

Pages Missing

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Sometime, Somewhere.

Unanswered yet? The prayer your lips have pleaded
In agony of heart, these many years?
Does faith begin to fail; is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet? Nay, do not say ungranted?
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

ROBERT BROWNING.

The Silence of Christ.

BY JOEL SWARTZ.

FROM the time of Christ's first uttered word to the present, all who have pondered the wonderful wisdom, truth and grace which proceeded out of his mouth, have confessed that "Never man spake like this man."

We doubtless have only meagre, though faithful and just outlines of his conversations and discourses. His inspired reporters give us to know that they do not claim to record all that Jesus "began to do and to teach." Whilst the teaching of Christ during his public ministry was most abundant and almost incessant, yet he knew when and how to be silent. Could we as well comprehend the meaning of his silence as of his utterances, we would doubtless as much admire the wisdom and grace of the former as of the latter. Silence is often a tremendous test of a man's soul. To be able to put a restraint upon one's spirit and to hold it in complete and masterful control, especially under circumstances of great excitement and strong provocation to burst forth in words of righteous self-vindication and denunciation of injustice, cruelty and wrong shows the most lofty attributes of character. "Better is he that ruleth his own spirit than he that taketh a city." Shallow souls, like shallow brooks, are disposed to be garrulous and noisy, while depth of wisdom, like deep streams, flows with quiet majesty. "A fool uttereth all his mind at once, but a wise man keepeth it back till afterward." It required more strength on the part of the warrior king of Israel to keep his mouth as with a bridle while the wicked were before him, and to be dumb with silence lest he sin with his tongue, than to break a bow of steel with his arms.

The silence of Christ astonished and perplexed his judges at his last trial. Alike before the Sanhedrim, before Pilate and Herod, he preserved an obmutescence which filled his cruel, precipitate and hypocritical

judges with mingled awe and indignation. They knew not what to do with his silence, while the effect of it was heightened by a visible air of placid majesty and conscious innocence. His sublime silence and composure of spirit were the farthest remove possible from the speechless abashment of the man who was detected without the wedding garment or the palsied guilt of Achan, when he found himself ferreted out by the searching lot of the Almighty. There was an eloquence in Christ's reticence more insupportable than in the words of righteous indignation with which, at former times, he overwhelmed and confounded his artful and cruel persecutors. Caiaphas, embarrassed and amazed by Christ's silence in the judgment hall, springs to his feet in front of his prisoner and with wrathful impatience breaks out: "Answerest thou nothing? What is it that these witness against thee?" Then as if to force the silent lips apart, he resorts to an awful extremity: "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God." To this official appeal Christ vouchsafes an answer of the greatest moment and solemnity, in terms understood to be an assent. He follows his confession with the significant prophecy and warning: "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." With dramatic overaction Caiaphas rends his clothes and exclaims: "He hath spoken blasphemy, what further need have we of witnesses?" Had he not been goaded to this extremity by Christ's silence and his own guilty conscience, he probably would not have made of himself such a pitiable spectacle of imbecility and folly.

Next, Pilate is similarly embarrassed and overcome by Christ's silence. Of him, however, the blessed Lord seems more considerate, and to him, as a pagan, more condescending. Having had less light, he considers him less guilty than those who had delivered him to be judged at his bar. When asked by the governor concerning his claims and his doctrines, he fairly and fully answered his questions. The manifest innocence of his prisoner and the envy of his persecutors forced from the governor the public declaration: "I find no fault in this man." But when the cowardly and vacillating Pilate, in deference to the clamor of the Jews and for the purpose of finding a way for himself out of the dilemma of failing to gratify them, on the one hand, and on the other, to maintain his standing with the Emperor, recalled Jesus for a subsequent examination, then the Master, perceiving his craft and cowardice, refused to become his instrument and so declined further answers, "insomuch that the governor marvelled greatly," for "he answered him to never a word." The same dignified silence characterized him before a third tribunal.

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Toronto, June 27, 1895.

Rev. Dr. Reid.

IN parting with the venerable agent for the church (the actual severance will take place on March 31st 1896) the General Assembly paid him a well merited tribute. He will still continue to act as clerk of the Assembly a position he has so long adorned, and for life he will be paid his full salary. As Rev. Dr. Cochrane pointed out, this arrangement was proposed as an acknowledgment of the great services he has rendered the church and, not merely as a pension. Dr. Reid's able management of the funds, combining care with singular shrewdness has been simply invaluable. His well-earned rest it is to be hoped will be taken advantage of by him to write an autobiography which, as Dr. Gregg suggests, would be a history of Presbyterianism in Canada for many years back. Dr Reid has but seldom lifted the veil from his reminiscences but the glimpses which he has given to the public indicate the wealth of material at his command which is every day increasing in historic importance. Dr. Reid's hand will be missed from the helm, but the best wishes of the church accompany him to his partial retirement, and the prayer is that he may be long spared to crown a busy, laborious career with many pleasurable and peaceful days.

Rev. Dr. Reid's Successor.

As is natural very great interest has been manifested in the appointment of Rev. Dr. Reid's successor. The position is a most responsible one, and the occupant must be possessed of good business qualifications and an intimate knowledge of the circumstances of the various committees and of the business side of the church's work. These qualifications are all happily combined in the person of the Rev. R. H. Warden, D.D., the choice of the Assembly—a brief sketch of his career may be interesting.

"Rev. Dr. Warden is a Scotchman, having been born in 1841 in Dundee. He attended St. Andrew's University, and in 1861 came to Canada, entering Knox College. He graduated from there in 1866, and received several calls, accepting one to Bothwell, which he went to in the height of the oil excitement. He remained there for eight years, and in 1874 accepted the agency of Knox College. At the time when it had been decided to erect the new building, in 1876, he was appointed by the General Assembly agent of the church in Montreal, and has held that position ever since. His duties included being the Secretary of the French Evangelization work and the Treasurer of the

Montreal Presbyterian College, from which institution his degree of D.D. comes. He has been Secretary of the Home Missions Committee for 25 years, and for many years has been Secretary of the augmentation fund; and he has charge of Coligny College. In addition to his very extended church work he has taken an interest in various business enterprises, and his advice and co-operation have freely been solicited. His work in Montreal has been of the greatest value to the church there, and many of the votes against his transference came from Montreal commissioners who were loth to lose him."

Rev. Dr. Hall's Proposal.

A suggestion by Rev. Dr. John Hall, New York, which has attracted much attention, is contained in the following letter from Dr. Hall to Rev. Dr. McEwan, Pittsburgh:—"My Dear Brother—I am thankful to God that it has been decided to raise \$1,000,000 at once, as a thank-offering for twenty-five years of prosperity, and as a means of relieving our Boards. I am sure that there are at least 1,000 members of our great Church who could give \$1,000 each to this great fund. Some who have intentions as to remembering the Lord's work in their wills, may see it to be a privilege to give from the living hand; many, I presume, have money under their control, which a few days ago seemed sure to be taken as income tax. It is left to them. Could it be put to a better use than to this fund? I have had a little more to do in the way of giving this year than for some time past, but I shall deem it a great privilege to send you \$1,000, and I trust that the blessings of the Head of the Church will attend the efforts of your committee, and give you success to the divine glory." This the *Congregationalist* characterizes as a "bright idea," and gives the *Christian Advocate* occasion to state that the real permanent basis of contributions to all our genuinely good causes is in the consciences of Christian men and women, from the widow with her *mite*, to the millionaire with his *might*, all giving "as the Lord hath prospered" them, in good times and bad. This is the basis upon which the vast structures of Protestant Christendom are erected; this has brought the missionary societies up to their present magnificent proportions, and this—according to the power of divine grace manifesting itself through the conscientious discharge of responsibility—will carry them through.

Quality vs Quantity.

BY REV. R. K. KENNAN.

"What we need," said a noted preacher, "is, not more Christians but a better brand of them." Quality is of more importance than quantity for many reasons.

First, because we are witnesses for Christ, and a great number of witnesses is not so essential as unimpeachable ones. Two or three young people who value the blessings of the Christian life so much as to be always at their post in the meetings, and ready to do their part, will have more influence as witnesses for Christ than forty who are part of the time preferring some other pleasure to the joy of Christ's service which they still say is the richest joy of all.

As we judge a vine by its fruit, and plant only such in our gardens as bear choice varieties, so others judge

the vine, Christ by the fruit of his branches, and are led to accept of him only when they see that the fruit is desirable.

Quality is more important, again, because we are soldiers of Jesus and a great number of soldiers is not so essential as their bravery and obedience. Miltiades with 10,000 tried soldiers, trained to endurance and implicit obedience, defeated the Persian host of ten times that number; while Napoleon owed his overwhelming defeat to the tardiness of one of his generals.

One thousand disciplined men, trained to obey without question or delay, inured alike to fighting, hardship and patient waiting (which latter is one of the most trying of a soldier's life), are worth more than ten times that number of undisciplined troops who will break ranks and flee at the first cannonade from the enemy. So a few Christian volunteers who have been disciplined by the drill of the prayer meeting and personal consecration, and who have tasted the joy of victory over temptation and opposition under the banner of the Cross and the leadership of the King, are worth more for the actual battles against Satan and his host than many who wear the uniform and fly the colors but never attend drill, and are always off on a foraging excursion, when there is fighting to be done.

"Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted." We don't want to eat a cupful of salt on a slice of bread in order to have the taste of salt in the butter; neither do we want to examine a score of professed Christians to find enough virtue for one savory one.

"Ye are the light of the world." How we enjoy a good even pure light. It sheds its beams with noiseless radiance on all around. The wick is kept trimmed, and the light burns on steadily. There is no smoke on the chimney, no flicker of the blaze. But take a lamp that has not been trimmed for a fortnight, whose chimney is cracked and smoked, in which the oil has got down to the smelling point, and you only increase the misery of the onlooker by multiplying it by forty.

There can be no doubt about the truthfulness of that quotation given at the beginning of this article: for, while we want as a final end to have millions more saved to Christ annually than at present, the best way to have more Christians in number is to produce a "better brand of them." You and I have our little parts to do in this work, first with ourselves and secondly in imbuing others with the same ambition, not to depend on numbers in our Christian work but to see to it that as many as there are of us are Christ-like.—*Exchange.*

A New Alumni Association.

During the meeting of the General Assembly in London, Ont., there was organized "The Association of Alumni in Canada, of Colleges in England, Scotland, and Ireland." This Society is the outcome of a desire felt by many who have no college connection in Canada to unite together for social and fraternal purposes. Members must have three qualifications, viz, they must be natives of Great Britain, or Ireland, they must have taken either a literary or a theological course at some college or university in these countries, and they must be ministers or elders of the Presbyterian Church in

Canada. The constitution is a very simple one, and provides for an annual meeting, an annual election of officers and payment of an annual fee of fifty cents by each member. The members of the Association had a most enjoyable social reunion in London and the Society is likely to grow in numbers and usefulness. It certainly supplies a long felt want. The officers of the society are: President, Rev. Dr. J. K. Smith, Port Hope, Ont.; Vice-Presidents, Revs. W. Graham, St. John's, Newfoundland, and Dr. S. Lyle, Hamilton, Ont. Secretary, Rev. R. Atkinson, Berlin, Ont.; Treasurer, Rev. Dr. Thomson, Ayr, Ont. Members of Committee, Rev. Dr. Jackson Galt, Ont. A. Bowman, New Glasgow, N.S., and W. Jordan, Strathroy, Ont. Any ministers or elders eligible for membership are cordially invited to communicate with any of the above mentioned, or with Rev. D. Wright, Springhill, N.S.; S. Houston, Kingston, Ont., D. H. Hodges, Oak Lake, Manitoba.

Foreign Mission Reports. Will you allow me to invite all who desire a supply of Foreign Mission Reports for distribution in congregations or societies, to apply within two weeks, stating the number wanted. It would be well if a copy were placed in every family in the church, but there is no use in printing if they are not wanted. They will be sent gladly in any quantities, simply *at express charges.*

REV. P. MACKAY,
63 Confederation Life Building,
Toronto.

Necessity of New Life. He is worthy of death, and is conscious of it. He trembles, and holding the horns of the altar, pleads for mercy. The king is gracious, and gives him a chance for life. "If he shows himself a worthy man, there shall not a hair of him fall to the earth." There must be a new life. Mercy and forbearance are not that one may continue in sin, and then come again and plead for the same mercy; they are that there may be a new life. Repentance must bear its proper fruits in righteousness; it must prove itself by a worthy life. If this does not appear, if the sinful life is continued, there is but one issue. "If wickedness be found in him, he shall die." Is the king unreasonable? Can there be mercy on other condition? Can one, whose life has been forfeited, ask for less? And God is ready to do what Solomon could not do, to give grace that the life may be a worthy one.

The Book Indestructible. At the May meeting of the American Bible Society, grants and consignments of books were made for distribution to the value of about \$3,735, and funds to the amount of \$21,995.60, including appropriations to the society's LaPlata and Persia agencies, to the Japan agency for work in Corea, to the Evangelical Society of Geneva, and to the Missionary Society of the Methodist Episcopal Church for Bible work in Germany and Switzerland. How astonishing the work of the American Bible Society, and how beneficent its influence! From its origin until now it has been one of the chief promoters, not only of Christianity, but of Christian unity. During the year that ended March 31st, 1895, the society at home and abroad issued 1,581,128 volumes. The American Bible Society is reputed wealthy, but we are prepared to state from knowledge of the facts that it is dependent in large measure upon its collections, for the successful prosecution of its work, and that the more it receives the more it can do for every phase of Christian work directly or indirectly dependent upon the people.—*Christian Advocate.*

THE GENERAL ASSEMBLY.

MONDAY, JUNE 17th, 1895.

General Assembly resumed this morning.

The question of laymen being competent to preside at Church Courts was alluded to and left over for further discussion.

Dr. Warden presented the report of the *Presbyterian Record*, which he described as being highly gratifying. It showed an average monthly circulation of 49,833, a revenue of \$16,054, and a balance of \$6,187. The *Children's Record* circulation averaged 22,333, the receipts were \$4,085, leaving a balance of \$1,540.

In support of overtures on the subject of Young People's Societies, Rev. R. D. Fraser, Bowmanville, quoted statistics to show that there are 910 societies, 17 in British Columbia, 82 in Manitoba, 300 in the Maritime Provinces, 466 in Ontario and 45 in Quebec, while many new societies have been started since the compilation of these statistics. The membership he placed at over 27,000, and their missionary contributions at \$5,038 for Ontario, \$2,000 for New Brunswick and \$300 for Manitoba. Of the work of these societies some knowledge should be obtained by the Assembly, and it was an important lack in the machinery of the Church that there is no provision for such being collected or imparted and no direct communication with the societies for guidance and advice. Such a committee, Mr. Fraser maintained, would tend to keep the young people in sympathy with the life and schemes of the Church, there was a danger lest there should spring up in the societies an undenominational, interdenominational or extradenominational feeling. The young people received a great deal of guidance from outside, but very little from the Assembly. The establishment of such a committee would remove the idea that the societies are independent of the Church, and show that they are not out of the direct authority of the Church, would mould the sentiment of the young people and would bring them into harmony with the genius of Presbyterianism.

Rev. Dr. J. K. Smith, of Port Hope, seconded this, and after a suggestion by Rev. Dr. Laing, of Dundas, that the committee should be in some way limited as to its expenditure the motion to establish the committee was carried unanimously.

REPORT ON STATISTICS.

Rev. Dr. Torrance presented the report on Statistics and Finances. The summary of the statistics is as follows:—In the number of Churches and stations, 2,339, there was an increase in 1894, over those in 1893, of 115; in sittings, with which these are provided, 617,517, of 19,666; in families, 93,635, of 1,997; single persons, 21,131, of 3,426; and communicants on the roll, 179,579, of 4,667. The additions on profession, 12,922, give an increase of 3,155; while 32 fewer were added on certificate, total number of these 7,350; 39 fewer were removed by death, 2,520 and 1,628 fewer by certificate, 6,300. Without certificate, 3,102 were removed, and 111 by discipline; from the few answers to the question that were given 201,196 are reported as being under pastoral oversight, but this is decidedly far short of the full number. 11,029 infants, an increase of 936, and 1,368 adults, an increase of 472, were baptized. The eldership has increased from 6,185 to 6,470, that is by 285; other office-bearers by 354, raising them to 10,026; there were in attendance at the week-day prayer meeting 62,283, an increase of 4,755; at Sabbath school and Bible class 154,639, in-2,657; with 17,443, an increase of 776, engaged in Sabbath school work. There were 345 missionary associations in congregations, being 7 more than the previous year; 673, increase 14, Woman's Foreign Missionary, and 7, a decrease of 2, Women's or Young People's Home Missionary Societies. There is difficulty, however, in reaching the correct figures, in consequence of the numerous organizations, under so many different names, of young people and children, in our congregations. Neither can perfect accuracy be assured in the number of manses and rented houses provided for ministers returned, but apparently there is a decrease of 2 in the former, 618, while the latter remain at the same, 49. The manses built reckon up to 28, 1 fewer than for the previous year, and the churches to 50, likewise 1 fewer.

Following is the summary of the Finances:

Stipend received from all sources, \$698,243, gives an increase of \$8,747, and paid by congregation alone \$928,785, leaving \$69,463 derived from other sources, but giving an increase of \$16,200. It is gratifying to your Committee to state this, but it is with an opposite feeling they mention that arrears have risen by \$2,183,

the amount being \$17,798. On looking over the Presbyteries, there are only 4 in the Synod of the Maritime Provinces that do not report any arrears, and the aggregate of these is \$2,554. The Presbyteries with none are Prince Edward Island, Lunenburg and Shelburne, Miramichi and Newfoundland. In the Synod of Montreal and Ottawa the arrears amount to \$1,314, only one Presbytery, Brockville, having or reporting none. Every Presbytery in the Synod of Toronto and Kingston report arrears, with the exception of Algoma and Guelph, and the sum of these is \$3,243. In the Synod of Hamilton and London, 5 Presbyteries have arrears aggregating \$806, those having none being Loudon, Chatham, Stratford and Huron. In the Synod of Manitoba and the North-West Territories, there are \$6,839 of arrears, every Presbytery reporting them:—1, Brandon, \$1,148; another, Winnipeg, \$1,611; another, Glenora, \$1,000, and so on down to the lowest, Superior, \$40. In the Synod of British Columbia, the Presbytery of Victoria returns no arrears; those in the other three sum up to \$2,860, Calgary having \$1,143.

Payments on Churches or Manses during the year amounted to \$410,350, an increase of \$34,590, on other incidental and congregational purposes, \$475,139, an increase of \$33,621. The total payments for strictly congregational objects were \$1,719,988, an increase of \$76,116. Your Committee have not succeeded in procuring adequate or accurate returns of the sums received for strictly congregational purposes, but collecting the answers sent in, they aggregate \$1,007,071, at all events \$700,000 less than they should be. Neither have they got answers in full to the question designed to procure the amount of money borrowed, whether on mortgage or other security, only \$171,296 being returned.

Payments to the College Funds (ordinary), \$24,242, were \$2,767 above those in 1893; and to the Special Fund, \$17,685, or \$1,577 more.

In the contributions to the Home Mission Fund, \$63,703, there was a decrease of \$620; to the Augmentation Fund, \$31,407, an increase of \$462; to Franch Evangelization, \$25,239, a decrease of \$2,131; to Foreign Mission Fund, by congregation alone, \$49,688, an increase of \$332; and by Women's Foreign Missionary Societies, \$48,770, increase \$1,656.

In the payments to the following Schemes there are decreases as noted; Aged and Infirm Ministers' Fund, \$663, the total being \$9,607; do. Endowment Fund, \$6,005, or \$2,641 less; Widows' and Orphans' Fund, \$5,654, or \$237 less; and to Assembly Expense Fund, \$3,906, or \$155 less.

Rev. Dr. J. K. Smith moved a vote of thanks to Rev. Dr. Torrance, which was seconded by Rev. R. D. Fraser, both these gentlemen speaking in high terms of Dr. Torrance's ability. There was a discussion on the report, which continued until the noon hour, great satisfaction being expressed with the good showing made by the Church.

Notices of amendments to the motion on the Manitoba School Question submitted by Rev. Principal Caven were given by Rev. Principal Grant and Rev. Principal Forrest.

On the motion of Rev. Dr. Laing, who supported an overture from the Synod of Hamilton and London, it was agreed to appoint a committee to prepare a scheme of uniform service for the Church.

Winnipeg, Sault Ste. Marie and Toronto were named as the next meeting place of the Assembly. It was decided to meet in Central church, Toronto, on the second Wednesday of June, 1896.

HYMNAL COMMITTEE.

Rev. Dr. Gregg presented the report of the Hymnal Committee:—It appeared from the returns that nearly all the Presbyteries, which had reported, recommended that in the Book of Praise the whole 150 Psalms in the common metrical version should be retained. This was in accordance with the decision of Assembly and the recommendation of the Committee of last year. The Committee unanimously agreed to repeat this recommendation.

The Committee further unanimously agreed to recommend the General Assembly to call attention of ministers, sessions and congregations to the importance of making regular use of the Psalms in the public services of the Church.

In regard to the Book of Psalms the Committee still further agreed to recommend the Assembly to consider the advisability of revising the metrical version of the whole Psalter and adding other suitable versions, with a view to removing difficulties in the way of the Psalms being more generally used in public worship.

From the returns received and considered by the Committee, it appeared that the resolution adopted by the last General Assembly in favor of incorporation in the New Hymnal selections from the common metrical and other versions of the Psalms, was acquiesced in by a large majority of Presbyteries. The incorporation of selections was favored by 15 and opposed by 5 Presbyteries. Of Presbyteries whose reports were received after the meeting in March there were 7 in favor of, and 4 opposed to the incorporation of selections.

Suggestions were made by most of the Presbyteries of additions to the selections reported last year, and the Committee agreed to make some additions. Those will be found in the Appendix to this report. The Committee agreed to recommend the incorporation of the additions along with the selections reported last year.

It was found from the reports that on the part of Presbyteries there was a very general approval of the selections of Hymns and Paraphrases submitted to the last General Assembly. Most of the

Presbyteries recommended some additions, omissions or alterations. In general accordance with those recommendations the Committee, after lengthened and careful consideration, agreed to recommend several additions, omissions and changes, which will be found in the Appendix, and to recommend for the approval of the Assembly the collection of Hymns and Paraphrases with the specified alterations.

Sub-committees were appointed to select tunes and prepare indices, etc. These Committees have, with great labor, prosecuted the work assigned to them, and completed it as far as it was practicable.

In accordance with resolutions of previous Assemblies, steps were taken by the Committee towards securing a Common Hymnal for all the Presbyterian Churches in the British Empire. Correspondence was held with the Joint Committee of the Churches in Scotland. Copies of our Draft Hymnal were sent to this Committee last September with the request that copies of their Draft Hymnal should be sent to the Committee in Canada. In June of last year, Dr. Jenkins, now residing in England, was appointed to represent our Committee in conference with the Joint Committee in Scotland. In March last, the Revs. D. J. Macdonnell and A. McMillan were appointed additional representatives, and these two brethren were welcomed by and took part with the Joint Committee in preparing and revising the Draft of a Common Hymnal, to be submitted to the Supreme Courts of the Churches in Scotland. Copies of this Hymnal have reached this country a few days ago, and it is intended that it should be submitted for consideration to the Committee of the Assembly here. It contains a large number of the best Hymns found in our Draft Hymnal, but differs from it chiefly in these two particulars—that it does not incorporate any selections from the Paraphrases, and does not contain a large number of what are usually called Evangelistic Hymns, which are found in our Draft Hymnal. The number of Hymns in the Draft Common Hymnal is 557. This is about the same number as those of our Draft Hymnal, less the selections of Paraphrases and Evangelistic Hymns.

In the report of the Joint Hymnal Committee it is stated that they do not regard their work in the selection of Hymns as complete, and that they propose that members of the Supreme Courts of the Churches should be requested to send suggestions to them not later than the 1st of October next, with a view to the presenting of a finally revised Draft to the Supreme Courts for approval in May, 1896.

It will be seen from the preceding part of this report that the Committee, in accordance with instructions of the Assembly, have been engaged in the twofold work of endeavoring to secure a Common Hymnal for all the separate Presbyterian Churches, and of endeavoring to prepare a separate Hymnal for the Church in Canada. It now remains for the Assembly to decide whether they shall await the completion of a Common Hymnal, or proceed, without further delay, to publish the Canadian Draft Book of Praise with such amendments as may be deemed proper. As no general meeting of the Committee has been held since copies of the Draft Common Hymnal reached this country, no opinion as to what is best to be done is now submitted, but a supplementary report in regard to this matter may be submitted during the meeting of Assembly.

The contract for the publication and sale of the Psalter and Hymnal having expired on the first of last January, the Committee judged it expedient to take into their own hands the publication and sale of these books. They accordingly rented a room and appointed Mr. George B. Burns to manage the business in the meantime. The results have been as satisfactory as could have been expected in the present unsettled state of our affairs.

The income of the Committee, during the year, has been comparatively small, while there has been an unusually large expenditure. The largest portion of the expenditure has been incurred in payments of printing the Draft Book of Praise and other documents and in connection with the meetings of the General and Sub-Committees. A considerable debt has thus been incurred which, it is hoped, will be more than fully met before next meeting of Assembly. The number of congregational Hymnals of all kinds issued during the year was 9,504 and of Sabbath School Hymnals, 10,300.

The report was adopted.

The Committee on the Reception of Ministers from other Churches reported, recommending the acceptance of Rev. Horatio S. Reavis to Hamilton Presbytery; Rev. John Hall to Sarnia Presbytery, on condition of his attending a theological college for a year; Rev. Thomas H. Murray to Halifax Presbytery; Rev. Geo. Roddick to Brandon Presbytery; Rev. Wm. Peacock to Inverness Presbytery; Rev. Thos. J. Thompson to Kingston Presbytery; Mr. John Wray to be ordained in the Presbytery of Minnedosa; Rev. John Hunter to be on the appendix of the roll of Barrie Presbytery. The applications of Rev. Conway F. Dodds to Quebec Presbytery, and Rev. Calvin J. Hastings to Montreal Presbytery were refused. The Committee's action was sanctioned.

AUGMENTATION FUND.

The report of the Augmentation Committee (Western) was submitted by Rev. D. J. Macdonnell. The Committee referred to its formation and stated that the result had justified the action of the Assembly. A year ago there was a deficit of \$4,500, and it was necessary to make a deduction of \$30 from each grant (though

this was in many cases made up by local effort). This year, grant have been paid in full and though the Financial Statement shows a slight balance (\$760) against the fund it is fair to reckon the contribution of the Parkdale congregation (\$300) as virtually reducing it to \$460. This contribution was made for last year's work, and was withheld until after the Treasurer's books were closed on account of dissatisfaction with the decision of the Presbytery of Toronto regarding the arrangement of congregations in the Parkdale district. Even the small deficit mentioned would not have appeared but for charging against the fund one-fourth of the salary and expenses of Mr. Finlay, as Superintendent of the Algoma and Muskoka districts; a proposal made by the Home Mission Committee, which is to be a subject of conference between the two Committees. The amount received from all sources during the past year is \$25,436.05, as compared with \$23,376, (of which \$1,000 was a bequest) in the preceding year; leaving the bequest out of account, this indicates an advance from ordinary sources of about \$3,000. It is satisfactory to note that while there have been a few generous donations, this result has been secured mainly by a general raising of the standard of giving. In 21 Presbyteries out of 26 in Ontario and Quebec, there has been increased liberality, and the increase in contributions from these Provinces amounts to over \$2,800. In the West, also, the reported improvement is considerable. The number of congregations at present requiring aid is 142, and the average grant is about \$170.

In accordance with the direction of last General Assembly, Synodical Augmentation Committees have been appointed by the several Synods. It will be the duty of the Committees to review the grants asked by the Presbyteries of the bounds, to co-operate with Presbyteries in the visitation of congregations in special cases and to take measures to stimulate interest in the Augmentation Scheme among the congregations of the Synod. It was agreed to recommend that Synodical Committees should consist of the Conveners of Augmentation Committees of the several Presbyteries within the bounds, together with a limited number of others, as the respective Synods may think desirable. It is expected that these Committees will meet before the autumn meeting of the Assembly's Committee, and that schedules and extract minutes will be transmitted to them by Presbyteries.

In view of the appointment of these Synodical Committees, it is thought that the General Assembly's Committee on Augmentation may be diminished in number, and it is recommended that it should hereafter consist of fourteen members, four of whom shall be Conveners of the Augmentation Committees of the Synods of (1) Montreal and Ottawa, (2) Toronto and Kingston, (3) Hamilton and London, and (4) Manitoba and the North-West.

What is the outlook for the coming year? There is not likely to be any marked change in the number of Augmented Charges, the balance having been maintained for several years between those congregations that pass into the ranks of the self-sustaining and those that come up from the grade of Mission Stations. If the Committee had \$25,000 at its disposal, it would not be under the necessity of cutting to the quick in reducing grants, and it could meet just claims and recognize special need in a way not at present possible. It ought not to require a great expenditure of time or effort or eloquence to secure this result.

If Presbyteries will be careful and conscientious in making thorough examination of each case before applying for a grant; if ministers will give the necessary information to their people about the working of the scheme and the benefits resulting from it; if congregations that have done well for the Fund will not go back, and if those that have been less generous will reasonably increase their contributions; if we look "not every man on his own things, but every man also on the things of others," there is no fear of failure.

The report of the Eastern section submitted by Rev. C. C. Carruthers was summed up thus: On the whole, the work of the year has been very gratifying. A larger number of congregations than ever before have been helped by the fund, and that not because they showed less disposition to help themselves, but, on the contrary, because they felt the need of supply, and bestowed themselves to secure the advantages of a settled ministry. That, under these circumstances, the fund has not been materially reduced, is cause of great gratitude to God, who has blessed his people with the grace of liberality, and of much thankfulness to our people who have always shown themselves worthy of the trust reposed in them by the Church, in asking them to help their weaker brethren, that they would cheerfully and nobly provide all necessary means for the effectual working of a good scheme, such as this is, for preventing the destitution of ordinances in any small congregation really desirous of enjoying them.

The Committee ask the Assembly to "Praise God from whom all blessings flow, for His past favor, and to go forward, trusting in His grace for complete success in the time to come.

The reports were adopted and Rev. D. J. Macdonnell was cordially thanked.

FRENCH EVANGELIZATION.

The report of this important Committee was presented by Rev. Dr. MacVicar. The summary is as follows:—Twenty five pastors, ordained missionaries and licentiates, ten student missionaries, seven colporteurs, and twenty-three teachers were employed.

There were thirty six mission fields with ninety-three preaching stations, of which were seven hundred and eighty-five families. Nine hundred and eighteen pupils attended Sabbath School. Thirteen hundred and nine copies and portions of the Scriptures and about sixteen thousand religious tracts and illustrated papers were distributed. Two hundred and three were added to the Church, (fifty of these were English), making a membership of eleven hundred and five.

Six hundred scholars, over forty per cent. of whom came from Roman Catholic homes, were enrolled in the twenty Mission Day and five Night Schools, with an average attendance of four hundred and twenty-five. One hundred and seventy-three pupils attended the Pointe aux Trembles Schools, of whom ninety-four belonged to Roman Catholic families. The contributions from fields were \$5,611, (exclusive of school fees.) The total receipts were \$34,115.

Any attempt at measuring results and forecasting the future must take into account the obstacles to be surmounted, the prejudices to be broken down, the indifference to be removed, the ignorance to be enlightened, the errors to be eradicated, the superstition to be dispelled, the misconceptions to be corrected, the foundations to be laid and built upon before the involuntary victims of an Ultramontane Church can possess and enjoy their birthright of Gospel liberty.

The forces opposed to Biblical Christianity are the Ultramontane spirit of the Roman Catholic Church in Quebec, and the ignorance on the part of the mass of her people of evangelical truth and its representatives. With sublime arrogance she claims supremacy over civil society and its members. Her Canon Law is superior to State Legislation. Sovereignty belongs to the "viceroy of God," the Pope of Rome. She is consequently opposed to freedom of conscience, whose right she claims so often to assert, to independent investigation, to the circulation of the Scriptures and their prayerful study. The mass of "the people love to have it so." Their zeal is mistaken for righteousness, and their devotion for spirituality. They are to be pitied and prayed for, lovingly reasoned with and entreated. They know not, and have not had a chance to know the Gospel way of salvation. But common sense, conscience and reason do not reject the light and consent without protest to be trampled on forever. This is the meaning of that growing spirit of revolt against clerical tyranny and domination which is manifesting itself in many ways and places.

The Board is persuaded that the time is opportune, and the conditions were never so favorable for bringing the Gospel of Jesus Christ in its purity, its sweetness and power to the people. That is what they need, and all they need—a Gospel of Christ proclaimed, trusted, loved and lived, and "to Him shall the gathering of the people be."

The following extract from the report of Rev. G. Colborne Heine, Convener of the Montreal Presbytery's Committee will illustrate the details of the work:

The work of evangelization goes on with more or less encouragement. It is the time of sowing, which we must not forget, and we must await with faith and patience the harvest. "The seed is the Word of God, and, therefore, good seed. The sower's faith is that "the Word of God, faithfully preached, shall not return void," and this is true of the work year by year. There may not be always an understanding heart, but certainly there is the hearing ear. In every place where missionary, or colporteur, or teacher goes, there are always more or less ready to hear the Word, and read for themselves. During the month of April, one colporteur in the country sold two Bibles, eight New Testaments, and two Gospels, besides giving away a Bible and New Testament, and over four hundred tracts. There was a time when we prayed that God would open the doors, so that we might go among our brethren of the Romish Church, and preach salvation through Jesus Christ. These prayers have been answered; our approach to them is now free: our agents go everywhere preaching the Word. At Montreal, in the very place where mobs gathered, where stones were thrown, breaking church windows, and endangering people's lives, a new French Protestant Church is being erected; and there are now in active operation, in the city, six mission day schools, besides two night schools all well attended, and four churches, one school and church being Italian.

On the other hand, we do not minimize the greatness of the work. The French population within the bounds is large, that portion of it lying outside of Montreal especially being largely illiterate and ignorant. The Church of Rome never seemed stronger, if we are to judge from the large number of stately churches, the colleges and convents built, or being constructed in Montreal, and by the great wealth she possesses. Moreover, the Bishops have yet sufficient power to curb the liberty of the Romish Press, and pronounce the death knell of any journal which does not submit to their authority as has been illustrated in the case of the *Canada Review*, whose proprietors were financially ruined by the Archbishop of Montreal's mandate, without being able to get redress from the Court. It is true even yet, that the power of the Church is greater than that of the civil government.

Notwithstanding all this, however, we hail, as a sign of the growing independence of the people, the fact that in the election contest in Vercheres, a few months since, the Bishop's candidate for parliamentary honors was signally defeated; that in spite of strong and continued opposition on the part of priests, and relatives often, the attendance of Roman Catholic scholars at the Pointe aux Trembles schools never was greater or the results more

encouraging. To every day there is a morning which always broadens into the full-orbed day. Our evangelization work is but the morning of the herald of a glad and glorious spiritual day for our oppressed and deluded brethren in the Romish Church, and though the Church of Rome has the influence and prestige which tradition, wealth and magnificent churches give, yet she is morally and spiritually weak, and our hope is in the Word of God: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Rev. Dr. Warden moved a resolution expressing gratification at the progress of the Coligny College, Ottawa, and sanctioning the proposed appeal for funds to wipe out the debt on the College.

Dr. King seconded this, remarking that a boarding school for young men is badly needed by the Presbyterian Church, and the motion was carried.

Mr. Drysdale of Montreal moved a resolution of thanks to Principal MacVicar for his work in this connection, the Assembly carrying it unanimously.

DR. GREGG HONORED.

In the interval between the afternoon and evening sessions of the Assembly on Monday there was a social gathering of the Alumni of Knox College in the school-room of the First Presbyterian church. After refreshments the chair was taken by Dr. Laing, and then the following informal address was presented to Dr. Gregg, whose resignation as Professor in Knox College has been tendered to the General Assembly:—Dear Dr. Gregg,—The Alumni of Knox College that are members of this Assembly look upon your retirement from the professional work of the College with mingled feelings. We would not oppose your strongly expressed desire to be relieved of the responsible duties of your position, for it is just that after such lengthened service such relief should be cheerfully granted, and yet we are sad at the thought of your laying down the work you have loved so well, and from which we have profited so much. Your services to the Presbyterian Church and Canada during the past half century have been constant and valued. You have been faithful to her Lord and His truth. Many a one throughout this land has learned to rejoice in the Divine Saviour through your instrumentality. You have written the story of the Church's birth and progress, and thus helped to give her an honorable position among the Churches of the Reformation. You have been to many of us more than a teacher. We always felt free in our college days to ask your advice, and we never failed to find in you a friend interested in us, and full of sympathy and help. We beg to assure you of the warm esteem in which we hold you, and of the genuine love we have for you. We pray that a gracious heavenly Father will spare you a little yet to enjoy your well-earned rest, and in the evening of your days grant you and your loved ones abundant token of His loving presence. In the name of the Alumni, John Laing, chairman.

Dr. Gregg acknowledged the kindly sentiments expressed in the address. When he came to Canada, fresh from College, fifty years ago, he did not expect to stay longer than three years or at most five. He expressed his hope that all the alumni of the College would have a rich experience of the sustaining grace of God in all their life and work. He could not remember any ministers of the Church with whom he had any disagreement. It was true that the chairman and he had differed on an important question (marriage with a deceased wife's sister), but he was thankful to say that neither of them was in a position to break the law of the Church. (Great applause.)

Dr. McLaren, the eldest alumni of the college present, told of a call Dr. Gregg had made on him when he was a student supplying Whitby. From that day to this he had counted and prized him as one of his dear friends.

The Rev. P. Straith, president of the Alumni Association, thought it important, by such meetings as this, to cultivate the esprit de corps of the Alumni of the College. Dr. Gregg had impressed himself upon the hearts of his students. This was the best work any professor in a theological college could do. Dr. Gregg had served the Church in many capacities, and in every one well.

The Rev. Joseph McCoy, of Chatham, N.B., spoke feelingly of the relations between Dr. Gregg and his students, and concluded with good wishes for Dr. Gregg for the coming year.

The Rev. D. McQueen, from Edmonton, in the far West, reported that he was debarred by distance from seeing as much as he would like of the professor and his fellow students of former years, and concluded with a high tribute to Dr. Gregg's character and work.

Prof. Bryce, who went out in 1871 to do pioneer teaching work in Manitoba, spoke very briefly of Dr. Gregg's history in connection with the Presbyterian Church in Canada, which, he said, was a model history. He referred also to the charming simplicity and perfect sincerity of Dr. Gregg's private and official life, which had endeared him to all the students and ministers of the Church.

The Rev. Mr. Clarke, pastor of the church in which the meeting was held, expressed his earnest admiration and sincere affection for Dr. Gregg. He referred also to the importance of the alumni of the College being loyal to their alma mater, and of their showing that loyalty by seeing that the college did not lack for the funds necessary for the carrying on of its work.

TUESDAY, June 18th.

The recommendation to amalgamate the Committee on State of Religion, Sabbath Observance, Systematic Benevolence, and Temperance was opposed by Dr. Armstrong, seconded by Mr. W. Paul, who moved that no change be made. Dr. Somerville stated that there was an overwhelming majority of Presbyteries in favor of amalgamation, and favored deciding accordingly. The Assembly decided for amalgamation by a large majority.

The returns to the remit requiring that all ministers of the Church should be required to connect themselves with the Aged and Infirm Ministers' Fund showed 24 Presbyteries for and 11 against.

The Assembly decided by a large majority to require all ministers on being ordained to connect themselves with the fund or forfeit all benefit from the fund.

Dr. King announced that since the Assembly met the \$5,000 necessary to clear Manitoba College of debt had been received. The contribution is from Sir Donald Smith.

THE FILLING OF VACANCIES.

The Presbyteries of Toronto and Maitland had overtured the Assembly, asking for a change in the system of calling pastors to the churches, holding that considerable evils have arisen in the working of the present system. Rev. K. MacLennan of Lewis, Quebec, presented the report of the committee which had been investigating the matter. That report presented some highly interesting statistics. There are in the portion of the churches represented by the replies 868 charges, and 108, or about one eighth, of them are vacant. Of the 39 Presbyteries which reported twenty said harm had been done through vacancies and nineteen that no harm had been done. In twenty years the average time of vacancy had been fourteen months, but the difficulty which some Gaelic congregations have found in getting ministers has brought this average up; in other congregations it was nine months. In the 39 Presbyteries there were 34 unemployed ministers, and of these 12 were in Toronto Presbytery, making an average of one unemployed minister to two Presbyteries among the rest, while 25 Presbyteries had no unemployed minister in their bounds. The average length of the pastorate was given as seven years and four months, and of 760 ministers 233 were in their first charge. In view of these facts the Committee brought forward a conservative report, that the evils arising from the present system are by no means as serious as have been thought by some, and that steps to affect the permanence of the pastorate be not taken. Further, the Committee found that the powers of the Presbytery are already extensive enough, and added the advice that they exercise these rather more extensively and endeavor to prevent the formation of parties in churches that are vacant by seeking to promote a speedy call. This was sanctioned, and the Committee, on motion of Rev. Mr. MacLennan, was given permission to disband.

DISTRIBUTION OF PROBATIONERS.

The report was presented by Rev. Dr. Torrance. After reciting the work of the year the Committee stated that in view of the appointment of a Committee on Vacancies there would be no longer any need for a separate committee on distribution. The report and suggestion was adopted.

DR. REID'S SUCCESSOR.

Rev. Dr. Cochrane read the report of the special committee on Rev. Dr. Reid's retirement. It first recommended that Rev. Dr. Reid be allowed to retire from his position as agent of the Church on the expiry of the current financial year on March 31st, 1896, to retain his full salary, \$2,250 per annum, for the remainder of his life. This, the report said, was meant not as a gift, but as having been saved to the Church by his work, and as being fully earned by his long and faithful service. Further, that the Doctor's successor should have associated with him a financial board, under whose oversight should be made changes in the manner of book-keeping, investments and other details of business. This committee should consist of the Conveners of the Committees on Knox College, the Widows' and Orphans' Fund, and the Aged and Infirm Ministers' Fund, and four others. Dr. Reid should continue to be Clerk of Assembly still, the report recommended. Dr. Cochrane supported this in a speech that was a warm commendation of the work of the venerable clerk. Rev. Dr. Gregg, his voice trembling with emotion, seconded this, remarking that if Dr. Reid were to write his autobiography it would be a most valuable history of Presbyterianism in Canada for the last half century.

Dr. Reid expressed his deep feeling in the matter, and his gratitude to the Committee for its recommendations, and to the speakers for their kind words, remarking that he knew himself too well to believe all they had said of him. He had discharged the duties of his position as best he could; his life had been devoted to the service of the Church. He might have made some mistakes and have fallen into some errors, but he had tried to do

his best. Great changes had happened since he had come to the country, on May 1st, 1830, he had been licensed in Scotland, in August, 1830, he had been appointed to Canada, he had set sail in September of that year and landed in October in Quebec, and soon found himself in Cobourg. He was soon settled in Grafton and Colborne, and after a few years went to Picton, in 1853 becoming general agent of the Church. It would give him time to prepare to give up his work, and whatever he could do for his successor he would, if God spared him, do. Last Assembly he had scarcely expected to see this one, and it was perhaps improbable that he would ever see another, but—and the venerable clergyman's voice almost failed in his emotion at pronouncing his valedictory to his life work, while there were many wet eyes among the audience—he could always bear in mind the kindness with which he had been treated by his brethren and would always pray for the advance and success of the Church.

Not a dissenting voice was raised and the resolution was passed with a hushed unanimity which showed more than applause how deeply the members appreciated the work in bygone days of the man who is leaving the active work of the Church. It was decided to continue the Committee to consider the choice of a successor, and to strike the financial committee.

In the evening session Rev. Principal Grant presented the report of the committee which was appointed to consider the question of a successor to Dr. Reid. The Committee, the Principal said, had unanimously agreed to submit the name of Rev. Dr. R. H. Warden of Montreal as successor to Dr. Reid. The Principal and Rev. Dr. Thompson of Sarnia, who seconded the motion, uttered warm commendations of Dr. Warden's ability,

Rev. Dr. Parsons, seconded by Mr. Joseph Gibson, moved that Rev. Dr. Burns be Dr. Reid's successor, and Rev. Dr. Gregg supported this. A vote was taken and the result was 72 for Dr. Warden and 63 for Dr. Burns. The yeas and nays being called, it stood 95 for and 41 against Dr. Warden. When the result was announced Principal Grant stated that a Montreal gentleman had told him that he had offered Dr. Warden \$7,500 to manage his office for him and the doctor had declined. The Committee to act with the agent of the church was then appointed to consist of Messrs. J. K. Macdonald, Toronto; Principal Kirkland, Toronto; C. Mortimer Clark, Toronto; George Rutherford, Toronto; B. E. Walker, Toronto, and John G. Patterson Toronto.

On Wednesday Rev. Dr. Warden made a statement regarding his appointment. He said that the position had been unsolicited, and that if he had been present he would have withdrawn when another name came before the Assembly. Dr. Warden said that he would ask time for consideration. He had been nineteen years in Montreal, and had been treated with more than confidence by his brethren there, and it would not be proper for him to decide on so important a subject without consulting them. Dr. Reid was going to remain until the end of the current year, and this would give time; with the co-operation of Dr. Reid, no interest of the Church would suffer. After a little discussion, in which the strong feeling of the Montreal section of the Church that the Doctor's removal would imperil the interests of the Church there, this proposition was accepted.

QUEEN'S ALUMNI.

A very pleasant reunion of the alumni of Queen's College in the city, together with those who were commissioners or visitors to the General Assembly, took place at the roomers' dining-hall, on Dundas street, at the mid-day adjournment. Among those present from the city were the Rev. Mr. Burgess, Dr. Ferguson Alexander, of her Majesty's Customs, Mr. McClymont, of the Collegiate Institute, the Rev. J. G. Stuart, the Rev. James McEwen. Among the non-residents were:—Dr. Smith, of Honan; the Rev. Alex. Campbell, N.V.T.; Dr. Milligan, D. J. Macdonnell, Principal Grant, Strachan, McPherson, Potte, McKinnon, Bennett, Daly, Cormack, Daudist, Scott, D. D. McDonald, Binnis, A. K. MacLennan, Sinclair, Prof. Dyde, Connery, MacLennan, Lewis, Gandier, Halifax; R. Whiteman, George McArthur, James Cumberland and Mr. C. F. Hamilton. After salutations, refreshments and snatches of college songs, etc., toasts were offered through Mr. Stuart, who acted as master of ceremonies, as follows:—"The Queen," "Alma Mater," "The Professors," "The Alumni," which drew forth pithy addresses from Principal Grant, Prof. Dyde, Mr. Alexander, Dr. Ferguson, the Rev. Messrs. Burgess, Milligan, Macdonnell, Dr. Smith, Campbell, and MacPherson, and C. F. Hamilton. The burden of the addresses was the growing influence of the College, the growing evidence of public appreciation, and the love of truth, manly self respect, and warm "esprit du corps" of the alumni.

APPLICATION OF STUDENTS.

The Committee on applications of students for special courses reported as follows.—(1) That Mr. J. Hunter Boyd be permitted to enter the third year in theology after a special examination is passed; (2) Mr. Alex. Craigo be taken on trial for license; (3) Mr.

J. R. Macdonald to be ordained; (4) Mr. J. MacConnell, after much discussion, allowed to go forward for license; (5) Mr. Donald J. Scott allowed to enter theology; (6) Mr. W. H. Murray allowed to enter theology; (7) Mr. D. J. Craig to take a regular course; (8) Mr. J. H. Jarvis to take another session in arts, and two in theology; (9) Mr. Joseph Ball to take two more years preparatory study; (10) Mr. G. C. Greathead to take a regular course; (11) Mr. George Sean to enter the second year in theology; (12) Mr. A. M. Stuart to enter the second theological year; (13) Mr. E. G. Taylor to write off subjects in his third year, arts course, before entering the second year in theology. The following recommendations were also unanimously adopted:—That as applications for leave to take special courses, and as there is a sufficient number of students taking the regular course, and as the Church wisely requires that all its ministers and elders should receive a full training in arts and theology; Presbyteries are enjoined to exercise the most anxious oversight over all their students, and earnestly advise every student to take the proscribed course, and especially enquire into the age and fitness of candidates, and where abilities and attainments are not specially marked that they seek to prevent applications for special courses from being made to the Assembly.

STATE OF RELIGION.

The report on the state of religion was presented by Dr. Dickson in an earnest address emphasizing the principal features of the report. The reception of the report was seconded by Dr. Mungo Fraser in a stimulating speech, replete with anecdote and illustration.

The report contained the following recommendations, which were adopted:

1. That sessions be again strongly advised to hold meetings for devotional purposes, and for conference on the spiritual condition of their congregations.
2. That Sessions and Presbyteries be asked in their conferences on the State of Religion to consider the best means of pressing the subject of family religion upon their people, and in particular to urge this duty upon the heads of families when they become communicants.
3. That ministers be invited, in view of the special difficulties of young men, to make every effort to bring before them individually the matter of personal religion.

The report on Sabbath schools was presented by the Rev. T. F. Fotheringham, who called attention to the growing interest in higher religious instruction. The reception of the report was seconded by the Rev. John Match. The following recommendations of the report were adopted, on motion of Mr. James Gibson, Ottawa:—1. The more universal observance of "Children's day." 2. The more general use of the "Home Study" series of helps for teachers and scholars. 3. An allowance of \$500 a year to the Convener for the expenses of his office.

TEMPERANCE.

The Temperance Report was presented by the Convener of the Committee, the Rev. D. S. Fraser, who has for many years devoted a great deal of attention to this important question.

The report contained the following resolutions, which were adopted:—

1. That this Assembly give thanks to God for the continued growth of temperance sentiment and practice throughout the bounds of the Church, for the good work done by a large majority of congregations on behalf of the young—either according to the Assembly's "plan of work," or along similar lines—and urges ministers and other office bearers, members, and adherents, to continue the diligent use of all proper means to deepen that sentiment and increase that practice; and further recommends the "plan of work" as well fitted to help congregations in doing effective work among their children and youth.
2. That a more prominent place be given to temperance in prayer meetings, and that our people be asked to make it a subject of prayer to God that temperance principles may be strengthened and advanced, and that intemperance may be removed.
3. That in view of the pronounced state of public opinion in favor of prohibition, as expressed by the plebiscites held in Manitoba, P. E. Island, Ontario, and Nova Scotia, by the unanimous vote of the Legislature of New Brunswick, and by the reports of Presbyteries and Sessions for several years past, and, in view of the declaration of previous Assemblies, that "so far as legislation is concerned, nothing short of prohibition, rigidly enforced by the proper authorities, should ever be accepted as final and satisfactory," this Assembly emphatically disapproves of the adverse finding of the majority of the Royal Commission on the liquor traffic, and especially of the inferences to be drawn from that finding, viz.: that the liquor traffic is to be continued indefinitely as a necessary burden upon our country for the sake of revenue it supplies; that the Government and Parliament are at liberty to ignore the moral phases of the question; and that prohibition is henceforth to be regarded as impracticable.
4. That in view of the pending general election, this Assembly strongly advises electors to secure the nomination and election to Parliament of men whose opinions and practice are known to be in accord with total abstinence and prohibition.

5. That Presbyteries be enjoined to watch over the interests of temperance within their respective bounds, note the course of events bearing upon the movement, hold Conferences, upon the subject, and report directly to the Assembly's Committee on Temperance, as well as to the Committee of Synods, and that the following questions be sent to Presbyteries:—

(1). Have the forgoing injunctions of the Assembly been carried out? (2). To what features of the temperance movement were the friends of the cause within your bounds required to give attention during the year? (3). What phases of the temperance question were discussed at your Conference?

6. That Synods be recommended to hold Conferences on temperance, dealing with such features of the work as may, in the circumstances, call for special attention.

Mr. Fraser hoped that the Assembly would continue to use all its influence as in the past, to further the cause of temperance and prohibition.

The reception of the report was seconded by Mr. Walter Paul, who gave his experiences before the Royal Commission, and his impressions of the way in which it did its work. It reminded him of a lad sent to enquire how a sick man was, and if dead when his funeral was to be. The lad returned saying the man was better, and they did not know when the funeral was to be. The commission reports that the traffic is in an improved state of health, and they do not know when the funeral is to be.

Principal Forrest objected to references to the report of the Royal Commission, which the Committee had not examined. This commission was not sent out to hold temperance meetings, but to take evidence.

On motion of Mr. Murray, seconded by Principal Caven, \$200 was voted in recognition of Mr. Fraser's devoted services as Convener of this Committee, along with the cordial thanks of the Assembly.

The greetings and thanks of the Dominion Alliance were presented to the General Assembly by Mr. John Cameron. These were cordially acknowledged.

Principal MacVicar was appointed as representative of the Presbyterian Church on the International Sunday School Lesson Committee.

WEDNESDAY, June 19th.

The vacant chairs in Knox College were discussed on overtures from Toronto and London, asking for a year's delay. Rev. J. A. Macdonald of St. Thomas, Rev. R. P. MacKay of Toronto, and Rev. J. A. Turnbull of Toronto urged delay, pleading the need for a rearrangement of chairs, and holding that time for nomination by Presbyteries has not been given. Rev. Dr. Lyle opposed this, and moved that the nominee of the College Board for the Chair of Old Testament Exegesis and Apologetics, Dr. MacIntosh of Philadelphia, be appointed. Rev. R. McLeod seconded this.

A breeze sprang up when Rev. Dr. Thompson of Sarnia opposed the choice of Dr. MacIntosh. The Board, he said, in making this nomination had lost what little common sense it ever had. He was sharply called to order for this, and withdrew the expression, but protested against going outside of their own Church to offer a chair to a man who was out of a job. Dr. Lyle objected to this, urging that Dr. MacIntosh was not out of a job.

Rev. John Neil, Toronto, a member of Knox College Board, urged a year's delay, saying that the nomination had not been made in a full Board, and was not unanimous.

Dr. Thompson moved in amendment that the prayers of the overtures be granted. He withdrew this, however, in favor of an amendment by Rev. M. H. Scott of Hull, that the overtures be referred to the Board, that the temporary lecturers fill the chairs during the winter and that the final appointments be made by the next Assembly.

Rev. Dr. Cochrane moved an amendment to the amendment recommending the Board and Senate of Knox to consider the rearrangement of chairs, so as to be able to announce to the Presbyteries what chairs were to be filled, no appointment to be made until next year.

Principal Caven said that the present lecturers have done their work well, and that while the staff would be strengthened by another professor, and he knew nothing unfavorable to Dr. MacIntosh, in the face of the opinion of six-sevenths of the alumni, he would hesitate to complete the appointment at present.

Dr. Lyle delivered an enthusiastic defence of Dr. MacIntosh, and then the vote was taken, Dr. Cochrane's amendment being carried over Rev. Mr. Scott's by 93 to 28, and Dr. Cochrane's motion then being overwhelmingly carried over the original motion. Thus the appointment will be delayed.

The result of the vote upon the delegates to the Pan-Presbyterian Congress at Glasgow was announced as follows:—Principal Caven, Principal MacVicar, Rev. Dr. Robertson, Hon. E. H. Bronson, John Charlton, M.P., Principal Grant, Mr. J. K. Macdonald, Hon. Geo. W. Ross, Prof. Gordon, Rev. D. J. Macdonnell, Mr. Geo. Hay, Mr. Walter Paul, Rev. Dr. Cochrane, Judge Forbes, Mr. W. Mortimer Clark, Mr. David Morrice, Rev. Prof. McLaren, Rev. Dr. Milligan, Mr. Hamilton Cassels and Rev. Dr. Warden. The alternatives were President Forrest, Prof. Bryce, Dr. Moore, Dr. Somerville, Mr. John Cameron, Principal Kirkland, Dr. Laing, Dr. J. K. Smith, Dr. Armstrong and Dr. Parsons.

Parkdale Case.

The reference from the Synod of Toronto and Kingston in the matter of Rev. D. C. Hossaak's complaint against the recommendation that a grant be given from the Augmentation Fund to Fern Avenue congregation was referred early in the day to a special committee, and that committee reported at the evening session. It was recommended by the committee that the complaint be declared competent, but the Assembly declined to commit itself to such a decision, and agreed that no deliverance should be given upon the question of competency, but that the complaint be referred to the Synodical Committee of the Synod of Toronto and Kingston.

THURSDAY, JUNE 20TH.

The first business was an address from Rev. Mr. MacMichael, representing the Church of Scotland. In conveying the thanks of Assembly, the Moderator hoped for the union of the various branches of the Presbyterian Church in Scotland.

Ruling elders having recently been appointed in the Presbyteries of Whitby and Hamilton, which is contrary to the "use and wont" of the Church, the synods in which these Presbyteries are situated were instructed to deal with these cases and report to the next assembly. This raises a question of great and wide interest to the Church.

The church and manse building fund was cordially commended to the confidence and liberality of the Church.

UNION WITH OTHER CHURCHES.

The following are the recommendations contained in the report presented by Rev. Dr. Cayen, Convener of committee, seconded by Rev. Principal Grant and adopted—

It is recommended that the General should (1st) re-affirm its earnest desire to promote on a Scriptural basis, the Union of Churches which "hold the Head" and are rendering faithful service to Him; (2nd) express its readiness to co-operate with all Evangelical Churches in advancing all those holy and beneficent ends for which the Church of Christ has been instituted; (3rd) in testimony of its interest in these important objects, appoint a committee on Union, as in past years, with power to confer with any similar bodies representing other churches, regarding matters which relate to unions or corporations, as opportunity may offer.

PROF. GREGG'S RETIREMENT.

Principal Grant read the following minute anent the retirement of Professor Gregg:

"The General Assembly having learned that Professor Gregg has, through the board of Knox College, resigned the chair which he had filled in the college, and Dr. Gregg having tendered his resignation in person, the General Assembly while receiving the resignation and adopting the portion of the college report which it recommends for him a suitable retiring allowance, places on record its high sense of the eminent services which Professor Gregg has rendered the Church. Dr. Gregg came to Canada in 1846 and served most acceptably in the pastorate of John Street Church, Belleville, and Cook's Church Toronto, for lengthened periods, discharging in connection therewith at different times the duties of lecturer in Knox College in 1865 and the Montreal Presbyterian College in 1868. In 1872 he was appointed professor of apologetics and church history in Knox College, and filled the chair with great ability until 1890, when his time was given wholly to church history. As well as discharging his duties as professor, he has done work of the greatest value in writing a history of the church and as convener of the hymnal committee and on several important committees of various general assemblies. In all his work he has won the confidence and affection of his brethren by his transparent candor, his unwearied industry, his love of truth and his loyalty to his convictions. The General Assembly prays that he may long be spared, not merely to enjoy the well-earned repose, but that, as he himself hopes, he may be able to preach the Gospel of the Lord Jesus Christ." The minute was adopted. An overture from the Methodist Quadrennial Conference looking to the formation of a federal court was sent to the committee on church union.

UNION OF PRESBYTERIES.

In response to a petition from the Synod of the Maritime Provinces a union was effected between the Presbyteries of St. Johns, Nfld., and Halifax.

The Committee empowered to bring in a remit on the question of the recommendation to reduce the ratio of representation from one-quarter to one-eighth reported. It stated that the number

entitled to attend the present Assembly was 533, an increase of 31 over last year, and pointed out that it would likely increase in a similar degree next year. Therefore it was recommended that the report be sent to the Presbyteries under the Barrier Act.

The Assembly thought the decrease from one-fourth to one-eighth too great and altered the remit to read one-sixth.

CHINESE IMMIGRATION.

Rev. Principal Grant read the report of the Committee on Chinese immigration, of which he is Convener. It gave a comprehensive review of the history of Chinese immigration. Including the finding of the Royal Commission of 1884 which the Government did not see fit to adopt. The commission reported that it was well to admit the good and exclude the undesirable from our shores, that a special court be instituted to deal with difficulties of Chinamen, and that a fee of \$10 a head be charged in order to maintain the system. Any country, the commission said, should be willing to receive good men no matter what their color, and to keep out bad men irrespective of nationality. It was found that too many foreigners were coming into the country the number could be limited by treaty and not by objectionable restrictions. The Dominion Government, ignoring the report of the commission, and siding with the political element, instituted a Chinese poll tax of \$50. The recommendation of the Committee was that this discrimination be repealed, and that legislation be adopted along the lines of the finding of the Royal Commission of 1884.

After discussion the report was adopted.

SYSTEMATIC BENEFICENCE.

Following is the concluding portion of the report on Systematic Beneficence. It was presented by Rev. Dr. Morrison, Halifax:— There remains much work—education and quickening—to be done. Within our bounds are many members who conscientiously realize their stewardship. We have large individual givers, and many liberal congregations. But no one that considers the wealth of our Church, and the average contributions to mission work, can claim that we have attained the full measure of our ability. With 96,163 families, 18,534 single persons, and 181,376 communicants reported last year, we gave for all the schemes, \$296,700. That is, we gave at the rate of \$2.90 per family, and \$1.60 per communicant. In the face of the claimant needs of the world this is not an adequate showing. Considering the gracious results which God has showed us in many fields, this proportion indicates neither enthusiasm nor self-sacrifice. The growth of our work is challenging us to larger effort. The measure with which we grapple with systematic internal administration will be the measure of our success in holding and enlarging work already inaugurated.

Routine business was quickly despatched and votes of thanks passed after which the Moderator made his closing address. He said: "First, let me return thanks, my hearty thanks, to this General Assembly for the high honor conferred upon me in my election as Moderator. I return thanks to you rather than to the next General Assembly, for you elected me, with you I sat, and you gave me valuable help in the conduct of the business. I have to express my gratitude to the clerks and to the Committee on Bills and Overtures for the valuable help they gave me in the arrangement of the business and in bringing it to a successful conclusion. I do feel, however, that the business of the Supreme Court of our Church is increasing rapidly, and I could wish that some parts of it were arrested at the Synod, and less come up here, or that we could sit for a longer time than we sit just now."

Continuing, Dr. Robertson said he felt the stress of business particularly this time because the work of the judicial committee took so many of the very best members from the deliberations just when their counsel was desired. It was very clear if the volume of work grew that some change would have to be adopted. After thanking the commissioners for their forbearance with him, the Moderator went on to give an outline of the important work of the Assembly. He spoke in feeling terms of the retirement of Dr. Reid and Dr. Gregg, and referred to Dr. Gordon's transfer to Palestine and to Prof. Falconer's elevation to a chair. He gave a glowing synopsis of the mission work and said that last year the Church preached the Gospel in ten different languages—four in the foreign fields and six in the home field in the Northwest, and said that it was particularly encouraging that 13,400 had joined the church last year by profession of faith. His closing advice to the commissioners was to go home and advance the work of the Lord and Saviour Jesus Christ.

The Moderator intimated the time and place of the next Assembly, after which a prayer by Prof. MacLaren, the singing of Psalm 123, and the pronouncing of the benediction by the venerable Dr. Reid, brought the proceedings to a close.

The consideration of the Manitoba Schools by the General Assembly will appear next week.

Boston, July 10-15, '95.

The Fourteenth International C. E. Convention.

A Little Foretaste of a Great Spiritual Feast.

No Canadian who had the privilege of being present at Cleveland during that week of abundant blessing last July will need any urging to make every effort to visit Boston in the approaching season of Spiritual Conference among the Christian Endeavorers of the world, when there will gather from every continent a multitude of consecrated men and women, youths and maidens, exalting Christ and stimulating each other to more earnest effort in the cause of their common Master. Listen to Boston's welcome, then study this provisional programme, and say if ever a richer feast and spiritual bounty was ever set before the Christian people of America.

BOSTON'S WELCOME.

Boston, in looking forward to the Fourteenth International Christian Endeavor Convention, anticipates entertaining in July the largest number of visitors she has ever entertained upon any one occasion, and the largest convention ever held in the world. The Reception Committee is therefore planning to extend a "large" and most hearty welcome to every delegate who comes.

We briefly outline our plan: There will be a competent chairman in charge of each depot and steamboat landing in the city, who will be responsible for the guests arriving at his station. He will have under him a large committee of young men and women whose duty it will be to see these guests to the proper street-car lines, and to escort them to the various hotels and State headquarters already provided. The members of the Reception Committee will be distinguished by white yachting-caps, trimmed with crimson bands, white and crimson being the official "colors" of the Convention.

Upon arriving at State headquarters, the delegates will be taken care of by a Joint Accommodation and Reception Committee. They will register, receive their programme and badge, and then arrange for accommodations. It is imperative that every delegate register and receive a badge. Only by displaying the badge can entrance be gained to the hall and tents. For the convenience of those who have quarters at hotels, a member of the Reception Committee will be at each hotel with programmes, badges and registers.

Excursions managers are strongly urged to bring their trains into Boston in the day time! It will be much more pleasant getting round, fewer mistakes are likely to occur, and withal everybody will be happier. Get here Wednesday, the 10th, if possible, so as to be ready for the grand simultaneous meetings Wednesday evening. The Reception Committee joins in the welcome herewith extended. Welcome, thrice welcome, to Boston in July.

PROVISIONAL PROGRAMME.

WEDNESDAY.

NOON—HOTEL BRUNSWICK.

12.00—Meeting of the Board of Trustees of the United Society, for prayer, conference, and transaction of business.

EVENING.

7.30—Twenty Simultaneous Meetings, in twenty of the largest churches of Boston and vicinity. Some of the speakers. Rev. John Henry Barrows, D.D., Chicago, Ill.; Rev. Teunis S. Hamlin, D.D., Washington, D.C.; Rev. J. T. Beckley, D.D., New York City; Bishop Samuel Fallows, D.D., Chicago, Ill.; Rev. J. F. Cowan, D.D., Pittsburg, Penn.; Rev. Canon J. B. Richardson, London, Ont.; Rev. Wayland Hoyt, D.D., Minneapolis, Minn.; Rev. William Patterson, Toronto, Ont.; Rev. Jesso Malek, Yonan, Persia; Rev. H. C. Mabie, D.D., Boston; Hon. Neal Dow, Portland, Me.; Mr. H. L. Hastings, Boston, Mass.; Rev. Rufus W. Miller, Hummelstown, Penn.; Rev. F. N. Peloubet, D.D., Auburndale, Mass.; Rev. H. H. Jessup, D.D.,

Beirut, Syria; Rev. J. H. De Forest, D.D., Sendai, Japan; Rev. J. Z. Tyler, D.D., Cleveland, O.; Rev. Elijah Horr, D.D., Worcester, Mass.; Rev. H. S. Jenanyan, Tarsus, Asia, Minor; Mr. Prabala Ramachandrayya Garu, Guntur, India; Rev. J. A. Rondthaler, D.D., Indianapolis, Ind.; Miss Ben-Oliel, Jerusalem; Rev. J. Wilbur Chapman, D.D., Albany, N. Y.; T. E. Murphy, Pittsburg, Penn., and many others.

THURSDAY.

MORNING—MECHANICS' BUILDING.

9.30—Address of welcome on behalf of the State of Massachusetts, Gov. Frederick T. Greenhalge. Address of welcome on behalf of the city pastors, Rev. A. H. Plumb, D.D. Address of welcome on behalf of "Committee of '95," Hon. S. B. Capen, chairman. Responses on behalf of the Board of Trustees of the United Society of Christian Endeavor and delegates present, Rev. E. R. Dille, D.D., San Francisco, Cal. Annual Report of General Secretary John Willis Baer.

TENT WILLISTON.—9.30—Address of welcome on behalf of the State, His Honor Mayor Edwin U. Curtis. Address of welcome on behalf of the city pastors, Rev. A. S. Gumbart, D.D. Address of welcome on behalf of "Committee of '95," Mr. George W. Coleman, Vice-chairman. Responses to words of welcome. Annual Report of General Secretary John Willis Baer.

TENT ENDEAVOR.—9.30—Address of welcome on behalf of the State, Lieut-Governor Roger Wolcott. Address of welcome on behalf of city pastors, Rev. M. D. Kneeland, D.D. Address of welcome on behalf of Boston Union, Mr. A. J. Crockett, President. Responses to address of welcome, Rev. John Henry Barrows, D.D., Chicago, Ill. Annual Report of General Secretary John Willis Baer.

AFTERNOON.

2.30—Denominational Rallies will be held on Thursday afternoon in the churches of Boston. The leaders are all representatives men in their denominations, and they should have the heartiest support of every Christian Endeavorer.

Canadian Presbyterian—Rev. W. R. Cruikshank, Montreal, Can.

Cumberland Presbyterian—Rev. R. W. Lewis, Meridian, Miss.

Presbyterian—Rev. Geo. B. Stewart, D.D., Harrisburg, Penn.

Protestant Episcopal, Canada and United States—Rev. Canon J. B. Richardson, London, Ont.

Reformed Presbyterian—Rev. Samuel McNaugher, Boston, Mass.

Southern Presbyterian—Prof. James Lewis Howe, Lexington, Va.

United Presbyterian—Rev. R. M. Russell, D.D., Pittsburg, Penn.

EVENING—MECHANICS' BUILDING.

7.30—Prayer and Praise. "Washington, '96." Mr. W. H. H. Smith, chairman "Committee of '96." President's annual address, Rev. Francis E. Clark, D.D. Address, Dwight L. Moody, Northfield, Mass.

TENT WILLISTON.—7.30—Prayer and Praise. "Washington, '96." Rev. Teunis S. Hamlin, D.D., Washington, D.C. President Clark's annual address, read by Rev. H. T. McEwen, D.D., New York City. Address, Rev. T. DeWitt Talmage, D.D., Brooklyn, N.Y.

TENT ENDEAVOR.—7.30—Prayer and Praise. "Washington, '96." Mr. W. H. Pennell, Washington, D.C. President Clark's annual address, read by Dr. James Lewis Howe, Lexington, Va. Address, "Christian-Endeavor vs. the Saloon," Mr. John G. Woolley, Chicago, Ill.

FRIDAY.

MORNING—MECHANICS' BUILDING.

9.30—Prayer and praise. Five minutes for Information Committee's report, Mr. Wm. T. Ellis, Boston, Mass. Cardinal principles of Christian Endeavor, presented by an English Endeavorer, Rev. W. Knight Chaplin, London, England. Presentation of State banners, Rev. Wayland Hoyt, D.D., Minneapolis, Minn. Cardinal principles of Christian Endeavor, presented by an American Endeavorer, Rev. E. L. Powell, D.D., Louisville, Ky. Open Parliament

concerning "The Backbone of the Society, the Pledge—Its Necessity and its Paramount Value," Mr. O. W. Stewart, Eureka, Ill. Address, "I Ought, Therefore I Can," President A. E. Turner, D.D., Lincoln, Ill.

TENT WILLISTON.—9.30—Prayer and praise. Five minutes for Information Committee's report, Mr. Amos R. Wells, Boston Mass. Cardinal principles presented by an Australian Endeavorer, Rev. W. J. L. Closs, Sydney, New South Wales, Australia. Reports from Denominational Meetings, conducted by Rev. E. B. Bagby, Washington, D.C. (Ten representatives, two minutes each.) Cardinal principles of Christian Endeavor presented by a Scotch Endeavorer, Rev. John Pollock, Glasgow. Presentation of State Banners. Open Parliament, "The Feet and Hands of the Society—How They are Employed," Rev. J. A. Rondthaler, D.D., Indianapolis, Ind.

TENT ENDEAVOR.—9.30—Prayer and praise. Five minutes for Information Committee's report, Mr. Geo. B. Graff, Boston, Mass. Presentation of banners, Rev. J. F. Cowan, D.D., Pittsburg, Penn. Cardinal principles of Christian Endeavor presented by an Irish Endeavorer, Rev. J. D. Lamont, Belfast, Ireland. Open Parliament, "The Heart of the Society, the Consecration Meeting—How to Make the Most of It." Cardinal principles of Christian Endeavor presented by a Canadian Endeavorer, Rev. S. P. Rose, D.D., Montreal, P. Q. Denominational reports, conducted by Rev. D. O. Mears, D.D., Cleveland, O. (Ten representatives, two minutes each.)

AFTERNOON.

2.30—Committee Conferences in various churches.

EVENING—MECHANICS' BUILDING.

7.30—Prayer and Praise. The Mothers' or Parents' Society. Address, "Denominational Loyalty and Interdenominational Fellowship," Dr. A. C. Dixon, D.D., Brooklyn, N. Y. "Fellowship" banner presented by Rev. U. F. Swengel, Baltimore, Md. Address, Rev. J. T. McCrory, D.D., Allegheny City, Penn.

TENT WILLISTON.—7.30—Prayer and Praise. The Flooting Societies, Chaplain D. H. Tribou.

8.00—Address, Rev. H. Montgomery, Belfast, Ireland. "Fellowship" Banner presented by Rev. Rivington D. Lord, D.D., Brooklyn, N.Y. "Parliament of Nations." Five-Minute addresses on "Our Fellowship." Representatives from England, Scotland, Canada, Armenia, United States, China, Palestine, France.

TENT ENDEAVOR.—7.30—Prayer and Praise. "The Christian Home Bureau," Rev. G. F. Love, Rochester, N.Y. Banner for "Fellowship" presented by Rev. H. W. Sherwood, Rondout, N. Y. Address, Rev. Edwin Heyl Delk, Hagerstown, Md. "Parliament of Nations." Five-Minute Addresses on "Our Fellowship." Representatives from Alaska, Wales, India, Australia, Germany, Syria, Japan, Persia.

SATURDAY.

FORENOON—MECHANICS' BUILDING.

9.15—Prayer and Praise. Presentation of Good Citizenship Banner, Rev. C. M. Southgate, Worcester, Mass. Address, Hon. Elijah A. Morse, Canton, Mass. Introduction of Hon. Neil Dow, Portland, Me. Address, "The Responsibility of the Afro-American Race in America," Bishop Alexander Walters, D.D., Jersey City, N.J.

11.00—March to the Boston Common for Open-Air meeting.

TENT WILLISTON.—9.15—Prayer and Praise. Presentation of the Good-Citizenship Banner. "A Voice from the North," "A Voice from the South," "A Voice from the West," "A Voice from the East," Miss Charlotte Thorn-diko Sibley, Belfast, Me.; "A Voice from Canada." (Six minutes each.) Address, "The Responsibilities and Possibilities of an American Citizen," Bishop B. W. Arnett, D.D., Wilberforce, O.

TENT ENDEAVOR.—9.15—Prayer and Praise. Presentation of Good-Citizenship Banner. Voices from North America: "Voice from Canada," Rev. A. M. Phillips, Montreal, P.Q.; "Voice from the North"; "Voice from the South," Rev. John Boyd, D.D., Charlotte, N.C.; "Voice from the East," Rev. D. M. Pratt, Portland, Me.; "Voice from the West," Rev. J. A. Allison, D.D., Seattle, Wash.

Open Parliament, "What are you doing for Good-Citizenship?" Rev. William G. Clarke, D.D., Chicago, Ill.

ON BOSTON COMMON—12.00—Addresses, Governor Greenhalge, Mayor Curtis, Rev. Donald MacLaurin, D.D., Detroit, Mich. Original poem, Rev. S. F. Smith, D.D.

AFTERNOON—MECHANICS' BUILDING.

Junior rally, arranged by Mrs. F. E. Clark, Miss Annie C. Strong and others. Rev. Henry T. McEwen, D.D., New York, N.Y., presiding.

EVENING—IN CHURCHES.

State rallies and reception in church "headquarters." SUNDAY.

Christian Endeavor services morning and evening in most of the churches of Boston and vicinity.

MONDAY.

MORNING—MECHANICS' BUILDING.

9.30—Prayer and praise. Ten minutes for information concerning Christian Endeavor and missions, Miss Ella D. MacLaurin, Boston, Mass. Presentation of banners for proportionate giving, Rev. C. P. Williamson, Atlanta, Ga. Unrolling the roll of honor, Rev. W. C. Bitting, D.D., New York city. Address, Rev. O. P. Gifford, D.D., Buffalo, N.Y. Address, Rev. J. H. W. Stukenberg, Cambridge, Mass. Open Parliament, conducted by Rev. L. A. Crandall, D.D., Chicago, Ill., subject "The World for Christ. What is Your Society Doing About It?"

TENT WILLISTON.—"The Scholarship of the World for Christ."—9.30—Prayer and praise. Ten minutes for information concerning the religious life in colleges. Address, "The Consecration of an Educated Life," President Geo. A. Gates, D.D., Grinnell, Io. Address, "The Bible the Great Text Book," President B. L. Whitman, D.D., Waterville, Me. Unrolling the roll of honor, Rev. A. W. H. Hodder, New York city. Presentation of the banner for proportionate giving. Address, "The Attractions of the Ministry to Educated Young Men," President Francis L. Patton, D.D., Princeton, N.J.

TENT ENDEAVOR.—9.30—Prayer and praise. "Christian Endeavor in Unlikely Places." Address, Rev. A. B. Cobb, D.D., Springfield, Ill. Address, Mr. John R. Mott, of the Intercollegiate Y.M.C.A. Address, Rev. Wm. G. Puddefoot, South Framingham, Mass. Unrolling the roll of honor, Rev. Ira Landrith, Nashville, Tenn. Presentation of the banner for proportionate giving. A missionary resolution service, "What More Will You Do? What More Will You Give?" Rev. Robert E. Speer, New York city.

AFTERNOON—HISTORIC PILGRIMAGES.

Pilgrimage to Bunker Hill, Rev. C. R. Brown, Charles town, Mass., presiding. Pilgrimage to Washington Elm Rev. D. N. Beach, D.D., presiding. Pilgrimage to the old South church, Rev. E. S. Tead, Somerville, Mass., presiding. Pilgrimage to Faneuil hall, Rev. N. Boynton, D.D., presiding. Pilgrimage to the state house, Rev. W. H. Albright, Boston, Mass., presiding. Address by Rev. S. P. Rose, D.D., Montreal, P.Q. Pilgrimage to the old North church, address by Rev. Wm. Patterson, Toronto, Ont. Pilgrimage to the grave of John Eliot, the apostle of the Indians, Rev. Arthur Little, presiding.

EVENING—MECHANICS' BUILDING.

7.30—Praise service. Sermon, Rev. S. H. Greene, D.D., Washington, D.C. Consecration meeting, conducted by President Clark.

TENT WILLISTON.—7.30—Praise service. Sermon, Rev. Russell H. Conwell, D.D., Philadelphia, Penn. Consecration service, conducted by Secretary Baer.

TENT ENDEAVOR.—7.30—Praise service. Sermon, Rev. John Potts, D.D., Toronto, Ont. Consecration service, conducted by Rev. N. Boynton, D.D., Boston, Mass.

Musical Directors.—Mr. Geo. C. Stebbins, Brooklyn, N.Y.; Mr. P. S. Foster, Washington, D.C.; Mr. L. F. Lindsay, St. Louis, Mo.

Cornetists.—The Park Sisters, New York city.

NOTE.—Evangelistic meetings every noon in Faneuil hall, Bromfield street M.E. Church, missions and large stores, factories, street car stations, etc. Speakers: Mr. D. L. Moody, Rev. J. Wilbur Chapman, D.D. and others

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.]

In Canada.

REV. W. J. CLARK and Mr. George A. McGillivray, of London, laid two corner stones of the new Presbyterian church now being built at Ilderton.

REV. J. W. McMILLAN, of Mount Pleasant, Vancouver, B.C., has received an unanimous call to St. Andrew's church, Lindsay. Stipend \$1,400, with summer vacation.

REV. J. A. GREENLEES, New Mills, N. B., has accepted a hearty and unanimous call from the congregation of St. Peter's, C. B. The induction is fixed for Monday, the 25th inst.

REV. MESSRS. GOFORTH, MALCOLM, AND SLEMINON, who left Toronto for Honan, China, some time ago, have arrived safely. They report everything quiet, with prospects encouraging.

REV. W. DAWSON, Canard, has received a most unanimous call from Folly congregation, Londonderry. The call is said to be the most unanimous and cordial ever given by this congregation. Mr. Dawson has labored during the past twelve years at Canard.

At a recent "At Home," held at Kirkfield, the congregation took an affectionate leave of Rev. Mr. and Mrs. MacLean, who have assumed charge of the Claremount congregation. A handsome present was given to Mrs. MacLean. At the same meeting a complimentary address and a valuable gift were presented to Mrs. Mosgrove, the organist.

THE festival and entertainment held at the Pine River church recently, was a success in every particular. The home choir gave some excellent music. Speeches by the pastor, Rev. Mr. McFarlane, Mr. John Shields, Mr. E. Dawson and Rev. Mr. Henderson, of Atwood, were loudly applauded. Proceeds amounted to \$74, which will go to the church fund.

THE Ladies' Aid Society of St. Paul's church, Victoria, having completed a beautiful silk autograph quilt, upon which they have been working the past six months, and from which they realized nearly one hundred dollars towards the funds, presented, at a recent meeting, the quilt to Mrs. Macfar, the pastor's wife.

THE communion was dispensed on Sabbath last, June 9th, at Acadia Mines, by the Rev. W. C. Calder. Thirty-four with this congregation, six by certificate, twenty-eight on profession of their faith in Jesus. At the preparatory services on the Friday evening preceding twelve of these uniting received the rite of baptism. A most pleasing feature of this season of refreshing was the coming out on the side of the Lord of so many young people, ranging in age from twelve years and upwards. The large addition is due to the faithful labors of Evangelist McKay who conducted services here some two months ago.

THE basement of the church at Toronto Junction was well filled with the friends of Rev. J. A. and Mrs. Grant, who were tendered a farewell. Ministers from Toronto, Weston and other places were present. They all spoke with regret at the loss of so valuable a couple. A musical and literary programme was provided by the choir and others. Refreshments were served and an enjoyable time was spent. R. C. Jennings presided. A reception was tendered Mr. and Mrs. Grant at Richmond Hill on the occasion of Mr. Grant's induction as pastor.

THE induction of Rev. Mr. Murr to the Union church, Seaford, was witnessed by a large congregation, the church being crowded. These over, the company were entertained at a sumptuous repast provided by the ladies of the congregation. The tables were neatly spread under the shade of the trees, on the

manse lawn. After refreshments, a social hour was spent, when proceedings were again taken up in the church. The choir was taken by Rev. Mr. Stewart of Clinton, and suitable addresses were delivered by Revs. Messrs. Acheson of Kippen, Henderson of Hensall, Shaw of Edmondville and the newly inducted pastor. An excellent choir, under the leadership of Mr. Jamieson, gave several pleasing and well rendered musical selections.

Presbytery of Chatham.

PRESUANT to adjournment Chatham Presbytery met in Knox church, Leamington on Tuesday, 11th June, at 11.30 a.m. Mr. W. Patterson, B.A., licentiate was examined for ordination and the trials were unanimously pronounced satisfactory. At 2 p. m. on the same day Presbytery met in the same place to ordain and induct him into the pastoral charge of Knox church, Leamington, Mr. Gilchrist presiding. The edict having been returned duly certified and no objections to Mr. Patterson's life or doctrine having been offered, Mr. Mustard conducted public worship. Mr. Patterson was then solemnly ordained and inducted by prayer and the laying on of the hands of the Presbytery, Mr. Manson and Mr. Tolmie gave appropriate addresses to the minister and people respectively, after which at the door Mr. Patterson received a hearty welcome from the people. After meeting with the session and managers and conferring with Mr. Patterson regarding his connection with the Aged and Infirm Ministers' Fund, the meeting was brought to an end and was closed with the benediction.—W. M. FLEMING, Clerk.

Presbytery of Halifax.

THIS Presbytery met on Tuesday at Lower Musquodoboit, ordained Mr. James F. Polley, and inducted him to the charge of the congregation of Little River, Antrim and Meagher's Grant. Mr. Polley, who is a native of St. Stephen, N.B., took two sessions in the Presbyterian College, Halifax, and graduated from that institution in April last. He was licensed by the Presbytery of Halifax immediately on his graduation, and since then has been preaching in New Brunswick. The congregation of Lower Musquodoboit has been vacant since October, 1892. At that time it was self-supporting, but during the past two years it has sustained severe losses, by the death of some of its leading men and the removal of others to the western part of the Dominion. The protracted vacancy, too, has been injurious. With the settlement of Mr. Polley, however, it is hoped and believed the congregation will be revived and strengthened. Mr. Polley is able for work and willing to do it, and with the co-operation of his people who have received him very heartily, there is every reason to believe that he will succeed in building up the cause of Christ in that part of the Musquodoboit Valley. One is sorry to see so many vacant places in that fine agricultural region. Within the bounds of the congregation at the present time there are not less than twenty farms unoccupied. And all through that part of the county the farms are in extent, large, larger than can be well wrought. The land is capable of sustaining very many more people than are on it. When the young men and women of that district, and of our rural districts generally learn that they may go further and fare no better, often worse, and settle down to honest, honorable work in their native land, it will be a good thing, alike for themselves and the country, for both church and state. The congregation of Lower Musquodoboit is one of the oldest in the Presbytery. In the cemetery at Meagher's Grant section, lie the remains of the Rev. James Murdoch, the first Presbyterian minister who was permanently settled in Nova Scotia. He was drowned in 1799 in the Musquodoboit River. The names of Fathers Spratt and Sedgwick are very familiar through all that region. The congregation has enjoyed the ministrations of excellent men for a long season. But for all that it is still struggling because of the sparsely settled character of the district. The services of ordination and in-

duction conducted by Messrs. A. B. Dickey, F. W. Thompson, J. Layton and J. P. Falconer, were appropriate and impressive. The congregation which was fairly well represented, was very attentive and appeared to be very much gratified at the success of their call, and at the prospect of enjoying the stated administration of word and ordinance by the man of their choice. The manse was put in order against the coming of the new pastor and his family, and it is the intention of the people to brighten up the church as well. With four pastors in the Musquodoboit Valley, and four on the eastern shore, all vigorous men, the interests of Presbyterianism ought to be pretty well looked after in that section of the country. The Presbytery will meet again in Halifax, June 25, at 10 a.m., when the calls to Mr. Black and Mr. Dawson will be considered.—A. S.

Presbytery of Brandon.

THE Presbytery of Brandon met at Oak Lake, there being present: Revs. Beattie (moderator), Hodges, McDiarmid, Fortune, Beveridge, Shearer, and elders, Richards, Ballantyne and Todd. Reports of standing committees were considered, Mr. D. H. Hodges presented the report on Sabbath Observance. Among the recommendations adopted by the Presbytery was one advising that steps be taken to prevent the distribution of mail matter on the Sabbath, and that Sabbath traffic on railways be restricted as much as possible. The convener of the committee on Sabbath Observance was instructed to arrange for a conference on this subject at next meeting. Mr. T. R. Shearer read the report on Statistics and Finance. A decrease in the number of communicants added to the church, and in the amounts raised for all purposes, was reported, although in other respects the report was fairly satisfactory. Mr. W. H. Irwin presented the Sabbath School report. This report was fuller and more accurate than last year's report, a larger proportion of Sabbath schools having forwarded their statistics than ever before. A very interesting and profitable discussion followed the reading of this report, and a conference on Sabbath school work was arranged for the September meeting of the Presbytery. The report on the State of Religion was presented by Mr. W. G. W. Fortune, after which a public conference took place on this important subject. The Presbytery conferred with the Oak Lake congregation, regarding the finances of the congregation. It was shown that the managers had done their utmost to pay off arrears of salary but without success. No definite action was taken by Presbytery at this meeting. Standing committees were appointed with conveners as follows:—Home Mission, W. G. W. Fortune; Foreign Mission, W. Beattie; Temperance, T. C. Court; Sabbath Schools, W. H. Irwin; Statistics, T. R. Shearer; State of Religion, T. Beveridge; Maintenance of Manitoba College, T. C. Court; Sabbath Observance, D. H. Hodges; Church Law and Property, Jas. Robertson, D.D.; Systematic Benevolence, D. Carwell; Examination of Students, W. Beattie; Allocation for Schemes of the Church, D. H. Hodges. The next meeting of Presbytery will be held in Brandon on Thursday, July 16th, at 10 a.m.

Epworth Leaguers, Attention!

A SPECIAL TRAIN for your sole benefit—Buffalo to Chattanooga—will leave via Nickel Plate Road on Tuesday, June 25th, at 5 p.m., arriving at Cincinnati at 8 a.m., and Chattanooga at 6.30 p.m., June 26th.

TAKE NOTE of this, and reserve your sleeping space at once, from the Committee, Percival M. White, Chairman, 23 American Block, Buffalo; or W. W. Day, Rochester, N.Y.; D. O. Coleman, Addison, N.Y.; R. U. Taylor, President, Olean, N.Y.; or F. J. Moore, General Agent, Nickel Plate Road, Buffalo, N.Y.

TICKETS for the round trip from Buffalo are \$18.25, and sleeping car berth will cost \$2.50.

Obituary.

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

Correspondence.

Editor PRESBYTERIAN REVIEW:

Sir,—In the mission report just printed I find an omission that I should like to have noted, i. e., under Sabbath scholars at Indore only 569 are given. This is the number in our schools for boys only. I supposed the ladies would report their own and so did not give them, whilst they probably expected all would be reported together. This accounts for our comparatively small returns this year in this department.

Yours truly,

J. WILKIE,
Canadian Mission College, Indore, India.
May 22, 1895.

Religious Periodicals and Sociology—A Criticism.

Editor PRESBYTERIAN REVIEW:

Sir,—In your issue of last week I was more than a little surprised at your flattering reference to Benjamin Kidd's "Social Evolution." You say, "There are various aspects of evolution which have been set forth during recent years, by their respective admirers, but none have exceeded in interest, in our judgment, or in importance, that form of it called social evolution. Its best and latest exponent is Mr. Alexander (Benjamin) Kidd, whose admirable work is now sold, in paper covers, for the low price of thirty five cents. Every thoughtful man should read and ponder this book, especially in the light of the social and political movements of the present time." This paragraph would lead the unsuspecting reader to suppose that Mr. Kidd had made a substantial contribution toward the solution of this great problem, and that, therefore, any man who wants to get the "best and latest" should own this "admirable work." As a student of Sociology, I may say that I have read Mr. Kidd's book and I am quite at a loss to know wherein you can find a sufficient basis on which to rest such a complimentary reference.

The fact of the matter is that the man who wants to sail on the high seas of sociological investigation, with Mr. Kidd as captain of the vessel, must be prepared to ignore chart, compass, polar star and all lines of logical and ethical latitude and longitude, and to sail in a circle, drift with the wind or lie in the "trough of the sea" as the necessities of a mere theory may dictate.

I am quite certain that Mr. Kidd throws no light on the true solution of the social problem; that his outlook is misty; that his logic is faulty and the ethical and religious tone of his book, as a whole, anything but satisfactory from a Christian point of view. The masses are waiting anxiously and asking the leaders of sociological thought what they must do. It is not right when the children ask bread to give them a stone. It is greatly to be regretted that religious periodicals, which have such an excellent opportunity to flood this dark region of sociology with heavenly light, should not only fail to give any direct assistance toward a satisfactory

solution of the difficulty, but that they should commend to their readers books which are only calculated to perplex and mystify, to excite good hopes only to disappoint and mock the yearning soul.

It is only a few months since I noticed, in another religious paper of your city, which visits my study weekly, a very complimentary reference to a lately published book in which the author, among other subjects, devoted considerable space to the social question. I happened to have read the book shortly before the appearance of this complimentary notice. In the greater part of the chapter devoted to the social question, there was scarcely a page that was not fairly bristling with contradictions and fallacies. Worse than this, out of another section of the book in which the author entered the theological arena, I selected another passage and placed it side by side with a vicious paragraph from an address by the notorious Ingersoll, and the two passages were so literally alike that it would puzzle Ingersoll himself to tell which was his own.

I have watched the religious papers for the last four years with considerable care and am bound to say that I do not know of a single one that can be taken as a safe guide by the man who is anxiously waiting and praying for light on this most important problem of to-day. It is as vain to look for Christian Sociology in our religious weeklies as to look for Christian politics in our secular dailies.

S. S. CRAIG.

The Manse, Oakville, May 25.

Literary Notes.

JOHN THOMSON, OF DUNNINGTON, PASTOR AND PAINTER. A Memoir, with a Catalogue of his Paintings, and a Critical Review of his Works. By William Laird, F.S.A. Edinburgh: A. Elliott, 1895.

To those of our readers who are familiar with Scottish art, the name of the subject of this memoir is well known. He was one of the masters of landscape painting and his works possess great beauty and sweetness. Visitors to the National Gallery in Edinburgh, will remember his picture of Aberlady Bay where his powers are shown to great advantage. He was born at Dailly, in Ayrshire, in 1778, and died in 1840. His ancestry was essentially ecclesiastical, for his great-grandfather, grandfather, and father were all ministers of the Church of Scotland. His inclinations all lay towards music and painting, but he yielded to the family desire and entered the Church. He succeeded his father as minister of Dailly, and the advice given him at his induction by the minister who officiated, was at least original. "First keep ye the fear o' God; second, keep ye your feet on the crown of the causeway, and third, do your duty, sir, and ne'er spied what folks say o' ye." His biographer tells us that his preaching was more of "the moderate moral type than fervently evangelical." One sermon, at least, seems to have been preserved, and appears to have done repeated duty from 1810 till 1822. It was from the favourite text of moderate divines, "Let your moderation be known to all men." When the painting and fiddling and the social literary life of the neighbouring city of Edinburgh left no time for a new sermon, one of the sons of the manse was sent to look out an old one and "the boys having a partiality for short discourses, carefully selected those having this desirable qualification, a few of which came to be known as favourites on this account." The descriptions and incidents of ecclesiastical life given by the biographer under the regime of moderation, render this volume a suitable comparison to the memoir of Carlyle of Inveresk. A curious incident comes to light in this biography. It appears that Sir Walter Scott was ordained an elder of Dunnington parish when he had joined the Episcopal church and had his children baptized by an Episcopal minister. Lockhart, the biographer of Scott, draws the veil over this rather discreditable transaction, but the fact is, nevertheless, that on March 12, 1806, at a meeting of the Dunnington session, held in Edinburgh, he was nominated as elder, and on the 20th of the same month he was ordained in Dunnington church. He

sat in the General Assembly of that year as commissioner and also represented Dunnington parish in the Presbytery of Edinburgh and the Synod of Lothian and Tweeddale. Three other Edinburgh lawyers, having no connection with Dunnington, were elected and ordained elders along with Scott. The biographer of Mr. Thomson, suggests as a reason for this extraordinary and scandalous proceeding, that young Scotch lawyers, being anxious to advertise themselves, sometimes sought to obtain, in the way, an opportunity of airing themselves on the floor of the General Assembly. In this case the interest of the Church seems to have been sacrificed to the professional advancement of a literary friend.

C.

CHRIST AND HIS FRIENDS. A Series of Revival Sermons by Louis Albert Banks, D.D., Pastor Hanson Place M. E. Church, Brooklyn, N.Y. Cloth, 12mo, 352 pp., gilt top \$1.50, New York, London, and Toronto: Funk & Wagnalls Company.

If a tree is to be judged by its fruits, these sermons by the pastor of perhaps the largest church in Methodism are to be adjudged a success. One of the most marked revivals attended their delivery. The volume contains the entire series of 31 sermons, the texts for all of them being taken in St. John's Gospel. Like all successful revival discourses, these are simple direct, devoid of rhetorical artifice, abounding in illustrations and incidents, and glowing with spiritual fervor. Another characteristic is their brevity, their delivery taking, we judge, about 20 minutes each on an average. They are of the very first class of such discourses. Free from extravagance and fanaticism, in perfect good taste, dwelling upon the essentials of religious faith, their power has not been lost in transference to the printed page, and as a book of general devotional reading the collection is to be highly commended.

THE STORY OF THE STARS. Simply Told for General Readers, by George F. Chambers, F.R.A.S., author of "A Handbook of Descriptive and Practical Astronomy," etc. 16mo, boards, illustrated, 30 cents. New York, D. Appleton & Co.

This is the first volume in a popular series entitled "The Library of the Useful Stories," written in clear, concise language by recognized authorities, and presenting the leading and latest facts of science, history, etc. The present volume furnishes an outline of the science of astronomy which will be found to be of great value by those who wish a general survey of modern astronomy presented in a comparatively brief space.

THE DIVINE UNITY OF SCRIPTURE, by the late Adolph Saphir, D.D. Toronto: Fleming H. Revell Co. Cloth, \$1.25.

Dr. Saphir was a profound scholar of the Bible, as his many well-known volumes testify. His "Christ and the Scriptures" is one of the most valuable books, and has been widely read with keen relish. So may we speak of his other books, "Lectures on Hebrews," "Conversion, Illustrated by Examples recorded in the Scrip.," "Our Life Day, Thoughts on John ix. 4," "Christ Crucified, Lectures on I. Cor. 2," "Lectures on the Lord's Prayer," etc., etc. This volume, "The Divine Unity of Scripture," is his last work. It is composed of sixteen lectures, which are "in some respects, the most important of all his writings, as they give in connected form, his matured views of the relation of the two great divisions of the Bible." As we read it we discover at once that Dr. Saphir is a great teacher. He is full of matter. He is simple in style. He is rich in exposition. He who desires to learn more of God's word may sit at the feet of a master in Israel in reading this volume. The mountain heights to which he carries us gives extensive and satisfying views. Every one who studies this volume will have nobler conceptions of God's Word, and a higher esteem of God's Word, and a more thankful spirit for God's Word than ever he had before. This book is a treasure for a Bible student.

THE CHURCH ABROAD.

Rev. John W. Macdougall of Skiskine was married on the 6th inst. to Miss Jane Howie, daughter of Rev. Robert Howie, M.A. Govan.

Mr. James Stevenson, by whom the greater part of the cost of Blochairn church was borne, has now given the congregation a manse.

Rev. Dr. Mitford Mitchell conducted divine service in Balmoral castle on Sabbath June 2, and along with Rev. Dr. Archibald Campbell, afterwards dined with the Queen.

The Scottish Bible Society has presented Lord Hopetoun with a Jubilee Bible and Lady Hopetoun with a copy of Psalms and Hymns. Drs. Lockhart and Cosar made the respective presentations.

In the West church Helensburgh, on the 5th inst., Rev. Alexander M'Clorg, M.A., Ardshaw, County Tyrone, was married to Miss Agness Nicol Leitch, eldest daughter of Rev. William Leitch, B.A.

The death occurred in Glasgow on the 5th inst., at the age of 72, of Rev. Peter Douglas, formerly of Inverkip. Rev. John M'Neill, when a young man, was one of his congregation, and highly valued his pastor's ministrations.

Rev. Dr. Donald Macleod has been presented by the kirk-session of Linlithgow, of which parish he was at one time minister, with an address congratulating him on his election as moderator of assembly. During the sitting of the assembly he received a similar congratulation from Lauder. He has been yachting in the north of Ireland with Sir John Burns.

The assembly of the Presbyterian Church of Ireland met in Belfast last week. In his address as moderator, Rev. George R. Buick, M.A., LL.D., of Cullybackey, said that there was now heard the cry "Back to Puritanism," an advice, however, which was not for them, who had never left it. Alluding to science and criticism he declared that true science had not attacked the Bible; it was immature science, and between the two there was the greatest difference in the world.

Rev. Dr. Balfour having described the Garioch overture in favor of private communion as a Romeward movement in the church of a dangerous and ruinous character, Rev. John Drummond, as the one who drew it up, replies, disclaiming all sympathy with every kind of High Churchism and Ritualism, and appealing to the New Testament alone, in which he finds not a word excluding sick or aged believers from the Lord's Supper.

Edinburgh Presbytery by 28 votes to 22 has remitted to a committee the draft Joint Hymnal for consideration and report. Mr. Drummond said that the remarks in the Established Assembly about this joint work showed how hollow was the desire for union in some quarters. As for the draft itself, he found in it a very poor theology, something that was mere sentimental drivel. Whom that was to satisfy he did not know, and he could not believe it came from either of the two dissenting churches.

Rev. Dr. Donald Macleod, moderator of Assembly, speaking in the Irish assembly at Belfast as a deputy from this church, said, the Church of Scotland clung to the State connection because of the power and position it gave it to do evangelical work. He was delighted that the strained relations with the Irish Presbyterian Church had passed away. Rev. Dr. Mitford Mitchell, another deputy, said the establishment was a barrier to Episcopal aggression. There was a little church of about three per cent. of the population calling itself the "Church of Scotland." Colonel Wauchhope, the third deputy, was received with enthusiasm, presumably owing to his contest in Midlothian with Mr. Gladstone.

NERVOUS WOMEN

Their Lot Is Not a Happy One.

AT HOME AND ABROAD THEY ARE
MISERABLE.

Paine's Celery Compound
Gives Them a New Life.

Makes Them Happy and Strong!

Bright and Vivacious!

Every Woman Should Try It.

The life of the Nervous woman is a most unhappy one. She is continually miserable, and is frequently a burden to herself and family.

Nervousness is produced by a great variety of causes. Headaches, biliousness, constipation, dyspepsia, vertigo or giddiness, insomnia, despondency, and a host of other ailments.

As a rule, the use of drugs and medicines containing strong narcotics, only cause afflicted ones to sink deeper in suffering and agony.

Nature's true and permanent cure for all disease is Paine's Celery Compound, a medicine now freely and wisely prescribed by the best physicians. The proprietors of Paine's Celery Compound have more testimonials from the women of Canada than have ever been given in favor of any

other medicine in the world. Thousands have been saved who were once declared to be hopeless and incurable by the doctors.

Mrs. Joseph Valliant, of Cache Bay, Nipissing District, Ont., who was recently cured of nervous prostration and neuralgia of the heart, writes as follows:

"For a length of time I suffered very much from nervous prostration and neuralgia of the heart, and was unable to get regular sleep and rest. I used your great medicine, Paine's Celery Compound with most beneficial results. I am happy to say that my condition of health is wonderfully improved; my sleep is sweet and natural, and the pains and nervous fears that troubled me are banished. I cannot speak too highly of Paine's Celery Compound."