul. If induced to become good men they had the power to be great men. Several interesting curiosities from the Celestial Empire were exhibited.

At the close of Mr. McGillivray's address an adjournment was made for lunch.

On re-assembling at the church, Rev. G. W. Jordan delivered the first address. He ably outlined the development of the missionary idea from Old Testament times to this, the pre-eminently missionary century.

Rev. G. I. McKay, of Dorchester, spoke on the subject of "One Talent, or But Little Strength."

Rev. W. J. Clark gave an excellent address, well calculated to induce his hearers to take a greater interest in their fellow-men.

Miss Oliver, of Woodstock, who is preparing herself for the work of a medical missionary, described the student volunteer movement.

Dr. Sutherland briefly referred to the history of Presbyterianism in Canada. It had progressed in all its branches, he said, but there had been a notable steady advance in the Foreign Mission work. He especially urged greater attention to the Augmentation Fund.

After a short address by Rev. E. H. Sawers, the meeting was brought to a close.

BRITISH COLUMBIA NOTES.

Rev. Dr. Campbell, of the First church, Victoria, has been laid aside for a brief period through illness.

Rev. A. B. Winchester, with Mr. Colman, is touring in the interior among the various centres of Chinese population.

The interior of St. Andrew's church, Victoria, has recently undergone a process of tinting and decoration.

It is earnestly hoped that Mr. Bowman

will be led to accept the call of the Mount Pleasant congregation, Vancouver.

GLENGARRY PRESBYTERIAL.

The fifteenth annual meeting of the Presbyterian Society of Glengarry was held in the Presbyterian church at Wales on Tuesday and Wednesday—7th and 8th. The gathering was a very representative one, delegates coming from nearly all of the Auxiliaries of the W. F. M. S. in the Presbytery and also the Mission Bands. The Auxiliaries are thirty-two in number, Mission Bands 12.

The president, Mrs. Alguire, Lunenburg, presided at all the sessions except the public meeting on Tuesday night. Progress was reported along all the lines of work and Glengarry was found to rank very favorably when compared with other Presbyteries.

The address of Dr. Margaret O'Hara, of India, to the children on "Child Life in India" was a very pleasing feature in the Tuesday afternoon session. The little folks were greatly interested and no doubt her words will bear fruit.

Great interest was evinced in the convention as shown by the turn-out to the public meeting. The church was most tastefully decorated with bouquets of flowers, plants and ferns, and what was still better filled to overflowing by an attentive and appreciative audience. Rev. N. A. McLeod, presided and introduced the speakers.

Dr. O'Hara gave a most instructive address, portraying the life of women in India and how the missionary carries on his labors on industrial, educational and medical lines.

After a duet had been sung the Rev. J. Jamieson, of India, delivered a most able address on India, and concluded by singing a hymn with Dr. O'Hara in the Hindoo language. Rev. A. Russell also gave a short earnest address.

The following officers were elected for the ensuing year:—Mrs. Agnes Alguire, president; Mrs. Scott, Mrs. James Fraser, Mrs. McKelober, Mrs. A. Russell, Mrs. N. A. McLeod, vice-presidents. Miss Scott, recording secretary; Mrs. W. B. McLennan, corresponding secretary; Mrs. Hastie, letter leaflet secretary; Mrs. J. D. McLennan, treasurer.

The convention accepted the invitation to South Finch for 1899.

THIRTY YEARS OF SUFFERING.

Brought About by a Fall in which the Back Was Severely Injured—The Pain at Times Almost Unbearable.

Mr. Geo. F. Everett, a highly respected and well known farmer of Four Falls, Victoria Co., N. B., makes the following statement:—"Some years ago while working in a barn I lost my balance and fell from a beam, badly injuring my back. For years I suffered with the injury and at the same time doing all I could to remove it, but in vain. I at last gave up hopes and stopped doctoring. My back had got so bad that when I would stoop over it was almost impossible to get straightened up again. When I would mow with a scythe for some little time without stopping it would pain me so that it seemed as if I could scarcely endure it, and I would lean on the handle of my scythe in order to get ease and straighten up. At other times I would be laid up entirely. After some years of suffering I was advised to use Dr. Williams' Pink Pills, and decided to try one box. Before I had finished it I saw the pills were helping me. I bought six boxes more and the seven boxes completely cured me. It is three years since I took them and my back has not troubled me since. Dr. Williams' Pink Pills are an invaluable medicine and I highly recommend them to any person suffering likewise. I consider that if I had paid \$10 a box for them, they would be a cheap medicine."

Rheumatism, sciatica, neuralgia, partial paralysis, locomotor ataxia, nervous headache, nervous prostration, and diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexions. Sold by all dealers and post paid at 50c. a box or six boxes for \$2.50 by addressing the Dr. Williams Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.

PRESBYTERY OF BARRIE.

This Presbytery met in the church at Barrie on the 31st of May. Mr. Carswell moderator. Candidates for license were examined chiefly by means of written papers on prescribed subjects, and by the delivery of discourses. The examination being sustained, the young men were licensed to preach the Gospel. The names are, D. Johnston, W. Wallie, W. D. McPhail, G. Arnold, B. A., W. T. Elleson and W. J. McBean. Three of them are expected to be shortly ordained, Mr. Arnold, by call as minister of Wanbaushene, etc., Mr. Johnston as missionary at Sprucedale, etc., Mr. McVicar, of Huntsville, was elected as Commissioner to the General Assembly, instead of Mr. Patton who resigned on account of his health. A committee was appointed to visit the stations at Minesing and Edensvale with the object of inducing them to unite and build a church in a convenient place for the worship of both stations. It was agreed to apply to the Assembly to give Mr. W. M. Morris the standing of a student in one of the Colleges of the Church. A resolution congratulating the Rev. J. B. Duncan, lately of this Presbytery, upon the completion of fifty years of his ministry on July 1st next was adopted. Dr. Robertson being present was invited to sit with the Presbytery, and gave an address on "Home Mission Interests in the North West." The doctor gave also an interesting address to an audience in the church in the evening. His visit was highly appreciated. A call from Bracebridge and Monk to Mr. M. T. Leith was sustained. His trials for ordination, and the induction, if the trials are approved, were appointed for the 21st of June. Mr. Dow to preside, Mr. McVicar to preach, Mr. Carswell and Mr. Hewitt to address the minister and the congregation. Mr. Gallagher tendered his resignation of the charge of Airlie, Blackbank and Bauda. The resignation was laid over to the next regular meeting, congregations to be cited for their interests. The Assembly's remit on the appointment of a Committee on Estimates was approved. Mr. Arnold's ordination and induction were set for June 20th. Mr. Crow to preside, Mr. Elliott to preach, Dr. Grant and Mr. Skeoe to address the minister and congregation. Next regular meeting of Presbytery to be held at Barrie, Tuesday, 26th of July at 10.30 a. m.—**ROB. MOONIE, Clerk.**

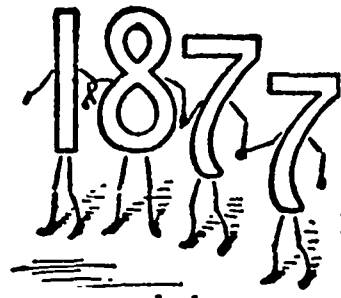
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Pure Blood and Plenty of Well Digested Food Necessary.

It is unquestionably true that health is the natural condition of the human body, and that perfect health may be maintained by the perfect observance of the conditions upon which health depends. When all the organs perform their functions naturally we are hardly aware of their existence, but when they become deranged or diseased they quickly make their presence known. As all the blood in the body passes through the heart every three minutes and circulates to all parts of the system, the importance of purity, richness and nourishing power in this vital fluid cannot be overestimated.

A large majority of the diseases to which "flesh is heir" originate in impure or deficient blood and the only way of effecting a cure is by purifying the blood. Hood's Sarsaparilla has an unequalled record of cures of scrofula, salt rheum, boils, sores, hip disease, as well as rheumatism, dyspepsia, catarrh and many other ailments due to impure or impoverished blood, and the reason why it cures all these troubles, even after other medicines fail to do any good, is that it acts directly upon the blood, making it rich and pure. This medicine also gives strength to weak and debilitated people, cures those who are nervous, and imparts life, energy and vitality to men and women who are tired, languid and feeble because it gives to the blood the qualities needed to feed and sustain the nerves and muscles.



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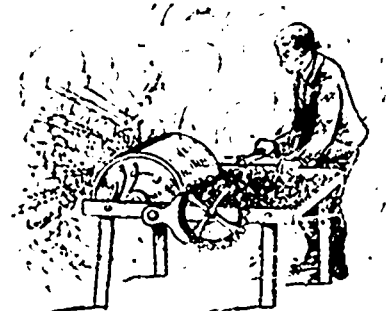
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The enormous sales of this medicine, its general use among all classes of people, its wonderful cures, and the words of praise written and spoken by those who have taken it, are convincing evidence that Hood's Sarsaparilla is a safe, reliable and effective medicine which you may take for any disease originating in or promoted by impure blood with the utmost confidence that it will do you good. It is constantly kept on hand in thousands of families and is resorted to as a blood purifier almost as universally and naturally as food for hunger. It gives rosy cheeks to children, strengthens and refreshes tired mothers, energizes the man of business, affords endurance and stamina to the laborer, and to the aged it literally gives a new lease of life. It is no wonder that such a medicine is popular. Its popularity is based upon merit, and its merit is due to the fact that Hood's Sarsaparilla is the result of careful study and patient experiment, guided by thorough pharmaceutical knowledge, and verified by unqualified success in actual experience.

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tried several physicians, but with poor success. I heard Hood's Sarsaparilla spoken of so highly I determined to try it, which I did with great results. That tired feeling is gone, my appetite is good, and I feel like a new woman."

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