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SLEEPING AND WAKING.

Tired of the tumult, tired of time,
Of heavy way
And rugged steep,
The loved and loving day by day
Are falling fast asleep.
They let their eyelids drop, they drink
With palling lip
Deep slumber's balm,
Beyond the noise their spirits slip
Close folded into calm.
But we who stay draw back, appalled,
And mourn their fate
Of breathless rest,
And blindly pray to longer wait
And deem the waiting blest.
We fill our hands with little toys
As children do
In childish play,
And long to bring the friends we know
Back to the world's poor day.
We are as babes who run about
From sunny morn
Till day has fled,
Vexed with our foolish games, yet borne
Unwillingly to bed.
But at the last, when it has grown
Quite dark and still,
We sink to rest,
Forget the hurt of every ill,
To sweetly wake—refreshed.
—N. Y. Christian Advocate.

For the PRESBYTERIAN REVIEW.
SCRIPTURE ILLUSTRATIONS
OF THE SHORTER
CATECHISM.
BY REV. A. B. MACKAY, MONTREAL.
LXXXI.

There are two diseases of the soul that are more easily caught than measles and whooping cough, and which make a great many people's lives a burden. The first is fretfulness. No one can calculate the amount of misery that would be saved the human race if this disease were stamped out. It is a very common disease. It is found in all parts of the world, and among all ranks of society. Some think that it is a peculiarly English disease, for they speak of the Englishman's fretfulness. If he had an undisputed right or a peculiar predisposition to this disease of fretfulness. It might, however, more properly be called an Egyptian disease. It seemed to have got into the very bones of the children of Israel during their stay on the banks of the Nile, as fever and ague lay hold of him who lives in a malarious land, neither the mercies nor the judgments of God seemed able to drive it away. For forty years they fretted and murmured about everything that happened to them. They went up and down the desert, from the Nile to the Jordan, like a creaking raggoo whose axles have never been oiled, and whose piercing shrieks are a constant torture.

What a pity they did not leave this disease in the wilderness! We may blame them, but had we been in their circumstances we might have been far worse. Indeed, the disease of fretfulness is so common in these days, that many people would be surprised if they did not have it. They look upon it as a matter of course. Some people seem to think that the work in our homes, or in our places of business, or in our churches, could not be properly done without murmurings and disputings, and so they are for ever fretting and fuming and keeping themselves and everybody else in hot water. I have known some have this disease so badly, that the very sight of them and their sour faces, has made men run away as from a smallpox patient.

Children have fits of fretfulness again and again, and they are very troublesome as long as the attack lasts, and some grown up people are far worse than children when this disease has mastered them. Farmers often fret about the weather. It is too hot, or too cold; too wet, or too dry; and I have seen a sketch of one whose face was a picture of misery, because his harvest was so great that he could not hold it in his barns. Merchants often fret about business, and it seems always bad when some great work for the good of others has to be done. Masters often fret about servants and their superficial work, and servants often fret about masters and their unreasonable demands. Even good men, when they see these things at sixes and sevens, when they see evil-doers prospering at the expense of the just, when they see the poor and needy trodden under foot, and the wicked in great power spreading himself like a green tree in its native soil, even they are very apt to have an attack of this disease. But no matter whom it may attack, it is a disease which only and always tends to evil-doing; and that is a very poor type

of Christianity which leaves us martyrs to it.

The symptoms of this disease are very numerous and can be described in a great variety of ways. Dr. James Hamilton, a man who was marvelously free from every trace of this disease, points them out in this way: "This vice, so hateful, is it only known among the crimes of history? Then why last week, 'What a pity that I am not beautiful! Why did not God give me a fine voice or handsome features—something that would make me followed after and admired?' Why yesterday, 'Is that a dinner for a Christian?' Under one cover there was nothing but manna, and the other was only quails. Why this morning such fuss and fury because a chimney smoked, or because in some well-meant arrangement of your had been mislaid which you meant to read? Why that monotone of peevishness, discontent, and fault-finding which runs through the lives of many and which, if noticed, unhinges and makes unhappy those around them, and which, if no notice be taken of it, renders their own rags still fiercer?"

When any of these symptoms make their appearance, be very careful. Your spiritual health is not good. This disease is very depressing. It makes its victims most miserable, and as it is very contagious the misery generally spreads to all around. It is also a very weakening disease. It saps the foundations of spiritual health and strength, eating into the soul as rust eats into iron, or a cancer into the flesh. At first the attacks may not be very frequent or very severe, but if not checked, the disease will become chronic and very hard to eradicate. Such chronic sufferers often become delirious. There is a delirium of discontent, in which the mind wanders aimlessly through the most barren and unproductive nooks of the desert, about their eyes to their own mercies and privileges and waste their time in asking bootless questions, instead of in doing the duty that lies close at hand. Therefore, also, fretfulness might be called paralysis of the soul, for it prevents all who are under its influence from using any of their members as instruments of righteousness to God.

No wonder then, that three times in the thirty-seventh Psalm, God warns us against fretfulness. In the first, seventh and eighth verse, He repeats the command, "Fret not." It is a very short command, but if it were obeyed, it would change many a life, yes, it would revolutionize the world. It is very important, or it would not be repeated three times. It is as if God the Father said: "Fret not thyself; am not I your Father, and can I not look after all my children?" As if God the Son said, "Fret not thyself, have not I loved you and given myself for you? Is there anything good that I will keep from you?" As if God the Holy Ghost said, "Fret not thyself, am not I the Comforter, who can make my grace sufficient for you?" Thus, Father, Son and Holy Ghost say, "Fret not."

In this same psalm a prescription is given for the cure of this disease. It consists of seven ingredients, each and all of which will effect a cure. 1. Trust in the Lord. 2. Do good. This is good for those who are always fretting about the future, and asking what will become of me? The answer is: "So shalt thou dwell in the land, and verily thou shalt be fed." 3. Delight in God. He shall give thee the desires of thy heart. 4. Commit thy way to the Lord; by and by He will make everything as clear as day. 5. Rest in the Lord; however weary and heavy-laden, He is always near. 6. Wait for the Lord, He will do the right thing at the right time. It is He who governs all things, not you. 7. Cease from anger. Your anger can never work his righteousness nor alter his purpose.

If you ever feel an attack of this disease coming on, turn to Psalm xxxvii, follow out its prescriptions and you will be sure to get better. Then all life will become bright and beautiful, and men will take knowledge of you that you have been with Jesus. Bunyan draws the picture of a boy perfectly free from this miserable disease, and he draws it so vividly, that we can almost see the ruddy cheek and the bright eyes which speak of perfect health, and hear the cheery voice which tells of perfect happiness.

"Now, as they were going along, and talking, they espied a boy feeding his father's sheep. The boy was in very roban clothes, but of a very fresh

and well-favoured countenance; and as he sat by himself, he sang: 'Hark! said Mr. Greatheart, 'to what the shepherd's boy saith.' So they hearkened, and he said:

'He that is down needs fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.
I am content with what I have,
Little be it, or much;
And, Lord, contentment still I crave,
Because Thou savest such.
'Fulness to such a burden is,
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age.'

"Then said the guide, 'Do you hear him? I will dare to say that this boy lives a merrier life, and wears more of that herb called heart's ease in his bosom, than he that is clad in silk and velvet.'

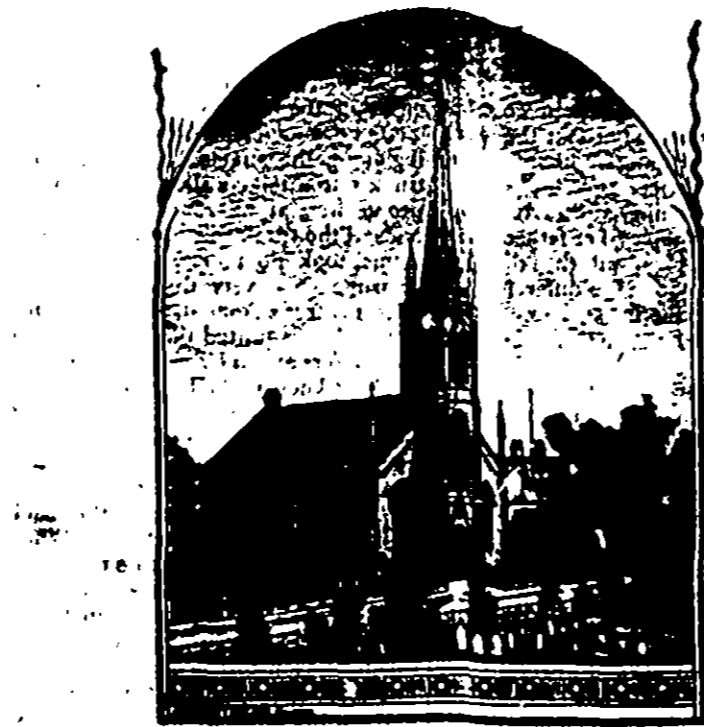


MATHER'S CHURCH, GOVERNMENT HOUSE, AND ST. PAUL'S CHURCH, 1775.

The other disease of which I would speak, is envy. It often accompanies fretfulness, and not infrequently causes it. This disease is described in the Book of Proverbs in a very plain and uncomplimentary way. It is said to be rottenness in the bones. Thus, it is a very horrible and deep-seated disease. If it were a skin disease, it might not be very dangerous, but when it seizes the bones and makes, like a rot, it is plain that it must be a very loathsome and painful disease. He who is afflicted with rottenness in the bones can have no ease and no strength, and must be racked with torture. So is it with envy. Its pangs are very keen, and strange to say, they are produced by the happiness and prosperity of others. Could there be a stranger disease than to be sick of another's health? This

Upper panting heart both night and day,
Sucking bad blood from thence, which to
Each day and night they left fresh poison
Her garments were bespattered in human
And torn by her own hands, in which she
A knot of whips and bow which to the brim
Did with green gall and juice of wormwood
And lashed herself; thus from the accursed
Of new
Envy the worst of plagues, herself presents,
Envy good only when she herself torments.

Take heed therefore of this sin at well as of fretfulness, for of the two, it is the more diabolic. Listen to the advice, "Fret not." "Envy not;" and remember that both these sins are rebuked by God's holy law of love, for



ST. MATTHEW'S CHURCH, HALIFAX.

is the condition of the envious. He is tormented by all the good fortune that befalls a neighbour, and is only soothed by his misfortunes. Even the thought of anything turning to a neighbour's advantage will fill the envious heart with agony.

Envy has therefore been called the saw of the soul, cutting and tearing the heart that harbours it. Better have our bodies sawn asunder, like some of the faithful martyrs, than have our hearts torn by this saw of envy. Instead of rejoicing with those that rejoice, and weeping with those that weep, because others rejoice, and rejoice because others weep. It is plain, therefore, that where envy dwells, love has not taken possession of the heart, for "Love envieth not." Everyone that loveth is born of God, and knoweth God, but everyone that envieth is of his father the devil. All the sin and misery of the human race can be traced

"The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is His."

Note.—In these illustrations we have come to the end of the Ten Commandments, and here we shall pause till after the summer holidays; and, perhaps some of those young people who have been interested in this work, might, during the holidays, commit to memory, and repeat to their parents and teachers the Ten Commandments, and also the following short summary of them in rhyme, by Isaac Watts:

- THE TEN COMMANDMENTS IN RHYME.
1. Thou shalt not have more gods but Me.
 2. Before no idol bow the knee.
 3. Take not the name of God in vain.
 4. Nor dare the Sabbath day profane.
 5. Give both thy parents honour due.
 6. Take heed that thou do no murder do.
 7. Abstain from words and deeds unclean.
 8. Nor steal though thou art poor and mean.
 9. Nor make a wilful lie, nor love it.
 10. What is thy neighbour's do not covet.

THE GENERAL ASSEMBLY. OUR ILLUSTRATIONS.

By the kindness of the *Harold* Publishing Company of Halifax, we are enabled to present to the readers of the *Review* two illustrations which lend additional interest to our account of the proceedings of the General Assembly: Mather's church, as it stood with its surroundings in 1775, and its successor St. Matthew's church, 1888, where the meetings of the Assembly just closed were held. The following particulars which are condensed from a valuable paper, published some time ago, by Miss E. Frame, of Shubenacadie, N.S., will serve to show what place Mather's church filled in the history of early Presbyterianism in Nova Scotia:

The history of Presbyterianism in Canada, in fact in America, begins in Nova Scotia. The introduction of Presbyterianism into the New World is contemporaneous with the first European settlement. For the migrating colony that sailed from Havre de Grace on the 7th of March, 1604, under DeMonts, Champlain and Poutrincourt, and that founded Port Royal (now Annapolis) was composed of Catholics and Huguenots in about equal proportions. And since "Huguenot" is only another name (a nickname, by the way) of a French Presbyterian; it can justly be claimed not only that the first European settlement on this continent was largely composed of Presbyterians, but was actually commanded by a Presbyterian—the heroic DeMonts.

English settlement in Canada dates from the founding of Halifax in 1749. In this settlement there were also Presbyterians; but how many it is impossible to say. All we know for certain is that contemporaneous with the founding of the city provision was made by Governor Cornwallis for the

ship, one St. Paul's church, for members of the Church of England, and the other "The Protestant Dissenting Meeting House," afterwards "Mather's and finally St. Matthew's Presbyterian church. Of this latter church, composed of "Protestant Dissenters"—a general term for Congregationalists and Presbyterians—the Rev. Aaron Cleveland, great-great-grandfather of Grover Cleveland, the present President of the United States, became the first pastor. In a letter from Halifax, dated December 17th, 1750 (published in the *Boston News Letter*) it is stated: "The Reverend Mr. Cleveland, is arrived here, and is well received by the governor and other gentlemen of the place; he preaches every Lord's day in the afternoon in the church to good acceptance, and will continue to do so till a meeting house can be built.

At a meeting of those in the place, who are for Mr. Cleveland's settlement, voted Mr. Hugh Vans, Moderator, and then voted Mr. Cleveland £100 per annum, his house rent, firing, etc., which will make fifty pounds more—in all about £1,350 old tenor." Mr. Cleveland remained pastor until the summer of 1754, when he demitted his charge and went to England. He was in Halifax on his way back, October 3rd, 1755, but remained only for a short time. He died in Philadelphia, at the house of Dr. Benjamin Franklin, on August 11th, 1757.

After Mr. Cleveland's departure the congregation seems to have been without a settled pastor for some years. Rev. James Lyon (Presbyterian), officiated for a time in 1755, and Rev. James Murdoch (Presbyterian) in 1767, neither being inducted as pastor. But some time before 1769 Rev. William Moore, from Ireland, appears to have been regularly settled in charge of the Halifax dissenting church.

On July 3rd, 1770, the first regular ordination service, according to the Presbyterian form, that ever took place in what is now the Dominion of Canada, was performed in Mather's, now St. Matthew's church, Halifax. It was the ordination of Rev. Bruin Romceas Comingoe "to the Dutch Calvinistic Presbyterian congregation of Lunenburg." The sermon was preached, by Rev. John Scoble, A.M., from John, chap. xii. 13 and 16 verses; Rev. Mr. Murdoch recited the steps taken, and gave the reasons for the ordination, citing the action of the General Assembly of Scotland in 1708, in the case of St. Kilda. Rev. Mr. Lyon gave the charge to the newly ordained pastor, and the congregation represented by Messrs. Kaulback and Shuply, and Rev. Mr. Phelps gave

him the right hand of fellowship. Mr. Comingoe continued in charge of the congregation, into the pastoral charge of which he was then inducted, for a great many years. He died January 6th, 1820, aged 96.

Respecting the church in more modern times, we reproduce from the *Review* of the 14th inst., the following: St. Matthew's church is a fine building in a central and commanding position with a seating capacity of 1,250. Rev. Dr. Gray became minister in 1796. For several years prior to his death in 1826, he was laid aside from duty; and we are informed by Dr. Gregg in his admirable History that "for a time the services were conducted by clergymen of the Church of England." Towards the close of 1826 the Rev. John Scott became pastor, and retained the pastorate till his retirement from age and infirmity in 1863. He was succeeded by Principal Grant who held the charge for high fifteen years till his translation to the principalship of Queen's University. Ten years ago the present esteemed pastor, Mr. Laing (ordained in 1873) was translated from the assistantship of Dr. Jenkins in St. Paul's Montreal, to the pastorate of St. Matthew's. In the latter part of 1878:

Fifth Day.

(Continued from sixth page.)

FRENCH EVANGELIZATION.

THE evening sederunt was devoted to the subject of French Evangelization. The report was presented by Rev. Prof. Scrimger in an able speech.

The report begins, by reminding the General Assembly of the position, spirit and movements of Romanism in the Dominion. Difficulty is experienced in obtaining accurate information of the true state of affairs, owing to the fact that the Church discloses as few of her plans as possible. It is well known, the report goes on to say, that the Roman Catholic Church wields a powerful influence in the land, the Local Legislature being practically at her command. In Quebec alone her property is valued at \$150,000,000, while the annual revenue from tithes, pew rents and other Church dues has been computed at ten millions. The effect of these exactions is to retard the progress of the people, impoverish and drive many of them out of the country, report by way of showing how agriculturists suffer under the parish laws of Quebec: "A farmer in the neighbourhood of Ottawa, whose net annual income was only sixty dollars, was recently assessed by an ecclesiastical tribune for church building \$50 per annum for four years. Feeling this oppression to be intolerable, he sold his farm and left for the Western States, declining, as he expressed it, to settle in the North-West, or to remain under a Government which, within a few miles of the Parliament buildings, could not protect him from the power of the priesthood."

The Jesuits.—As to the Jesuits it is believed that there are 200 of that order in the Province. Fears are expressed in the report that their forfeited estates are to be restored to the Jesuits, and that they will soon be joined by large numbers of the order from all parts of the world. The policy of the Church is to infuse the spirit of Ultramontanism into every channel of ecclesiastical and political activity.

Policy of the Church.—After speaking of the methods adopted by the Church to lull Protestants to sleep, the report gives the following as amongst some of her most aggressive schemes: "Wealthy, easy-going Protestants engaged in commercial pursuits, and involved in political movements; are to be conciliated and flattered. They are to be persuaded—which is often a very easy task—that the nursing services, educational skill and public charities of nuns, friars and Jesuits far surpass anything they possess within the pale of their own denominations, and, therefore, deserve generous support at their hands. They are to be induced to have influential and astute Romish laymen and ecclesiastics take part in the management of institutions founded and supported by Protestant money. Their daughters are to be persuaded to avail themselves of the facilities for superior culture in music, painting and modern languages offered in spacious and attractive convents. They are to be assured that their religion will not be interfered with, while, of course, they are required to conform to the rules of these institutions and learn to admire the devotion and zeal with which they are conducted. Poor and refractory Protestants, who are in the habit of speaking about the Bible and disseminating it, especially in country districts, are to be quietly driven out. They are to be proscribed in every convenient way. They are to receive no appointments to municipal and other offices, their educational and social

(continued on fourth page.)

The Family.

ALONE WITH THEE
Into thy closet, fleeing as the dove
Both homeward flee.

SUCH IS FAME

THE mispelt scrawl upon the wall,
By some Pompeian scribe traced,
In ashes packed (ionic fact)

THINK STRAIGHT.

THERE is no mind so perfectly balanced
that it may not become unbalanced
and fall a victim to vagaries of various sorts.

The mother may dwell upon the awful responsibilities of her position,
the issues of life and death that flow
from her example and teaching,

Common Council gathers in official costume
in the ancient Guildhall; certain members are appointed, who vouch
for the worthiness of the recipient of the honour,

There are four ways in which a man may become what is called a "freeman
of London." The first is, by inheritance.

All these methods are a part of the very ancient system of the municipal government
of London City; features of which, indeed, may be traced as far back
as to the Saxon period of English history.

The freedom of the city is conferred upon eminent men for a great variety
of achievements. It is given to statesmen when they have done some signal
act of statecraft,

It is also frequently conferred on royal personages. On the roll of the freemen
of the city by gift during the present century are to be found the famous names
of Pitt, Brougham, Peel,

Three great Americans—General Grant, George Peabody and Henry M. Stanley—
have also been presented with the freedom of the city.

As a practical fact, the receiving of the freedom of the city by gift of the Corporation
is an honour, high, indeed, but without many substantial privileges.

ONE STITCH AT A TIME.

"What is the secret by which you do your work so beautifully?" The questioner
held in her hand an exquisite piece of crochet work,

"There is no secret about it," replied the lady; "I only make every stitch as perfect
as I can, and am careful to put it exactly in the right place.

One perfect stitch at a time! So the marvellous fabrics of lace at fabulous prices
are made. So the intricate and exquisite embroideries are wrought.

The noblest lives are lived—one moment at a time. No moments wasted; no moments
carelessly spent; no moments viciously spent.

Some unknown friend left a card on our desk on which was printed this: "I shall
pass through this world but once! Any good thing, therefore, that I can do or any kindness
that I can show to any human being, let me do it, now, in His name, and for His sake!

There is a better secret than that for making the whole fabric of life perfect? "Any good thing
that I can do; any kindness that I can show to any human being; let me do it, now, in His name,
and for His sake!"

One stitch at a time! Sometimes we allow ourselves to become confused with the thought
or feeling that we have a dozen things to do at once. But that is a mistake.

This custom is an ancient one, and is attended with much elaborate ceremony.
It is voted to a distinguished man by the Corporation of the city of London; a day is appointed;
the

be done simultaneously, and thus multiply our executive power, but to live
two minutes at once no mortal can do, any more than we can recall one act
or one moment of the past.

"Let us then be up and doing; Heart within us, God overhead!"

EMERSON'S SCOURING KNIVES.

RALPH WALDO EMERSON was not bred in luxury. His widowed mother
was hard put to it to get food and clothes for the family, and was obliged
to call upon all her boys for the daily chores.

One of his special duties was cleaning the knives and forks. There were no silver
forks then, and the boy who had the cleaning of the knives and forks for a large family
that kept boarders had a task of no small extent, and by no means inviting.

The writer of these lines can speak from his own experience, for he had the honour
of performing a duty of that kind before the readers of this article had broken their first
rattles.

The gentle Waldo sang over his task one day, "Harp of Memnon Sweetly Strung";
but, thinking that the harsh melody of the knives did not go well with the verse,
he wrote a stanza more appropriate—

"Melodious knife, and thou, harmonious sand; Touched by the poet-sourer's rugged hand,
When swift ye glide along the scowering board;

He was much given to rhyming as a boy, and most of his specimens that have been
preserved have a humorous character. Thus he wrote, in a letter to his brother,
a pompous parody of Jack and Jill, beginning—

"So ent two brethren climbed the cloud capped hill, Ill-lated Jack and long-lamented Jill,
Snatched from the crystal fount its liquid store;

But during this period of rhyming and choring, he was a diligent student,
as well as an enthusiastic reader, and he was ready to enter Harvard before
he was fifteen years of age.

Once, when he won a college prize of thirty dollars, he hurried home with the glad news,
hoping his mother would buy with the money something warm and nice to wear in winter.

MOTHER'S WORK.

ON a chapter of Mrs. Diaz's "Byrond to Beacon Street" is so full of sound sense
that it deserves to be quoted entire, and not partially, as we must quote it.
In brief, the mother of a family, after a hard forenoon's work, had given
up to tears, for her girl and boy had gone away leaving their tasks undone,
and the burden of the day seemed to be growing greater than she could bear.

Her husband finding her thus discouraged, inquired into the matter, and came to the conclusion
that the children should be made to realize that a part of the household work
belonged to them, and not that they were generously "helping mother" when they
gave assistance.

"So one evening, after Laura had finished her examples, her father asked her
to write down all the different things I had to do in the different days of the week.
She began to write, her father and Fred prompting when her memory failed.

"The list covered both sides of the slate. Husband wrote at the beginning
for a title, 'Mother's Work,' and then remarked that it was a good deal of work
for one person.

"I help her some," said Laura. "Yes," said he, "I suppose you call what you do helping her, and that Fred
calls what he does helping her, but after all, you are only helping yourselves.
Mother eats a small part of the food she cooks, and wears a small part of the
clothes she makes, and washes and irons and mends. So all this work is not really hers,
but only hers to do."

"Then he rubbed out the title, and wrote, in its place, 'The Family Work which is called Mother's Work.'"

"Now, I should like to know," said he, "why members of the family consider it a favour to mother when they do parts of their own work?"

"For instance, I have noticed that, to get a meal and clear it away, there must be wood and water brought,
vegetables got, cleaned and cooked, other things cooked, the table set, dishes washed,
knives scoured, and some tidying of the room afterwards. Now it doesn't seem
right for one person to do all this labour and for other persons to feel that their
part is only the eating part. That isn't fair play."

Having convinced the children that it was not, indeed, fair play, he proceeded
to allot them a certain portion of the family work for their own doing.
Let us all profit by the hint, no longer pluming ourselves on "helping mother,"
but honestly assuming the labour which belongs to us.—Youth's Companion.

The Children's Corner.

THE DARK.

WHERE do the little chickens run When they are made afraid? Out of the light, out of the sun, Into the dark, into the shade, Under the mother's downy wing They fear no care for any wing.

THE FAIRFAX GIRLS.

BY MRS. NATHANIEL CONKLIN, AUTHOR OF "UNCLE SETH'S WILL," "WILD WOOD," ETC.

CHAPTER XXII.—(Continued).

Aunt Jean and Aunt Beth had each other; True had Roy, and she had— Among all her friends, whom had she to help her as he had helped her? Who would—who could—take his place to her? What did people do when everything was taken away and nothing was left? Did such a thing happen to some one every day? Was she one of such a great number that it was nothing new, nothing strange, nothing to break her heart about? "Think it not strange—think it not strange—" But the rest had flitted out of her mind; there was something that she must not think strange.

SOME ANECDOTES ABOUT ELEPHANTS.

VERY few people know what a wonderful animal the elephant is; how wise, how grateful, if kindly treated, and alas! how revengeful if ill-used in any way.

There was once an Indian rajah, named Dowlan, who started with his train of nobles to hunt in the neighbourhood of Lucknow. On their way the hunters had to pass through a valley which served the natives as a sort of hospital. All around lay poor sick folks, trying to gain health by the fresh air and sunshine.

The rajah had a bad name for cruelty, and as his elephant approached the valley, the people who were in charge of the sick fled, leaving the invalids powerless on the ground. Dowlan could easily have turned aside and taken another road; but he was a wicked man, and ordered his driver to urge the elephant to its full speed, and to trample on the sufferers.

The animal was more humane than his master: the moment he approached the first body he halted. Dowlan was angry, and ordered the driver to prick the poor elephant with the iron goad which is used to guide it; but the kind and wise animal would not move, lest he should crush the helpless forms.

At last, seeing that they were unable to move out of his way, he gently raised one after the other with his trunk, and laid them on one side, and so passed on to the hunting ground. Was he not both wise and good?

Another elephant was told to pick up a sixpence at a circus. The coin, however, was just out of his reach, and not far from a wall. After stretching out his proboscis in vain several times, the elephant stood still, as if in thought. Then he suddenly blew with all his might against the wall. The current of air rebounded, and sent the sixpence rolling toward the clever animal, who picked it up at once.

Next as to gratitude. An elephant never forgets a kindness. There is a terrible custom in India of using the animal as an executioner. He is trained to trample on the victims, or to crush them with his trunk. One day a man who had offended against the law knelt to receive his death-blow from an elephant. But, to the surprise of every one, the animal only raised the criminal with his trunk. Then the man recognized the elephant as one which he had had charge of for many years, and whom he had always treated kindly. The elephant remembered the kind treatment, and to his gratitude the man owed his life.

One day an elephant who was walking along the streets of Delhi put his trunk into a tailor's shop where several people were at work, and one of them pricked the trunk with his needle. The animal took no notice, but by and by he came to a very dirty pond. He filled his trunk from it, and, returning, to the shop, squirted the water all over the workers and their work. The poor elephant knew no better.

One more story of an elephant's cleverness, which took place at Woolwich last November.

An elephant escaped from a circus one night, and broke open the back door of a workman's cottage. When that was done he found he could not put his head in—the doorway was not large enough. But the animal was hungry, so he went to the window, which he soon smashed.

The remains of the family supper were on the table, as well as the workman's breakfast, neatly tied up in a cloth, ready for him in the morning. By means of his trunk the elephant cleared everything eatable off the table; then, being still hungry, he untied the knots of the handkerchief and devoured the contents. So far good. The elephant had not been taught the difference between right and wrong, and could not be blamed for getting a supper when he was hungry, though it was a stolen one. But he need not have been mischievous enough to smash all the crockery-ware. He had begun destroying the furniture, when the inmates of the house were roused by the noise, and after a time the elephant was taken home by one of the keepers of the circus.—Selected.

"THE most beautiful organization the world ever saw or ever will see, is the much-maligned Church, the friend of all good, the foe of all evil, fair as the moon, clear as the sun." Beautiful in her Author, beautiful in her mission, the heroine of centuries, the bride of Christ, the queen of nations.

Our Story.

THE FAIRFAX GIRLS.

BY MRS. NATHANIEL CONKLIN, AUTHOR OF "UNCLE SETH'S WILL," "WILD WOOD," ETC.

(By permission of the Presbyterian Board of Publication, Philadelphia.)

CHAPTER XXII.—(Continued).

Aunt Jean and Aunt Beth had each other; True had Roy, and she had— Among all her friends, whom had she to help her as he had helped her? Who would—who could—take his place to her? What did people do when everything was taken away and nothing was left? Did such a thing happen to some one every day? Was she one of such a great number that it was nothing new, nothing strange, nothing to break her heart about? "Think it not strange—think it not strange—" But the rest had flitted out of her mind; there was something that she must not think strange.

The next day brought the news that Mr. Romeyn and Charlie were to sail by the steamer a week hence; they must all come to New York for a last day with Mr. Romeyn and to see him off. His stay would be indefinite. He began to feel restless; he must find some new thing to do with himself.

"True, he must see us married," said Roy, decidedly. "I know there's nothing like wedding garments in the annals of young-ladyhood, but see us married, Romeyn must, or I'll have to take you to Europe afterward for him to grace the occasion!"

"I never heard anything like it," exclaimed Miss Beth.

"There never was anything like it," announced Roy. "I don't see what difference it makes; True and I are to stay here, and it's all we can do to make the poor fellow happier."

"Does he care so much?" asked True, doubtfully.

"Most certainly he does," said Roy. "He cares for me, at any rate; your Ladyship need not take it all to yourself. One thing we must live for, True, is to make him happy; I told him that a corner in our fireside should always be his."

"But that is so little!" said True sorrowfully.

"My corner is a good deal to me," said Roy. "Now sit down and write to Aunt Jean that she is coming home to a wedding."

"Your new suit will do for a traveling suit," conceded Miss Beth, in her usual voice, although, as she wrote to Jean, she felt shaken almost to pieces, "and other things can be made afterward. I see Roy has set his mind on it, and it is a little thing to do if it will make any difference to Mr. Romeyn."

And so, without further argument, it was settled that Roy and True should be married in Mr. Romeyn's room at his hotel in New York.

Roy proposed that they should take a run over to Nice with him; and when True laughed, he declared that he was in sober earnest, and that he would not bring her home until she had seen "Carcassonne," which might be interpreted Paris or any other capital in Europe.

"Hyde has had vacation long enough; I can easily leave a month if he will take my place. And I'm glad you haven't any 'roseau,' for I don't want the bother of being encumbered with baggage."

Before True knew it, and while she was holding her breath with delight, in his rapid fashion Roy had decided for her. Miss Beth stood looking at them in half-approving dismay; Carol flushed and paled; and she only to be left out in this good time?

"Write to Aunt Jean this afternoon. Tell Romeyn we will escort him; he may call it his wedding-trip if he likes. Before they can reply I'll have tickets. We haven't seven days to be ready and off. I always wanted to be married before I had time to change my mind about it."

"Well, True, I suppose you have clothes enough," debated Miss Beth. "There's more on the other side," cried Roy; "I don't believe in taking a year to turn around in. And it's all for the sake of Romeyn; we are the martyrs—I'll take tea with you to-night at Mrs. Hyde's, True."

"I must write to Aunt Jean first. Roy, you put me all in a whirl!" "It's time you were put into something—Carol, we will bring you photographs of everywhere. I wish you were going too."

Carol turned away with a quick motion.

"I promised Aunt Jean I would call on Carrie Meadows every week, and I haven't been there this week; I'll walk to Mayfield with True."

"And take tea with us at Mrs. Hyde's," said True, delightedly. "You haven't discovered her yet, Carol; you must go to see her while we are gone."

While they were gone! Had everything happened as far as that? "Think it not strange—" That was following her yet. "I'm not doing anything like other girls," said True, opening a drawer in the bookcase for her writing materials. "I didn't want a diamond for an engagement ring, and chose plain gold, and now I am to be married in dark green cloth that I've worn already."

CHAPTER XXIII.

ONE EVENING

ONE evening Carol and Miss Beth found themselves alone together in the sitting-room. September had come, and Miss Beth made the evening chilliness an excuse for a fire in the Franklin; she told Carol that she would need the cheer of the fire when Jean came home.

"We are like two old geese; we've lived so long together we do not know how to live apart."

"I wonder what I need it for?" Carol thought, dismally.

Over the mantel hung a portrait in oils of Carol's grandmother's only sister. The countenance was placid, the eyes were dark; the dark hair was not her own, for the likeness was painted when she was in her sixty-second year. The placid face was framed by the white frill of her cap, and under her double chin was tied the white satin ribbon of her cap strings. In her hand she held a red book. This black silk dress and white cap were her wedding garments; she was married at sixty-one, and lived most happily with her old husband nineteen years. Carol had often smiled over her quaint love story; it was not the usual one of the youthful lover returning in old age, for this aged pair had married after a brief courtship. It had always seemed very funny to the girls. It was her marriage that had brought Roy's ancestors into the Fairfax family; Carol never remembered how it came about.

"Carol, child, don't stand there and look doleful."

"I want to stand here," said Carol, a smile flitting across the sadness of her face.

"Then don't look doleful. There's no sound of marriage bells in your voice, either."

"It's because I'm mean and selfish," Carol burst out.

"That's worse still," was the severe reply as Miss Beth held her needle up to the light to thread it.

"Aunt Beth, how do people keep their faces cheerful all the time?" "By thinking cheerful thoughts."

"Where do you get cheerful thoughts?" "I used to think you had so many that you were always bubbling over."

"That was before—before this," she returned, gravely.

"Before what?" with sharpness. "Before we had Mr. Romeyn's saved life to be thankful for."

Carol's lips stirred, but she did not speak.

"Before we had True's happiness to be thankful for?" "I told you I was mean and selfish," said Carol, unmoved. "I cannot be glad that he is going so far away; I cannot be happy when he has so much to bear; I cannot be glad to have True love Roy best. I am selfish, and I can't help it. I shall be lost when they are gone."

"Where are your five thousand friends?" "Five thousand—if I had them—could not take True's place."

"Suppose she wasn't coming at all, what then? I must think that you are very unreasonable."

"I know it, but knowing it doesn't make me behave any better. I talked to True last night until she cried."

"I am disappointed in you," Carol only sighed.

"Haven't you enough to be thankful for?" "Yes," hesitatingly, "but I haven't all I want. Aunt Beth, glancing up into the placid face with its frill of wedding cap, "what did Aunt Jemima do with herself?" "She made a wise fool of herself in her old age," a grim smile relaxing the corners of her mouth.

"She was older than you are?" "Yes, and I am very old in your young estimation."

"I am glad you and Aunt Jean are not like her."

"We haven't had the same temptation to be like her."

"I hope you never will have," said Carol, earnestly.

"Don't worry, child; there's no present prospect. What did she do before she was married? She was a spinster, and she spun. She lived here with her sister, my mother; she was a useful and happy woman. She wasn't doleful because her sister was married and she wasn't; she lived with her and had a good time. She has many a time put her hand on that brass knob as you are doing this very minute, but I hope she hadn't as dismal a face."

"I'm not dismal," denied Carol, breaking into a smile, "but I don't like these changes. I had all I wanted before; now I don't seem to have anything."

"True will be home before we know it."

But Mr. Romeyn would not be home; it was not "home" to him any longer.

(To be continued.)

Presbyterian Review.

GENERAL NOTICES.

(a) Terms.—In advance \$1.50. No subscription received for less than one year. The Review is sent to subscribers until an explicit order is received by the Publishers for its discontinuance, and all payments of arrears is made, as required by law.

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THURSDAY, JUNE 28, 1888.

TO SUBSCRIBERS IN ARREARS.

Subscribers are respectfully requested to examine the tab on their papers to ascertain if they are in arrears for subscription to the Review. Those in arrears will please remit without further delay.

HOME MISSIONS.

CLOSE upon a hundred thousand dollars expended on Home Missions and Augmentation during the past year indicates at once the vastness of the field to be wrought, and the earnestness with which the Church is addressing herself to her task.

In the Western Division, Augmentation has had a somewhat difficult course to run. In certain quarters it has encountered prejudices, strong in proportion to their unreasonableness. One quite prominent and wealthy presbytery, for example, all of whose congregations are independent of aid from the fund, sent in last year "little more than one-third of the amount allocated by the Committee."

Prejudice is evidently giving way before the clearly proved benefits of the scheme. These are very great, and nowhere more manifest than in the far East and far West. In the new West, Augmentation makes parishes possible, a result of highest importance.

drawn. It savoured of the coercive. Our people can be led, but are not easily driven. Besides, the presbyteries aimed at are waking up. It may take a year or two more, before they succeed in getting their eyes rubbed quite open, but they are evidently bestirring themselves, and the fund can look with confidence to ample support at no distant day.

There are, it will be seen from the summary we give, many interesting pages in the Home Mission Report. None are more so than those describing the great work in the Muskoka, Parry Sound, and Algoma districts, under the general superintendence of Rev. A. Findlay, and in Manitoba and the far West. Dr Robertson gives a graphic picture of his field, extending from the White River, on the east, to the Western fold of the Columbia river, 1,800 miles in length by the railway measurement, and 350 miles wide; its forests, prairie, and mountain sections each presenting features of peculiar interest and encouragement.

The Canadian Churches have had this advantage over those of the United States, that most of the immigration into the new countries has been English-speaking, and therefore more accessible to missionaries. It is an interesting feature in the present year's report that a mission has been begun to the Icelanders in Manitoba, who number about 3,400 souls. They are Lutheran in religion; but no missionary society is caring for them.

On the Western division of the Church, on which falls the burden of the whole of the new Western countries, will not think the estimate of \$26,000 for Augmentation and \$55,000 for Home Missions proper, too much. A very moderate effort will raise the whole sum, if every congregation will do its duty.

THE ASSEMBLY AND TEMPERANCE.

THE interest manifested in the subject of Temperance in the Toronto Presbytery and the Synod of Toronto and Kingston appeared in the Assembly at Halifax. The Report on Temperance presented to the Assembly was, on the whole, a satisfactory one. It declares the manifestation of a "gratifying improvement in public sentiment in regard to the question of prohibition."

local character, and covering the manufacture, as well as the sale, of strong drink. The evident weakness of local and partial measures has elicited a wide expression of the desire for more general and sweeping prohibitory legislation. The chief difficulty in the way would seem to be the political parties. The Temperance vote which, disentangled from alliance with party, could dictate its own terms, is quite ineffective, as things now are. Nor would there appear, as yet, to be any general readiness to place Temperance above party issues.

The battle in the Assembly turned chiefly on the proposal to re-affirm the resolution of last year, that "the liquor traffic is contrary to the Word of God and to the spirit of the Christian religion, that total prohibition is right in principle, that it is the duty of the State to pass a prohibitory law; that this result is to be sought by all right means."

Last year some of the questions sent down to sessions by the Committee on Temperance excited no little criticism. This year the questions will come with the direct imprimatur of the Assembly itself. They are ample and searching, without being inquisitorial. We notice that they embrace inquiry as to what is being done in congregations to instruct the youth and train them in habits of total abstinence, and as to "practical efforts" in congregations to "enlighten the people on the evils of the liquor traffic and to get them as citizens to bring about prohibition."

By way of comparison, permit me to give you some figures showing the growing character of this institution during the last two years. In the year 1886 the number of applicants for matriculation in arts was 165; the number for the present year, and the list is not yet closed, is 231. The number of matriculants in law in 1886 was twenty-five; the number for the present year, thirty-five. The number who entered in medicine in 1886 was forty-one; the number who entered the present year was fifty-five.

WANTED, ANOTHER COMMITTEE.

WE have been trying for year to year to follow the various Reports presented to the Assembly, and have come to the conclusion that a committee to tabulate facts and results would be most desirable. The Church seems to proceed on the principle that there is strength in multiplication of committees. In connection, for example, with what is all really Home Mission

work, we have the two Home Mission Committees, Eastern and Western; the Committee on Supplements, Eastern Section; the Augmentation Sub-Committee, Western Section, the Church and Manse Building Fund Committee, and the French Evangelization Board. It is not possible, except through special study, to arrive at any comprehensive view of the whole work. The several reports are admirable, but their methods vary, and the very number of the reports is confusing.

THE proceedings in connection with the annual meetings of the General Assembly of the Presbyterian Church in Ireland, were begun June 4th, in the Cooke Memorial church, May street, Belfast. The opening sermon was preached by the retiring Moderator, Rev. John H. Orr, D.D., after which Rev. R. J. Lynd, pastor of May street, Belfast, was unanimously elected Moderator. The Witness gives some interesting particulars respecting the new Moderator:—

"Mr. Lynd is one of the many clergymen of the Irish Presbyterian Church who hail from the neighbourhood of Coleraine. He was born in the little village of Greenfield, near that town. His father, Mr. John Lynd, was superintendent of a linen business in the neighbourhood; his mother was the eldest daughter of the late Rev. William Wilson, of Crossgar, so that our new Moderator is a nephew of that well-known worthy of our Church, the late Professor Wilson, author of a masterly treatise on 'Infant Baptism,' with which his name will be always associated. Mr. Lynd's school days were spent partly at the Killure National School, partly at the Coleraine Academy, and partly in Belfast—first at the Institution and afterwards at the Academy. He entered Queen's College, Belfast, in 1851, taking a first year scholarship at entrance. Among his class-fellows there were the Rev. Dr. Corkey, of Glendernot; Rev. E. E. Browne, of Clough; and Judge Barkley now of Maghera. With learning he combined teaching, finally becoming head master of the English school at the Belfast Academy, a position which he retained till, in 1860, he was licensed and received a call to Whiteabbey, his first charge, where he was ordained in that year. But before this event he had already given proof of the remarkable powers as a public speaker for which he soon became famous. We believe it was during the great Revival of 1859 that these first attracted attention. In the summer of that memorable year, when all Ulster was stirred to the heart as it never has been since, Mr. Lynd took a leading part in addressing gospel meetings in his native district, leaving an impression upon everyone who heard him that he was undoubtedly destined to attain great eminence as a minister. It was even so. At Whiteabbey, his preaching soon attracted general attention, and ere long his fame as a pulpit orator extended over the whole Church. In 1875 he removed to Belfast, first to become the pastor of Academy street church, then of Berry street, and finally in 1882 to become the successor of Rev. John S. MacIntosh (now Dr. MacIntosh, of Philadelphia,) in Dr. Cooke's old church in May street. Here he is not only greatly beloved by his own people, but is looked upon as one of the chief ornaments of the Presbyterian Church in the capital of Ulster."

THE closing exercises of the Academic year in Toronto University, which took place on the 13th inst., were of the usual interesting character, and drew together so large a number of graduates and friends of the institution that the spacious Convocation Hall was filled to overflowing. The statistics of the year as presented by Vice-Chancellor Mulock, show steady progress and increasing public confidence. He said:

THE General Assembly closed its sittings on Thursday 21st inst. We shall conclude our report of the proceedings in next issue, giving some special notes received from our correspondents.

the University in 1886 was 231, whilst so far as we yet know the number for this year is 223, an increase of ninety two. The total number who graduated in 1886 in the various faculties was eighty seven, the total number who graduated last year, 128, or an increase of forty seven per cent. in the number of our graduates in two years, and as showing the vast amount of work done by this University as an examining body during the last academic year, I may say that we examined in all 962 students.

It was also stated that the most gratifying success had attended the establishment of the Medical Faculty, and the hope was held out that the opening of next session would find the University provided with a well-equipped Law Faculty. The vice-chancellor also announced the passing of statutes affiliating the Ontario Agricultural College and the Royal College of Dental Surgeons with the University. He assured the audience that the great college confederation movement inaugurated a few years ago is making steady progress. He drew attention to the fact that, as an outcome of the confederation movement, new and extensive buildings for scientific study and research are now in process of erection. These various announcements were greeted with hearty demonstrations of applause, and we notice have been very favourably received by the country as indicating fresh life and vigour in our system of public instruction.

It will be seen from a perusal of the "Scripture Illustration" in this issue that the series is to be interrupted for a few weeks. Although the Review will thus be deprived of one of its chief attractions, our readers will be glad to be informed that it is only for a few short weeks and that there is reason to hope that the "Illustrations" which have been found so helpful in the family and Sabbath school, will be continued throughout another year. Our readers will, we doubt not, join us in heartily wishing for their gifted author a pleasant, restful holiday. In the meantime the Illustrations may be re-read. We know from actual experience that they will abundantly repay frequent perusal.

THE GENERAL ASSEMBLY.

(Continued from first page.)

privileges are to be limited as far as possible, and their farms, when offered for sale, are to be purchased by Church funds, and taken possession of by the faithful. The race feeling—so easily excited—is to be carefully cultivated so as to stimulate activity in all these directions; and the movement is to be pushed, especially in Eastern and Northern Ontario. Already three French members sit in the Parliament of that Province, and the expectation is that at next election four more may be added, and then they may so manage the balance of power as to demand the use of their language on the floor of the House in Toronto, and the printing of all papers in French and English. The ignorance of Protestants as to the true nature of Jesuitism, their readiness to call for the fullest measure of toleration, the laxness with which many of them adhere to the religious principles of their own historic past, the ease with which they divide into contending factions, the potent aid usually rendered to the cause of Romanism by certain sections of the Protestant press, and especially the eagerness with which political leaders seek to secure the Popish vote; all these are counted upon as important factors in carrying out this programme. It is a significant fact, in this connection, that an ecclesiastic, well known as the promoter of lotteries for colonization purposes, has been recently appointed Deputy Minister of Agriculture and Immigration for the province of Quebec.

How these evils are to be met.—In order that an end shall be put to the present stagnation and tyranny, the committee declare that the voice of the people themselves must be raised. To insure this the public conscience must be enlightened by schools, and by the distribution of the Word of God. This object of the Protestant Church is set forth to be led those who are craving for liberty, and asking to be relieved from the thralldom of the dogmas of Rome, to the complete freedom which is obtained from a true knowledge of the Gospel of Jesus Christ. The report goes on to state the efforts put forth to accomplish the evangelization of the French on the above lines. Discouragements are met with on every hand, but yet the year that is past has been one of great success in spreading the Gospel amongst those who are denied a true knowledge of it by their own Church.

Colportage Work.—The work of the colporteurs is spoken of in terms of the highest praise by the board. The Bible and Scripture tracts have been carried to almost all the parishes in Quebec. The following statistics are given to show the distributions of the year, not alone in Quebec but in the French settlements of the Maritime Provinces. The total distribution by the colporteurs and missionaries of the board last year was 3,014 copies of the Scriptures and about 22,000 French tracts and pamphlets. The houses visited numbered 37,008, in very many of which the Word was read and the story of the Gospel told.

Mission Schools.—The report calls attention to the disadvantages which Protestants in the Province of Quebec have to contend with by reason of the lack of facilities for the education of their children. In rural districts, except where there are a sufficient number of Protestant families to organize a dissentient school, the children are exposed to the danger of growing up in ignorance, or receive, at the hands of Romish ecclesiastics, an education thoroughly permeated by the principles as well as the spirit of Ultra-montanism. To meet these evils the policy of the board is to plant a Mission school in every place where a foothold can be obtained. Reports from the schools established are annexed, all showing that satisfactory work is being done all along the lines of the districts controlled by the board.

Mission Stations.—Within the jurisdiction of the board are twenty-five churches, eighty mission stations, 2,800 Sabbath school scholars, 1,039 families, and 1,329 Church members; 226 new members are reported as received during the year. While many of these are members of the French Protestant families connected with our churches and of the families of recent converts from Rome, a very considerable number of the additions consists of persons who during the year abjured Romanism and professed their personal faith in Christ. Missionaries have recently been appointed to St. Gabriel de Brandon, in the Presbytery of Montreal, and to Calumet Island, in the Presbytery of Lanark and Renfrew.

French Literature.—During the past year the board received a free grant of about 2,500 French Bibles and Testaments from the British and Foreign Bible Society, through the Montreal Auxiliary, for which most cordial thanks are tendered. Thanks are also given to Mr. W. M. Morse, Toronto, for 200 French Testaments for circulation by the colporteurs, and to the National Bible Society of Scotland for a grant of twenty-five pounds to aid in colportage work. Several cases of French tracts, pamphlets and periodicals were purchased at reduced rates from the central depot, Paris, France, and the board supplied to the committee of the Lumbermen's Mission large quantities of French literature for distribution in the shanties on the Ottawa, Gatineau, and Mattawa rivers. One of the missionaries of the board, Rev. Joseph Vessor, recently compiled a most useful pamphlet, "Le Tresor du vrai Bonheur," containing the promises of the Bible systematically arranged 5,000 copies of this have been printed at the expense of a few friends, and already large numbers of them have been distributed by our missionaries. As the number of French-Canadians able to read increases, the thirst for knowledge grows, and literature of this kind is eagerly devoured by many.

The Ottawa Ladies' College.—In April last the Board of Management of the Ottawa Ladies' College opened negotiations with a view to the transfer of the institution to the board. After lengthened consideration, and after a thorough inspection of the property by Mr. A. C. Hutchison, architect, who estimated the value of the grounds and buildings at about \$64,000, the executive agreed to recommend the General Assembly to authorize the board to purchase the grounds and buildings of the Ottawa Ladies' College, with their contents, for the sum of twenty thousand (\$20,000) dollars, the amount to be paid, and the property, free from all encumbrance, transferred to the Board of French Evangelization on the 1st of July, 1889, the college to be maintained as an educational institution under the control of the Board from that date. The Board of Management have signified their willingness to sell the property on the above conditions, subject to the consent of the shareholders, and will call a meeting for this purpose as soon as the sanction of the General Assembly is given to the recommendation of the executive.

FINANCES.—The total receipts this year amount to \$41,731, the largest sum ever raised in the history of the board, and this notwithstanding greatly diminished returns from Britain, where the board have now no regular agent. The receipts for this year as compared with the preceding one are as follows:—Ordinary French fund.—Congregational contributions, 1886-7, \$14,866; 1887, \$16,073; Sabbath school contributions, 1886-7, \$1,055; 1887-8, \$1,239; miscellaneous contributions, 1886-7, \$2,911; 1887-8, \$3,815; bequests 1886-7, \$2,216; 1887-8, \$464; contributions from Britain, 1886-7, \$4,620; 1887-8, \$2,741; Hochelaga Mission building fund, 1887-8, \$2,651; Pointe aux Trembles ordinary fund.—Congregational contributions, 1886-7, \$544; 1887-8, \$622; Sabbath-school contributions, 1886-7, \$3,424;

1887-8, \$4,182; miscellaneous contributions, 1886-7, \$7,171; 1887-8, \$4,925, tuition fees and board, 1886-7, \$1,076; 1887-8, \$1,194; interest, 1886-7, \$298; 1887-8, \$246; Pointe aux Trembles building fund, 1886-7, \$75, 1887-8, \$5,410. Total 1886-7, \$33,256, 1887-8, \$41,731.

On motion of Rev. Dr. Armstrong, seconded by Prof. Cousirat, after stirring addresses by the mover and second, and by Rev. C. A. Doudiet, Dr. Moore and Father Chimique, the report was adopted.

Sixth Day.

The Assembly met this morning at ten o'clock, and was duly constituted.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Dr. Moore, from the committee to examine and report on the remit sent down to Presbyteries ancient marriage with a deceased wife's sister, gave in his report. The remit was as follows:—

"A majority of the Presbyteries having expressed approval of the remit sent down by last General Assembly, under terms of the Barrier Act, and contained in the following proposition, viz:—The discipline of the Church shall not be exercised in regard to marriage with a deceased wife's sister, or deceased wife's niece, the General Assembly resolves to pass, and does hereby pass, such remit into an ad interim Act. The General Assembly sends down to the Presbyteries of the Church, under the Barrier Act, the following remit, with instruction to report their judgment upon it at the next Assembly, viz., chapter xxiv., section 4, of the Confession of Faith, shall be amended by striking out the last sentence thereof, contained in these words:—'The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.'"

Dr. Moore reported that of the 43 Presbyteries in the Church 27 had sent in replies. Of these 18 approved simpliciter, 5 disapproved, and 4, while disapproving, desire to give sessions certain disciplinary powers.

Rev. Dr. Cochran moved, seconded by Rev. D. M. Gordon:— "Whilst a large majority of the Presbyteries which report on the remit on marriage signify approval of it, yet the number reporting is not sufficient to enable the Assembly adequately to ascertain the mind of the Church and finally to dispose of the question involved. The General Assembly therefore resolves that the ad interim Act of last year be re-enacted and a remit sent down again to the Presbyteries to report upon to the next General Assembly, viz., the discipline of the Church shall not be exercised in regard to marriage with a deceased wife's sister or a deceased wife's niece. The Assembly is authorized in this by the fact that a large majority of the Presbyteries approved under the Barrier Act of the remit of the Assembly of 1886, touching the exercise of discipline in the cases referred to.

"Further, in this line of the deliverance of several Presbyteries on the remit of last year, the General Assembly does hereby resolve to send down under the Barrier Act the following remit:—Subscription to the formula in which the office-bearers of the Church accept the Confession of Faith shall be so understood as to allow liberty of opinion in respect of the proposition that 'The man may not marry any of his wife's kindred nearer in blood than he may of his own.' The Presbyteries of the Church are therefore required to report on the above remit to the next General Assembly."

Mr. Sedgwick rose to a point of order, namely, that before Dr. Cochran's motion could be entertained the Assembly should record that the remit had been rejected by the Presbyteries. Dr. Caven, Dr. Cochran, Hon. D. S. Fraser and others held that the remit had not been rejected. The Assembly was not in a position to ascertain the mind of the Church. At the close of this long preliminary discussion, in order to save the time of the court, Dr. Cochran withdrew his motion until this was settled. The remit, so far as related to changing the Confession of Faith, was then declared to be rejected, on the ground that it had not received the approval of a majority of the Presbyteries of the Church.

Dr. Cochran then renewed his motion, seconded by Rev. D. M. Gordon. Mr. Sedgwick again rose to another point of order as to the competency of Dr. Cochran's motion, but the Moderator decided that it was perfectly competent. Dr. Moore moved in amendment as follows:—

"That the Assembly receive the report of the committee: that, in view of the action of the Presbyteries, the remit is rejected; but from the number of replies received to the remit on the marriage question it is clear that, though the Church at large does not favour on any proposition to change or amend the Confession of Faith, there is a serious difference of opinion regarding these marriages, and it is desirable to relieve the consciences of those who seek liberty and to grand interest and peace of those who adhere to the Confession in its integrity. Therefore, resolved, that it be left to the Assembly to deal with cases as in their judgment may be most conducive to peace and peace."

Mr. Sedgwick seconded the amend ment. A very long discussion followed, Mr. Sedgwick taking occasion to say that if the Assembly accepted the motion it might result in the disruption of the Church. Dr. Fraser, sr., submitted two motions, one to lay the whole matter upon the table and another to pass on to the next item of business. The Moderator ruled the one out of order and the other was voted down by 119 to 27. The discussion then took a fresh start.

The discussion was continued by Drs. Caven, Proudfoot and McCrae in favour of Dr. Cochran's motion and by Drs. Reid and Murray in behalf of Dr. Moore's. Dr. Cochran's motion was carried over Dr. Moore's by a vote of 139 to 24. A number of dissents were entered by permission of the court.

OVERTURE ON FRENCH EVANGELIZATION.

An overture from the Quebec Presbytery was read, desiring that steps should be taken to have the French Evangelization Society conducted on more economical principles. Mr. Tanner was heard in its support, and moved that the overture be transmitted to a committee to confer with the members present of the French Evangelization Board, and bring up a report to the Assembly. After discussion it was agreed by a large majority vote to send the overture to the French Evangelization Board for consideration.

STATE OF RELIGION.

The Assembly heard in the evening the reports of the Committees on the State of Religion and Temperance. The Report on the State of Religion was given by the Rev. G. M. Clark, of New Edinburgh, in the absence of Rev. J. A. R. Dickson, the convener. The recommendations of the committee as adopted by the Assembly, are as follows:—

1. That elders have districts assigned to them in all our congregations, of which they shall have oversight, for their furtherance in the divine life. 2. That it be an instruction to sessions to take greater pains to ascertain what proportion of families within their bounds observe family worship. 3. That inasmuch as it is evident that the memorizing of Scripture by the young in our homes and in our Sabbath schools is not as general as could be desired, sessions be asked to bring the subject to the attention of parents and superintendents and teachers. 4. That Presbyteries be recommended to prepare a scheme of evangelistic services adapted to reach all congregations, ministers, elders and members to assist in conducting them. 5. That sessions be asked to consider whether more might not be done to inculcate Temperance principles on the young by a more general instituting of Bands of Hope, and the circulation of temperance pledges. 6. That special care be taken by ministers and sessions to instruct the young people of the congregation in the standards of the Church. 7. That in connection with the sixth recommendation, in order to encourage our young people to study the standards of the Church and the Word of God, a committee of three be appointed to issue examination papers of the Shorter Catechism and the Confession of Faith, and any portion of Scripture that may be selected; each of which shall entitle the successful candidates to a diploma (card, lithographed, issued by authority of General Assembly, as in Scotland, signed by Moderator and examiners.)

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TEMPERANCE.

The report on Temperance was presented by Rev. A. F. Tully, in the absence of the convener, Rev. P. Wright. The report is a very long and interesting document, and deals fully with the questions sent down to sessions, and the answers received therefrom. Among other things it states:—

Excellent reports have been received from the three central Synods of the Church. The Synod of Manitoba and the North-West Territory has not furnished a synodical report, but has sent to your committee the Presbyterial reports, out of which it should have framed its own. No report has been received from the Synod of the Maritime Provinces, but from six of the presbyteries full and interesting returns have been obtained. Thirty-five of the forty-two presbyteries of our Church have been heard from, either directly or through the Synods. Five of the remaining seven are in the Maritime Provinces, and it is fair to assume that they reported to their Synod at its last meeting. The other two are Glenagarry and Rock Lake. The information thus collected is varied and ample; and we have reason to believe that it reflects the mind of our people on every important phase of this question, and furnishes a fairly correct picture of the attitude in which this entire Dominion stands to the liquor traffic. The returns received exhibit no disposition to slacken effort or to make terms with the foe, but contain abundant evidence that the Christian people of this land will never rest until liquor-producing and liquor-distributing establishments have been utterly abolished. Moral suasion is proceeding logically along the lines of persuasion, argument and example, straight to the ballot-box where sentiment crystallizes into law. The report concludes with the following recommendations:—

The first, fourth, fifth and first-half of the third sections of the resolutions adopted last year at Winnipeg be re-

affirmed, and for the other sections of the series, those numbered from five to nine below, be substituted. 1. That since Christ alone can uplift and bless the race, purity and save society, and make us a temperate and peaceable people, we give ourselves, in promoting the Temperance cause, with renewed consecration to the preaching of the Gospel, and that we hold up Christ in our pulpits, prayer meetings, Sabbath schools, Bible classes and families, as the only Saviour from sin, and the only guide to true character.

II. That this Assembly again declares its conviction that the liquor traffic is contrary to the Word of God and to the spirit of Christian religion; that total Prohibition is right in principle; and that it is the duty of the State to pass a Prohibitory law, and that this result is to be earnestly sought for by all right means.

III. That this Assembly, with renewed earnestness and emphasis, again expresses the hope that electors, in their choice of representatives, will elect only able and good men, who are well known to be in sympathy with Prohibitory legislation.

IV. That this Assembly calls on all its pastors, elders, teachers and members to use their utmost influence against the deadly power of the saloon, by their public utterances and private life, by personal effort and example on behalf of Temperance, and by a watchful care of the young gathered in our Sabbath schools and homes, so as to awaken the conscience of the indifferent, and save those who are tempted or fallen.

V. That this Assembly views with gratitude the evidence furnished in the returns that public sentiment in favour of abolishing the traffic in strong drinks is steadily growing; and, noting further, both the disfavour with which our people seem to regard mere local legislation on a moral question, and the difficulties that must ever attend its enforcement, would encourage sessions and congregations to aim at securing for the entire Dominion a law prohibiting the manufacture and sale of alcoholic liquors as a beverage.

VI. That the Assembly's Temperance Committee be instructed to take all proper measures to secure the co-operation of the other Churches of the Dominion with a view of petitioning the Dominion Government in favour of entire Prohibition at the earliest possible date; and, co-operation being secured, to prepare a form of petition to be signed by our people.

VII. That this Assembly expresses its cordial approval of the provision which has been made in the Provinces of Ontario and Quebec for scientific Temperance instruction in the public schools, and trust that in the other Provinces of the Dominion the same blessing may speedily be conferred on our children and youth.

VIII. That this Assembly gratefully recognizes the noble service rendered to the cause of Temperance and Prohibition not only by the religious press, but also and equally by the leading secular journals of our Dominion, and would hail this fact both as an element of great power in the conflict with evil and as an evidence of an advanced and healthy public sentiment.

IX. That in disposing of this report, this Assembly should appoint a special committee, representing all the Provinces of the Dominion, to draft a series of questions to be submitted to sessions, and that these questions, as adopted by this Assembly, be appended to the Temperance report and printed in the minutes.

The adoption of the report was moved by Rev. W. A. Mackay and seconded by Rev. Mr. McKay, of Summerside, in able speeches. The discussion was adjourned till the following morning.

Seventh Day.

The discussion of the Report on Temperance was resumed. The first recommendation was passed unanimously. To the second Rev. D. J. Macdonnell, of Toronto, proposed an amendment as follows:—

"In view of the enormous evils of the liquor traffic the Assembly urge upon all members of the Church in their capacity of citizens to use their utmost endeavours to secure the passage of such plans as shall tend most effectually to reduce the evils of intemperance."

Mr. Macdonnell, in supporting his amendment, said he felt his responsibility as a minister in this matter. He believed in temperance and had no objection to total abstinence. He was at one with his brethren as to the evils of intemperance, but differed with some of them in opinion as to the best method of remedying this evil. He believed there was a sphere for legislation in this matter. It had a part to play, but it was not so easy to say what the functions of law should be in reference to this matter. He desired to have a resolution passed which would secure the entire approval of the Church, which he contended the recommendation of the committee would not do. In regard to the liquor traffic as understood it, being the manufacture and sale of liquor, he could not say he believed such contrary to the Word of God, and he objected as a member of the General Assembly to be considered as saying so. He did not know that this amendment would pass, or even find a second, but he felt it his duty to place his position in the matter on record. If the entire traffic,

manufacture or sale of liquor is sinful, then the logical conclusion is to cast out of the Church the man who takes a glass of wine. The man who takes liquor in any amount, great or small, is as guilty as the seller. If the one is to be condemned by the other. He could not agree to such a sweeping statement. The mistake made by many of his brethren was that they put drink in place of drunkenness. The Word of God denounces the latter, not the former, just as the love of money, not the money itself, is the root of all evil. No one seeks to abolish money and banking houses because of its great evils in the extreme love of it, and it was just as illogical to say that because the evils of drunkenness were enormous the whole traffic was sinful.

Rev. W. F. Herridge, of Ottawa, seconded Mr. Macdonnell's motion. He gave credit to Mr. McKay and such brethren for their zeal in the temperance cause, but those who were in the minority, and held different views, had a right to credit for their equally conscientious convictions. That drunkenness may be the fruitful cause of vice, all were agreed, but there were other evils, as meanness and uncharitableness, which are not less deadly to immortal souls than drunkenness, if not so palpable and conspicuous.

Hon. J. C. Fraser gave perfect credit for consistency to both parties, those who went for prohibition and those who were against it. He would treat the cause of drunkenness as he would a wild beast let loose in the public streets—shoot it at once without parleying. The Dominion Parliament was in advance of some Church courts. The love of money was a great curse, but the liquor traffic was carried on for the love of money. If the liquor traffic was the source of so much evil it must be contrary to the Word of God. He could vote for Mr. Macdonnell's resolution simply in itself, but the whole spirit of it was in opposition to the keynote of prohibition, and for that reason he opposed it and supported the recommendation of the committee. The hon. gentleman's speech was enthusiastically applauded throughout, and he sat down amid cheers.

The debate was continued by Dr. McCrae, of St. John; Mr. Paul, Mr. Bruce, of St. John; Dr. Campbell, of Montreal, Mr. Davies, Mr. Tanner and others.

Dr. James moved an amendment to the recommendation of the committee inserting the words "the general traffic in intoxicating liquors is contrary to the Word of God," instead of, "the liquor traffic is contrary to the Word of God."

The Temperance committee accepted Dr. James' suggestion as expressing their meaning. The vote was then taken between the recommendation of the committee and Mr. Macdonnell's motion, when 134 voted for the recommendation of the committee, and 26 for Mr. Macdonnell's.

At this stage Rev. D. M. Gordon, seconded by Hon. D. C. Fraser, moved an amendment to the recommendation not committing the Assembly to the clause that prohibition is right in principle, but that it is the duty of the State on the grounds of expediency, to pass an efficient prohibitory law, and that the members of the Church should use all their efforts in this direction. Ex-Governor Laird, Mr. Croll, Mr. Bruce and others spoke on this suggestion pro and con. Mr. Gordon's motion was carried by 101 to 56.

Rev. D. J. Macdonnell moved that the words "productive of enormous evil in the community" should be inserted in the recommendation instead of the words "contrary to the Word of God and to the spirit of the Christian religion." Mr. Herridge supported the motion, while several spoke against it. On the vote being taken the motion was lost by a vote of 132 to 15.

On the vote being taken, yeas and nays, on the question "Shall the recommendation of the committee be adopted with the amendments made?" 149 voted yeas and 10 voted nays. The recommendation carried is now as follows:—

"That the Assembly declares that the general traffic in intoxicating liquors is contrary to the Word of God and to the spirit of the Christian religion, that total prohibition would be the most effective form of temperance legislation, that it is in the highest degree expedient that the State should pass an efficient prohibitory law, and therefore the Assembly urge upon all the members to use all legitimate means to secure such legislation."

The third recommendation was opposed as unnecessary on the grounds that the second provided for it. On a vote being taken it was, however, sustained by a large majority. The fourth recommendation was adopted. The fifth recommendation was negatived on the ground that it cast discolour on local legislation, which had not yet been proved entirely ineffectual. At this stage the discussion was adjourned.

In the afternoon the Temperance Committee finished its report, when the 6th, 7th and 8th recommendations became the unanimous judgment of the court. The 9th recommendation was set aside.

THE BOOK OF FORMS.

Rev. Dr. Laing submitted the report on the Book of Forms. On motion of Mr. Johnston, of Fredericton, N.B., the following deliverance was adopted:—

That the whole report of the committee, with the interlineations adopted by the committee, be printed and sent down to the Presbyteries to be considered and reported upon by the same committee, which is hereby reappointed by this Assembly, and they to report to the next Assembly.

It was agreed that Rev. Dr. Laing be presented with \$100 for the great labour bestowed on the Book of Forms. Dr. Laing, however, declined to accept anything more than his expenses in the matter.

SABBATH SCHOOLS.

Rev. James Fleck, of Montreal, presented the report from the Committee on Sabbath schools. This report shows the following statistics:—In the Synod of Hamilton and London there are 3,201 teachers and officers, an increase of 236, 28,667 scholars on roll, an increase of 1,380; \$15,376 has been collected in the schools for all purposes, an increase of \$1,332. In the Synod of Toronto and Kingston, 3,754 teachers and officers are on the roll; 33,750 scholars on the roll, being an increase of 3,067; collections during the year, \$17,076. In the Synod of Manitoba and the North West Territory, 744 teachers and officers; 6,353 scholars, an increase of 1,903; total collections, \$1,040. In the Synod of Montreal and Ottawa, 2,124 officers and teachers; 19,232 scholars; \$10,185 raised during the year. In the Synod of the Maritime Provinces, 3,691 teachers and officers; scholars 30,859; collections, \$11,221. Total scholars throughout the Church, 118,841; total increase, 14,157; officers and teachers, 13,514; increase, 2,001.

The report contained the following recommendations:— 1. That the Registers published by authority of the General Assembly be used in every Sabbath school. 2. That superintendents be urged to use great diligence in recording the statistics of their schools, and in making reports to their respective presbyteries. 3. That all presbyteries be enjoined to adopt some method of supervising Sabbath school work within their bounds, establish schools in neglected districts, and obtain reports from every school. 4. That a weekly meeting of teachers be held for the study of lessons. 5. That congregations be requested to defray the expenses of their schools, leaving the children's offerings to be devoted to the schemes of the Church. 6. That pastors and teachers be asked to give systematic instruction on the schemes of the Church. 7. That these recommendations, if passed by the Assembly, be printed, and that a copy be sent to every superintendent and teacher in the Church.

The adoption of the report, with its recommendations, was moved by Rev. T. Fotheringham, of St. John, N.B., seconded by Rev. H. Gracy, of Gananoque, Ont., and was duly carried by the court.

The following resolution, on motion of Rev. Mr. Fotheringham, was adopted:—

That the committee be instructed to enquire into the working of the Scheme for the Welfare of Youth of the Free Church of Scotland, whether it or some modification of it be suitable to the circumstances of the Church in Canada, and if so to prepare such a scheme for consideration by next General Assembly.

SABBATH OBSERVANCE.

An exhaustive and able report on Sabbath observance was presented by the convener, Rev. Dr. Armstrong, of Ottawa. The recommendations, which cover the entire work undertaken by this committee, are as follows:—

1. That Presbyteries be instructed to appoint standing committees on Sabbath observance, said committees to report to the conveners of their respective Synods, and the conveners of synodical committees, as heretofore, report to the Assembly's committee. 2. That ministers be enjoined to preach, at least once in the year, on the due observance of the Sabbath and report to their respective presbyteries. 3. That the Assembly approve of the alliance formed at Ottawa for "The protection and preservation of the due observance of the Lord's day," and appoint as its representatives the members of its Sabbath Observance Committee.

In the discussion which followed, it was brought out that amongst all the corporations guilty of Sabbath desecration the railways tower above all the rest. It was stated that through the small town of Smith's Falls no less than fifty trains passed on one Lord's day last April. If the temper of the Assembly may be accurately estimated, vigorous steps will be taken by the newly formed Alliance for the protection of the Sabbath as against the railways and others who employ labour on the Lord's day. The adoption of the report was ably moved by Rev. Dr. James, of Walkerton, seconded by Rev. Dr. Forrest, Principal of Dalhousie College, Halifax.

THE METHODIST CONFERENCE.

Rev. Prof. Scrimger, Rev. D. M. Gordon, and Rev. Mr. Murray, ministers, with Hon. D. C. Fraser, Judge Stephens, and Mr. Paul, elders, were appointed to convey the greetings of the Assembly to the Methodist Con-

ference now in session in the city of Halifax.

SYSTEMATIC BENEVOLENCE.

The Assembly on assembling passed the report on systematic beneficence and appointed Dr. Caven convener for next year.

CONFERENCE IN MONTREAL.

In reference to the conference in Montreal next September, Dr. Cochran moved, and Dr. Reid seconded the following resolution:—

The General Assembly of the Presbyterian church in Canada express their gratification at the proposed Christian Conference to be held in Montreal next October, under the auspices of the Montreal Evangelical Alliance, and express the hope that by the blessing of God this conference may result in advancing the cause of truth and afford a basis for co-operation in such departments of Christian work as are common to the evangelical Churches of this land.

BRANTFORD LADIES' COLLEGE.

Dr. Laing read the report of the Brantford Young Ladies' College, after which Rev. Dr. Cochran moved as follows:—

That the report be received, and that the General Assembly express gratification at the continued success of the college and the efforts of the Board of Directors to maintain a high standard of education in the institution and commend the college to the confidence of the Church, inviting parents and guardians to avail themselves of the privileges offered for the care of the moral and spiritual welfare of the youth of the Church while their intellectual training is carefully attended to. Further, the Assembly would suggest that in future the Board of Directors should give a short statement of the financial condition of the college, so as to satisfy such as are interested in it, and give additional ground for confidence. The Assembly also nominates the following gentlemen, from among whom six shall be elected at the next annual meeting, to act on the Board of Directors for the ensuing year:—Rev. W. Cochran, D. D.; W. Watt, R. Henry, W. Nichol, M.D.; A. Robertson, Wm. Grant, C. B. Heyd, Thos. McLean, R. Russell, A. Spence, J. Sutherland, Alex. Turner, and appoint as visitor of the college for the ensuing year the Rev. H. McQuarrie, of Wingham, Ont.

Dr. Cochran, in speaking to the motion, referred to the exceedingly satisfactory report now submitted. The college had, both as regards attendance and results, been exceedingly prosperous during the year. It had, like all such colleges, its difficulties in the outset; but these he felt were now overcome, and it only needed the hearty support of the membership, and the influence and co-operation of ministers, to make this—the oldest Presbyterian ladies' college in Canada—one of its most attractive colleges as regards situation, grounds, buildings, and home comforts. He was safe in saying, that it had not its equal, while the aim of the directors and faculty was to seek after the highest religious training as well as the best scholarship in the students. He was sorry that there were many Presbyterian families still who sent their daughters to institutions not in connection with our Church, and where he was satisfied they could not receive equal advantages with the Brantford College. He added that at the request of certain brethren he had included in his motion a request that the directors would add to their reports in future a brief financial statement. In this matter they had nothing to conceal, as the college was more than paying its way, and in some years had paid a dividend to the stockholders. If all our ministers and people gave it their hearty support, which it was entitled to, the college directors would, he had good hope, be able to make it still more serviceable in the matter of fees for the daughters of our ministers, for whom the college is specially fitted. The motion was seconded by Mr. R. Murray, of Halifax, and carried unanimously.

REV. HERBERT G. LORD, of Buffalo, N.Y., occupied the pulpit of Knox church, city, last Sabbath.

REV. J. BUILDER, of our Central India Mission, will make Hamilton his headquarters for the present.

On Monday, the 2nd July, the corner stone of the new Presbyterian church at Opreville will be laid by James Innis, Esq., M.P.

REV. E. WALLACE WAITS, of St. Andrew's Church, Chatham, N.E., occupied the pulpit of Central Church, city, last Sabbath morning and evening.

The recently formed congregation, Bloor street, city, has extended a unanimous call to Rev. W. G. Wallace, M.A., Georgetown, Ont. The stipend offered is \$2,000.

The call from Central church, city, in favour of Rev. Dr. McTavish, Lindsay, has been transmitted to Lindsay Presbytery. It is signed by 345 members and sixty-six adherents.

The opening services of the Presbyterian Mission church in Seaton Village were conducted last Sabbath by Rev. A. Gilray, at 3 p.m., and Rev. James Little, at 7 p.m. There was a special Sunday school service at 9 a.m.

Mrs. PHILAN who has filled for some years the position of organist and choir leader of the Newburgh church was recently presented by the congregation on the occasion of her leaving for Kansas, with a purse of money.

Church News.

We are thankful for news of church news from every part of the world...

The congregation of North Elmsley are about to build a new manse at O'Leary's Ferry, towards which \$350 has already been subscribed.

MISS BLACKBURN, of our Trinidad missions, has returned to Nova Scotia. We regret to learn that she has been very ill, and is not yet fully recovered.

REV. N. SMITH was inducted into St. Andrew's church, Niagara, on the 19th inst. Rev. Mr. Young, of Niagara Falls South, preached, Rev. F. McQuigg, of Welland, addressed the newly inducted minister, and Rev. J. Mordy, of Niagara Falls, addressed the congregation. Rev. Geo. Barson, of St. Catharines, presided as moderator.

We clip the following from the London Free Press:—The Presbyterian congregation at Parkhill had made arrangements for a public supply from this city Sunday, but at the last moment the arrangement fell through. Rev. Messrs. Lynch and Freeman, of the Episcopal Church, kindly filled the gap by taking the service morning and evening respectively.

A CORRESPONDENT writes from Kildonan:—Last Sabbath was communion Sunday in Kildonan. It was the largest communion for many years. Prof. Hart preached a very instructive and practical sermon from Prov. iv. 18, in which the untold life of the Christian was clearly illustrated. On Friday, at the preparatory service, eleven applications for membership were received, five by profession and six by certificate, this being the largest accession at our communion, except once, since the church was established. No special evangelistic services have been held, but people and pastor expect the conversion of the people in the ordinary means of grace; and when this expectation is kept alive by prayer there is no uncertainty of results. Where additions to the church are made under these circumstances you will find the least percentage of falling off. Where truth is trusted to do its work, rather than human effort, and quiet conviction working like leaven within rather than the excitement of song or emotional testimony of young converts as yet untried and sifted brings decision, you have the healthiest church life and the strongest and most intelligent Christians.

MR. MORTON, who has just applied through the Halifax Presbytery to be received as a minister of our Church, is the Honourable and Rev. Reynolds Morton, son of the late Earl of Dacres and brother of the present Earl. The late Earl will be remembered, says the Witness, as an earnest Christian who took a deep and active interest in evangelistic work in London and elsewhere. He was a special friend of J. of Bath. Mr. Morton is one of six brothers. One of his sisters is Lady Alice Havelock. Mr. Morton entered the British navy in 1849, and took part in the Burmese and Crimean campaigns. He was contemporary with Admiral Lyons, the present Admiral on this station. Admiral Dundas, who was commander-in-chief of the naval forces in the Mediterranean, was Morton's uncle. Mr. Morton left active service about twenty-four years ago, and retired with the rank of Post Captain twelve or thirteen years ago. He came to the United States over eight years since, and was ordained a minister of the Presbyterian Church by the Presbytery of Fort Dodge, Iowa. For six years he laboured in Iowa; then in Chicago; then for two years at Norfolk, Virginia. Before coming to America he was identified for seven years with the work of the Midway institutions, London—he having succeeded Rev. W. Pennefather in charge of this great work. Impaired health constrained him to seek change of climate and of work. He has been earnestly engaged in spiritual work for the past twenty-five years.

A CORRESPONDENT writes the REVIEW from Moosejaw, N.-W.T.:—The Presbyterian church here is in a flourishing condition. More zeal has been manifested during the past year, and our people are now alive to the importance of doing something for Christ, for "faith without works is dead." Consequently we have much to thank God for in the revival manifested here on all sides of religion. The church has been moved from its old site on Sanford street to a more central position on Main street and is being thoroughly renovated. In the meantime service is held in Campbell's hall. Our pastor, the Rev. S. J. Taylor, left here June 1st to attend the Assembly at Halifax. Prior to his leaving an address was presented him by the board of management, expressing how much his services had been appreciated by his congregation during the five years he has been here. During Mr. Taylor's absence the following supply has been obtained:—On the 10th June, the Rev. John McLean; 17th June, the Rev. Mr. Mathewson; 24th June, the Rev. Mr. McMillan; 1st July, Rev. Mr. Halliday; 8th July, Mr. Knowles; 15th July, Rev. Mr. Nicol; 22nd July, Rev. Mr. Moore. A young men's prayer meeting was organized by Rev. Mr. Taylor before leaving for Halifax. Upwards of fifteen attended, and under God's guidance there is hopeful promise of both spiritual and temporal success; it has been much needed by the youth of this town. The choir is composed of twelve members, with Mr. Vanderorganist. It is one of the best choirs in this country.

The corner stone of the new St. John's church, Cornwall, was laid on the 18th inst. At half-past eleven the old St. John's church was well filled to listen to the services in connection with the laying of the corner stone of the new stone church. Rev. Neil McNish, B.D., LL.D., the pastor, conducted the services, assisted by Rev. James Harris, of Knox church, Rev. F. C. Reynolds, of the Methodist church, Rev. Mr. Gilmore, of the Baptist church, and Rev. Mr. Pettit, of Trinity church. The services were commenced by Mr. Harris reading the forty-eighth Psalm. After a hymn, and prayer by the Rev. Mr. Reynolds, there followed a historical sketch of the church and society by Judge Pringle. The Building Committee made a report, and the services of the church concluded

with the singing of the hymn, "Christ is our cornerstone, on Him alone we build." The congregation then went to the foundation of the new church, where the pastor laid the corner-stone with a silver trowel, which was presented to him. The trowel was inscribed as follows:—"Presented to Rev. Neil McNish, B.D., LL.D., laying of corner stone of St. John's church, June 18th, 1888." In the box in the corner-stone was placed the historical sketch read at the services, the report of the Building Committee, constitution of the society, coins and postage stamps of Canada, PRESBYTERIAN REVIEW, Montreal Witness, Canada Presbyterian, Sentinel, Record of Church of Scotland, Scottish American, Cornwall Freeholder, Cornwall Standard, Glenarrigan, and a list of the officers of the church and society. The new church is built facing Second street, and is one hundred by eighty-eight feet, with a Sunday-school room fifty-eight by thirty-nine feet. The main room is of amphitheatric shape, with a seating capacity of 800; the Sunday-school room seats about 400, and can be opened into the main room by sliding doors. The tower and spire are to be 112 feet high. The building is of broken ashlar stone, and over the main entrance will be a tablet. The cost of the building and finishing will be about \$32,000. This does not include the land. The location of the church and the manner of architecture are such that it is expected to be not only pleasing in appearance but good in acoustics. Rev. Dr. McNish has been the pastor since 1873. Previous to him the Rev. Hugh Urquhart was pastor for forty-four years, and within the old St. John's church there is a tablet to his memory, which will find a place in the new building.

MISSION WORK 'N SEATON VILLAGE.

A CORRESPONDENT sends the REVIEW the following:—A year ago last January a Sabbath school and preaching service were begun in a small hall under the direction of College street Presbyterian church session. Very soon it became evident that in order to undertake the work a larger building was required. Through the generous contribution of Mr. Wm. Mortimer Clark, the trustees were enabled to purchase a most desirable lot on Esclid avenue, running back to Seaton Village square. The next step was to procure a suitable church. This matter was brought before the Presbyterian council of the city, as well as other ministers, and received the hearty endorsement of that body. Through the kindness of Mr. William Gregg, architect, plans were prepared which gave the utmost satisfaction to the building committee. The building is now up, and in fact was opened on the 24th of this month. Services at 3 p.m. and 7 p.m. A missionary is in the field with good prospects before him. Hearty thanks are hereby tendered to one and all of the friends in the city who have so liberally contributed in sympathy and money to this movement. In not many years hence, it is believed, that this will be more than a self-sustaining charge.

EAST CHURCH, TORONTO.

LAYING OF THE CORNER STONE OF THE NEW BUILDING. Saturday 16th inst. was a red-letter day in the history of East Presbyterian Church, Toronto, the occasion being the laying of the corner stone of the new building to be erected on Oak St. and near Parliament St. The erection of this new church not only marks the growth of this particular congregation, but is a pleasing proof of the vigorous growth of Presbyterianism in this city.

At the hour appointed, 3 p. m., notwithstanding the excessive heat a large company had assembled to witness the ceremony. There was a temporary platform erected on the corner of the structure, over which chairs were placed and occupied principally by ladies. Among those occupying seats on the front row were Mr. John McGregor, chairman of the Building Committee, who presided; Rev. Prof. Gregg, D.D.; Rev. J. M. Cameron, pastor of the congregation; Rev. Alexander Gilray, Mr. Wm. Critchton, secretary; Rev. G. E. Freeman, Deer Park; Rev. R. P. McKay, Parkdale; Rev. Mr. Little, formerly of Bowmanville; Rev. Hugh Johnson, Mr. William Mortimer Clark, Rev. G. M. Milligan, Rev. W. Frizell, Leslieville; Rev. W. Cleland; Mr. Wm. Gooderham, the Editor of the PRESBYTERIAN REVIEW, etc., etc. The services at the new building consisted of the singing of the Old Hundredth Psalm, the reading of Scripture by Rev. George Freeman, prayer by Rev. Prof. Gregg, D.D., and the singing of Psalm lxxvii.

The devotional part of the service over, the following articles were deposited below the corner stone by Mr. Wm. Critchton, namely:—A copy of the PRESBYTERIAN REVIEW, Canada Presbyterian, daily papers and War Cry, also the following coins: 1c, 5c, 10c, 25c, and 50c pieces.

Mr. John McGregor then presented the silver trowel to the pastor of the congregation, Rev. J. M. Cameron, who at once proceeded to lay the corner stone, a duty which he discharged so faithfully and well that it drew forth favourable comment from among those who witnessed the ceremony.

Owing to the intense heat the proceedings were made as brief as possible, after which the assemblage adjourned to the Parliament Street Methodist church near by, which had been courteously offered for the occasion. It was well filled. The Chairman read letters of regret and apology from Mayor Clarke and Mr. W. H. Howland. It was also announced that Mr. W. Gooderham had been obliged to leave at an early stage of the proceedings, having to attend the laying of the corner stone of a church with which he has been identified.

Mr. Wm. Critchton read a brief history of the church, of which the following is a summary:—The nucleus of the present congregation was formed in 1861 under the auspices of the Toronto Presbyterian Sabbath School Association, and continued for many years in the rank of a mission, supplied by students from Knox College. In 1869 a lot was purchased on King street, near Sackville, and in August of that year the erection of the present edifice was commenced. In 1870 the basement was completed. In 1871 Rev. J. M. Cameron, the present energetic pastor, was inducted, and the history of the congregation ever since has been one of continued harmony, prosperity and spiritual good. So well is the congregation organized for all church work that it is said that there is no church in the city can boast of doing better work for all classes concerned. When Mr. Cameron took charge there was only one communicant, but now the membership is 378. The Sabbath school numbers 500 with thirty-three teachers. For years, therefore, it was felt that the accommodation of the present edifice was inadequate for the ever-growing congregation. Then, again, owing to local reasons, the church is not centrally situated, members and adherents being attached to the congregation who hail from distant parts in the city. Five or six years ago the Toronto Presbyterian Ministerial Association defined the limits of the parish of the East Presbyterian church, the bounds being the Don on the East, Sherbourne street on the west, Gerrard Street on the north, and the bay on the south. When it is remembered that people worship in the church Sunday after Sunday who live as far north as Amelia and Wellesley streets, the inconvenience of the present building can be seen. It was, therefore, the desire of the congregation for some time to purchase a lot in a central portion of the parish as could be got. Early in the present year at a congregational meeting leave was given the managers to sell the present edifice and site, which was shortly afterwards effected at \$12,000. In a few days afterwards it was decided to build a new church, and with the above ends in view a beautiful site was purchased on Oak street at a cost of \$4,000. This is the history of the congregation, and is one demanding the sympathy and liberality of all Presbyterians in the city. The congregation is not wealthy, being composed largely of workmen and their families, but it is a working one, which accounts for the success achieved in the past. There are reasons why this church in beginning to rebuild justly looks for the generous assistance of other congregations in the city. It does a large amount of mission work, the flourishing congregation in Leslieville being the fruit of the real shown in that department of church work. When the present building was erected promises were made by Presbyterians in the city to wipe out the debt, but little was done in that direction. The congregation confidently hope that their efforts to extend the power and influence of Presbyterianism in the city in a locality so favourable for the purpose will be sustained by other city churches.

Excellent short addresses were then delivered by Rev. A. C. Courtes, (pastor of Parliament street Methodist Church), Rev. G. M. Milligan, Dr. Thomas (Baptist), Alex. Gilray, J. Mutch and Mr. W. Mortimer Clark, who all congratulated the congregation on their present happy prospects, and bore testimony to the faithful work done by the pastor and his session and the extraordinary success that had attended their efforts.

The structure now in course of erection will be a square massive pile, thoroughly orthodox in design, being distinguished more for its solidity than elaborateness. There will be seating capacity for 1,200 to 1,200 persons. The material will be brick with stone facings, and will be made as attractive as mechanical skill can make it. There will be erected in rear of the church proper an elegant Sunday school, which will be capable of accommodating from 500 to 600 children, with rooms for junior and senior bible classes, parlours, lecture room, kitchen, and rooms for ladies to meet in for their own separate work. A feature of the infant classroom will be a circular gallery with separate seats. The interior of the church proper will be furnished with modern style of seating and minister's platform. The seats will be in circular form, and will gradually rise from the minister's platform, so that every person in the church will have the eye of the preacher. The gallery will not be very high, and will resemble that of old St. Andrew's church in form and design. The total cost of the church and Sunday school will be about \$34,000, and the congregation assumes the work with confidence that they will soon wipe out the unprovided amount. The church will be heated with steam, and with all its other features it will be a desirable addition to the many of Toronto's handsome churches.

The Sunday school will be pushed on to completion as soon as possible, and when finished the congregation will worship there until the church proper is ready for that purpose. It is expected that the congregation will be worshipping in the Sunday school the beginning of September.

GENERAL ASSEMBLY FOURTH DAY.

The Assembly held a short session today, (Saturday) adjourning at 1 p.m. to enable the members to take advantage of the excursion arranged by friends in the city. The business taken up was the reports of the various colleges.

MORRIN COLLEGE, QUEBEC.

Rev. A. T. Love presented the report of Morrin College, indicating progress through the year. Twenty-eight students had been in attendance, fifteen of whom were studying for the ministry. The revenue for the year was \$4,600. Mr. Love stated that the Assembly would be asked to commend to the Church the effort being made to raise an endowment of \$150,000 to found new professorships.

Dr. McCrae, of St. John, moved and Mr. Dewey seconded the reception of the report, and that the Assembly commend the college to the interest and liberality of the Church to further efforts to extend its usefulness. Morrin College had given to the Church at little cost many able ministers, and its continuance in Quebec was an absolute necessity in that part of our land.

HALIFAX COLLEGE.

Rev. Dr. Burns presented the report for Halifax College, and indicated the very prosperous condition of the institution, not only as regards attendance and efficiency, but as regards the funds. The revenue for the year was \$1,000 in excess of the expenditure.

state of the institution. The report was received and adopted.

MONIKRAL COLLEGE.

Professor Scrimger presented the Montreal College report, which stated among other things that the class that graduated in April was the largest that had ever passed out of the institution, and that all but one of the graduates had received the degree of B.A.

Professor Scrimger moved, seconded by Rev. A. H. Scott, as follows: which was adopted:—That the Assembly receive the report, express its satisfaction at the prosperity and success of its work during the year, commend anew the further endowment of the institution to the liberality of the members of the Church, and adopt the recommendation to continue the Rev. L. H. Jordan as lecturer in Church Government.

QUEEN'S COLLEGE, KINGSTON.

Professor Ross, in the absence of Principal Grant, presented the report of Queen's College. He stated that in 1869 Queen's College had a revenue of only \$7,783 and ninety-three students. In 1888 the revenue was \$32,000 and the students in attendance 420. Dr. Smith had been appointed to take charge of the jubilee fund of \$250,000, which had been subscribed mainly through the indomitable perseverance of Dr. Grant, whose efforts had greatly impaired his health. An additional professor was required for the Faculty of Theology.

KNOX COLLEGE, TORONTO.

Principal Caven, submitted the report for Knox College. Fifty-two theological students had attended the classes last year, and thirteen had graduated. The receipts from all sources during the past year have amounted to \$16,652.99, while the expenditure has been \$16,407.58, leaving an apparent surplus of \$245.41, as at the 1st May, 1888. The endowment had now reached the sum of \$208,000, of which \$176,000 had been paid. He emphasized the need of a still larger endowment, which was small compared with Princeton, with its \$1,300,000, and Union Seminary, New York, with its million and a half. He spoke of another professor being added as soon as possible, but in the meantime they would continue as best they could with the three professors and two lecturers. Speaking of the common college fund, he felt that it did not meet the desire of the Church from various reasons and might as well be abolished.

MANITOBA COLLEGE.

Rev. Dr. Bryce presented the Manitoba College report. The college had been in a highly satisfactory state during the year. They were to-day \$8,000 better off than they were a year ago. The salary of the theological chair was provided for by the congregations in the North-West. Over \$2,000 had been received from college fees. There were eight students in theology. The total number of students enrolled was one hundred and four, as compared with ninety-one last year. The number engaged in the study of theology was smaller than in the former year; on the other hand the number ready to enter the theological classes is much larger than at any previous period in the history of the college. The admission of ladies to the privileges of the college has been attended by no injurious consequences. They have thus far shown themselves able to keep their own in their competitions with the students of the other sex. The revenue of the college was \$22,783, as compared with \$17,084 last year. The congregations of Ontario and Quebec have contributed \$5,506. Sixty-one of the 108 students in the University of Manitoba were from Manitoba College, and a very large number of the honours of the university had been taken by our students. Dr. Bryce referred to the sad bereavements that had befallen Dr. King during the past and other years, but was glad to say that his health, which had been so sadly undermined, was now in a fair way for restoration.

Rev. D. M. Gordon, seconded by Dr. Caven, moved the adoption of the report and spoke of the exceedingly gratifying results now attained compared with earlier years, the debt on the building having now been completely extinguished. The salaries of Rev. Dr. Bryce and Rev. Professor Hart were increased from \$2,000 to \$2,450.

Rev. Dr. Burns reminded those of his brethren who had subscribed in Winnipeg for the reduction of Manitoba College debt that it was most desirable to have these amounts paid at once. Out of the \$18,000 subscribed only \$11,000 had been paid.

COMMON COLLEGE FUND ABOLISHED.

Rev. Dr. Reid, the Agent of the Church, presented a statement of the amounts paid into the college fund during the year, and the amounts paid to the several colleges.

On motion of Dr. Bryce, seconded by Rev. Wm. Burns, the report was received, and it was agreed to abolish the common college fund in the future, leaving it to congregations to give to whatever college or colleges they see fit. A committee was appointed to send an explanatory circular to congregations in regard to this change and enforce the claims of these institutions.

FIFTH DAY.

After the transaction of routine business the court proceeded to hear the report of the Committee on the DISTRIBUTION OF PROBATIONERS.

four vacancies had been reported during the year for partial supply. Thirty-three of these had been settled and three others placed under ordained missionaries. Forty-six names of probationers had been upon the list. Of these only nineteen remain and four have withdrawn, one from ill-health, two from going to other fields and one from dissatisfaction with the scheme. The recommendations were:—1. That the committee be not required to accept applicants for service under their direction, except from presbyteries regularly reporting in full. 2. That the committee be authorized to drop from the roll of probationers any name that has been on it for two years. These were agreed to.

STATISTICS.

The Committee on Statistics after some preliminary remarks, and before entering on their figures, expressed their satisfaction with the effect of the injunction of the Assembly to Presbyteries "to see to it that the congregations in their bounds make their year close with the calendar year." In consequence of this, the returns this year are said to be very full and numerous, there being but five congregations coming under the head of delayed returns. As the chief items of interest in the Statistical Report were given in the editorial columns of the REVIEW last week it is unnecessary to repeat them here.

On motion of Principal Caven, the report was received and adopted and ordered to be printed in the minutes. Thanks were given to the committee, and especially to Dr. Torrance, for their diligence, and gratitude was expressed for the steady growth of the Church and the large amount of liberality that has characterized the membership. In his address Dr. Caven referred to the marvellous increase in the membership, contrasted with the Churches of the Old World, and spoke in eulogistic terms of the blessed effects of Union, which had enabled united Presbyterianism to take a firm hold of the country. He spoke also of the good work done by the Women's Missionary Societies, which had increased the spirit of missions throughout the entire Church, and the indebtedness of the Assembly to Dr. Torrance for his great skill, industry and correctness in this and all his former reports. It was a great boon to the Church to have such a magellous statistician. Dr. Bryce, Dr. Burns, Mr. James Croll and others spoke in similar terms.

CITY MISSION WORK.

An overture from the Montreal Presbytery regarding city mission work was received. Dr. Campbell, of Montreal, was heard in its support. It asks that missionaries be appointed in the larger towns and cities without any particular locality being designated and to be paid or assisted by the home mission funds of the Church, the same as missionaries in country districts.

Rev. Dr. Cochran moved, seconded by Rev. D. J. Macdonnell, that the Assembly receive the overture, recognize the great importance of the matter to which it calls attention, approve of the object at which it aims and remit it to the Home Mission Committee, East and West, to suggest regulations under which city mission work might be done, if the principle of the overture were adopted, and report to next General Assembly.

CHURCH AND MANSE BUILDING.

Rev. Dr. Robertson, Superintendent of Missions, presented the report of the church and manse building fund for the North-West and British Columbia. The Board during the past year assisted nineteen congregations and stations to erect or complete churches or manses. The building season does not yet close with the year for which the Board reports, and hence in four instances payments are made in part during the past year to congregations reporting the previous year. Of the fifteen new congregations assisted one in the Presbytery of Rock Lake, one in the Presbytery of Calgary, two in the Presbytery of Regina, and eleven in the Presbytery of Brandon. Since the organization of the Board too buildings for church purposes have been erected. Of these buildings fifteen are manses, four church manses and ninety churches; twenty-one are built of brick, eighty are frame buildings, three are brick, and five stone. Fifteen are in the Presbytery of Winnipeg, eleven in that of Rock Lake, thirty-five in Brandon, thirty-seven in Regina and eleven in Calgary. Fifteen of the churches are in villages, or towns along the railway. At present the expense of home mission work in the North-West falls almost exclusively on the Province of Ontario. Since so many settlers come to the North-West from the Maritime Provinces, surely assistance should be given by the members of the Church there at least for the work entrusted to this Board. The claims of the work need no advocacy and it is hoped that the presence of the General Assembly in Halifax this year will result in securing the co-operation of the Eastern section in the future to a much larger degree than in the past. Dr. Robertson, in presenting the report, gave an admirable address, showing the large increase in the Presbytery, settlers in the North-West, which demanded not only the supply of Gospel ordinances, but church buildings where they may be gathered in through these churches. Visibility and permanence had been given to the churches.

On motion of Rev. D. M. Gordon, the report was adopted. He made special mention of the valuable services rendered this fund by Dr. Robertson and Mr. J. B. McKillop, of Winnipeg, and urged upon the people of the Maritime Provinces the privilege as well as the duty of assisting the home mission and church building funds of the West.

UNION WITH THE ANGLICAN CHURCH.

Dr. Burns reported on behalf of the Committee on Union with the Anglican Church. The committee met in Halifax, on Thursday, the 14th inst. It was then reported that correspondence had been carried on with members of the committee and with the Rev. J. Langtry, the convener of the Anglican Committee, and that a joint meeting had been arranged for the 17th October next in Toronto. The report was received and Dr. Caven appointed convener.

PAR-PRESBYTERIAN COUNCIL.

It was agreed unanimously to invite the Par-Presbyterian Council to meet in Toronto in 1889.

THE MARRIAGE QUESTION IN INDIA.

An overture from the Presbytery of India sent the rule now in force in India preventing our Presbyterian missionaries from solemnizing the marriage rite, was read, and Dr. Moore heard in its support. It was agreed on motion of Dr. J. Fraser that the Foreign Mission Committee, through the Moderator, should memorialize the British Secretary of State that this grievance should be removed.

AGED AND INFIRM MINISTERS FUND.

Mr. Chase presented the report of the aged ministers' fund for the East and Mr. McCoy for the West. Both reports were accepted. Mr. McCoy, in the absence of Mr. J. K. McDonald, stated the present state of the fund and its urgent wants, and intimated that an effort would be made this fall to raise an endowment for the fund of \$100,000. Dr. Reid made a detailed statement of important matters connected with the work of the committee.

Rev. Dr. Armstrong also spoke in earnest and eloquent terms, urging the claims of the aged and infirm ministers' fund to the most zealous and earnest support of the whole Church.

Rev. G. M. Clark spoke very earnestly on behalf of the fund, as did also Mr. James Croll, who was followed by

Rev. G. McArthur, who said that he never lost an opportunity of raising his voice on behalf of our much neglected aged and infirm ministers. He had letters in his pocket which showed that many of our aged ministers had great difficulty in keeping the wolf from the door. There were men wandering about from presbytery to presbytery almost begging and beseeching for employment to preach a chance sermon. We should be willing to sit at the feet of some of these men. These men had endured toils and hardships in endeavouring to plant Presbyterianism in Canada. They had been the pioneers of the Church, and wandered through trackless forests, on foot or on horseback, or by any mode of travel that was available; they had endured cold and hunger, and hardship such as ministers to-day could hardly understand, and it was a shame to a great and wealthy Church that they should be in poverty now. They might talk about their college schemes, or what they would, and all the Church's schemes were good, but he claimed that this fund had greater and stronger claims upon their sympathies than any other. He was in a position to say from his own experience, that if that fund is not in a more flourishing condition than it is, it is not the fault of the laymen, but the fault of ministers themselves who failed to present it in its true light before their congregations.

The report was adopted, and, by resolution, it was recommended that a fund of not less than \$200,000 be raised, and that the committee be empowered to adopt such means as they deem judicious, and, if necessary, employ an agent to collect the money.

TIME AND PLACE OF NEXT ASSEMBLY.

It was agreed to hold the next meeting of the Assembly in St. Andrew's church, King street, west, Toronto, (Mr. Macdonnell's) on the second Wednesday of June 1889.

(Continued on first page.)

THE DANGER BEFORE US.

We have already alluded to the importance of housekeepers paying more attention to the kind of baking powder used in leavening their bread. This is a matter to which we cannot draw attention too often, because it is something which involves the most serious consequences to the general body of mankind. Temperance apostles tell us—and there is ample foundation for the statement—that there is disease, both moral and physical, in the intoxicating cup; and in the same way there is disease, slow perhaps, but certain, in the lime and alum leavening agents employed in many of the homes on this continent.

No punishment is too severe for those manufacturers who place these poisonous alum and lime baking powders before the public with the assurance that they are pure and wholesome articles. In the belief of the truth of such statements such baking powders are largely used in the preparation of food, and in this way the poisonous ingredients are taken into the system without a suspicion of their presence. By and by come spells of headache, distress in the stomach, loss of appetite, a fluttering of the heart; the child is seized with an apparently causeless cough. The coating of the stomach is destroyed, perhaps; one of the vital organs is rendered almost useless; the kidneys are attacked with Bright's disease. The health of the child is irreparably broken down; the adult becomes a chronic invalid. These are the doings of the modern cheap baking powders that are composed of lime and alum, or that contain sulphuric or phosphoric acid.

In view of these facts surely all housewives should exercise the care that, we know, now exercised by some in the selection of a proper brand of baking powder. She who does not do so, whether she neglects the result of ignorance or recklessness, cannot free herself from the responsibility for the health, perhaps life, thereby endangered. No housewife need be ignorant of the quality and composition of the article which she uses to leaven her bread, biscuit and cake. The official reports of the government chemists, who are certainly unprejudiced, have been published, and show very clearly the quality and strength of all the baking powders in the market. The Royal Baking Powder, which is accessible at every hand, is reported absolutely free from lime, alum, phosphoric acid, or any injurious ingredient. It is further stated by the most eminent authorities on food hygiene that food leavened with it is more wholesome than when raised by any other method. Its use is therefore to be commended. It is to be regretted that no other baking powder, when there are so many in the market, some of which will find their way into use, is free from all of these substances. The official analysis assure us, however, that all except the Royal contain either lime or alum. The housekeeper who regards the health of her loved ones should not only order the Royal, but make personal examination to be sure that no other brand is sent her in its place.

British and Foreign.

THE SCOTTISH ASSEMBLIES.

THE ESTABLISHED CHURCH. THURSDAY, May 24th, witnessed the opening of the General Assemblies of the Established and Free Churches of Scotland.

THE SERVICE IN ST. GILES was conducted by Dr. Hutchison, the retiring Moderator, before a congregation not so large as in previous years.

IN THE ASSEMBLY HALL. At the conclusion of the services in St. Giles, the procession wended its way to the Assembly hall, where, after the usual salutations had been exchanged between the house and the throne, the General Assembly was constituted with prayer.

THE EDINBURGH TOWN COUNCILLORS. As might have been expected the first opportunity that offered was eagerly seized upon by the law agent of the Church, Mr. W. J. Menzies, to annul the action of the three town councillors whose "representative" elders were elected by minorities.

DR. PHIN'S SUCCESSOR. On the motion of Mr. T. G. Murray, seconded by Dr. Donald McLeod, Dr. Archibald Scott, of Edinburgh, was unanimously elected convener of the business Committee in succession to the late Dr. Phin.

DISCUSSION ON "GRAVEN IMAGES." The resuming its sittings on Friday morning the Assembly was treated to a dissertation on the images which were placed in the church by the late Dr. Phin.

ter to him it they cleared the whole thing out, and that therefore they had Dr. Lee's consent in the matter. It would be a grand thing if the Assembly were just to march down and have the whole place cleared.

THE COLONIAL REPORT was presented by Rev. A. Williamson who stated that the income for the year had been £4859. The importance of the scheme was increasing as the tide of emigration still rolled on to various parts of the colonial empire.

CONTINENTAL DELEGATES. Dr. Prochet, in a brief address, conveyed expressions of goodwill from the Church of the Waldenses to the Assembly. He stated that next year the Waldensian Church would celebrate its bi-centenary.

REPORT OF JEWISH MISSIONS, which was presented by Dr. Alison. It stated that the number of baptisms during two years had been four, and that much difficulty was experienced in securing the attendance of Jewish boys at the mission schools, because of the fear lest they should learn anything to lessen their loyalty to their race traditions.

AGED AND INFIRM MINISTERS' FUND, which showed that the Church had contributed to this fund £2,737. The number of parishes contributing had increased from 788 to 836. The capital fund now stood at £24,137.

21-CENTENARY OF THE REVOLUTION. In the evening Dr. Hutchison submitted the report of the committee appointed to deal with this matter, and moved that it be continued to prepare a statement on the subject to be sent down to ministers and Kirk sessions.

triumph of Protestantism in 1688. After a 100-year struggle between Dr. Milligan and Principal Cunningham, the Assembly unanimously adopted Dr. Hutchison's motion.

BROKEN DOWN. "After suffering with Dyspepsia, Kidney Disease, loss of appetite and pain in the head until discouraged, I heard of Burdock Blood Purifiers, took two bottles, and am happy to say feel as well as ever."

MANY of the London Presbyterian ministers supply their congregations with a list of psalms, hymns and tunes to be sung in church a month in advance, greatly to the improvement of the service of praise.

UNDENIABLY TRUE. "I HAVE used Dr. Fowler's Extract of Wild Strawberry and found it a sure cure for summer complaint. I was very sick and it cured me entirely." Alexander W. Grant, Moose Creek, Ont.

FROM MOROPANO, MAN. Mr. JOSEPH CLARK writes—"All last winter I was so bad with Inflammatory Rheumatism that I was not expected to live. I used no other medicine than Burdock Blood Purifier and can now get around again feeling better than I ever was before I was taken sick, and I owe it all to Burdock Blood Purifier."

AN EXTRAORDINARY OFFER TO ALL WANTING EMPLOYMENT. We want live, energetic agents in every county in the United States and Canada to sell a patent article of great merit, on the merits of which the agent is protected in the exclusive sale by a deed given for each and every county he may secure from us.

ORANGE BLOSSOM RESIDUE. Dr. J. A. McGUIRE's Celebrated Specific is the only cure and relief for all Female Weakness and Troubles. It restores a complete restoration in the treatment of Female Diseases.

Diphtheria Challenged. Dr. J. A. McGUIRE's Celebrated Specific is the only cure and relief for all Female Weakness and Troubles. It restores a complete restoration in the treatment of Female Diseases.

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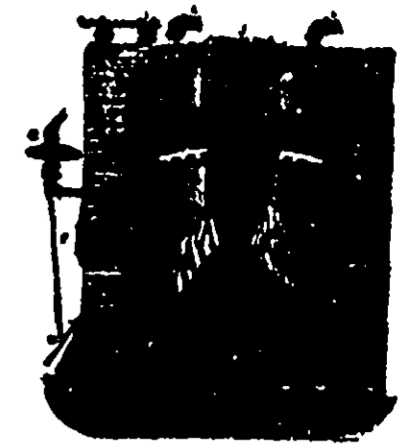
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Presbyterian Review

THURSDAY, JUNE 28, 1888.

The Presbyterian Review has the largest circulation of any of the Presbyterian newspapers in Canada.

In ordering goods, or in making inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the PRESBYTERIAN REVIEW.

The pulpit of Erskine church, Toronto, was occupied last Sabbath morning and evening by Rev. J. Carmichael, of Columbus, Ont.

This anniversary sermon in Knox Church, Hamilton, was preached last Sabbath morning by the pastor, Rev. Mungo Fraser.

The Rev. Dr. McNish, of Cornwall, having been appointed delegate to attend the Pan- Presbyterian Council in London, Eng., sailed last Tuesday.

The corner stone of the new Deer Park church, to be erected on St. Clair avenue, city, was laid last Saturday afternoon. Particulars next week.

In the absence of Rev. A. Gilray, during the months of July and August, the Rev. J. W. Cameron, 7 Pembroke street, Toronto, will have charge of the supply of vacant congregations in Toronto Presbytery.

Miss Hattie Sutherland, of Cobourg, who has been for two years in training in the Nursing School, Toronto General Hospital, was last week presented by Miss Snively, lady superintendent, with an elegantly appointed nurse's basket. Miss Sutherland sails from Vancouver on July 31st for China, in company with Dr. and Mrs. Smith, to take the position of trained nurse for the Mission Home at Honan in connection with our Church.

The 26th annual closing exercises at Miss Harmon's School, Ottawa, took place on Tuesday 19th inst., in the presence of a large company of deeply interested spectators. A fine programme of music and recitations was rendered by the pupils. The prizes, which were a very handsome collection, were presented by Miss Harmon, who took occasion to thank Miss May Stewart, Mr. J. S. Durie, Mrs. McKay, and Miss J. Gordon for the handsome books which they had donated.

The Rev. G. J. A. Thompson, M.A., B.D., a graduate of McGill University and medalist of the Presbyterian College, Montreal, has just obtained the degree of Doctor of Philosophy from the University of Illinois. Dr. Thompson graduated in theology in 1887, and has since been occupied in the prosecution of post-graduate studies in the departments of philosophy and Christian apologetics, and has had the Ph.D. degree conferred upon him after passing a series of searching examinations with great credit.

The twelfth annual Presbyterian Sabbath School Convention of the Lindsay Presbytery was held in the Presbyterian church, Wick on Wednesday of last week. A large number of delegates were present. The President, Rev. J. B. McLaren, of Canington, occupied the chair. Prominent features of the Convention were addresses by Rev. Dr. McTavish, on "The Quarterly Review," by Rev. E. Cockburn on "Parental Responsibility," and the teaching of an infant class on the lesson, "The Crucifixion," by Rev. W. G. Mills, D.A.

The ordination of Mr. J. G. Shearer and induction into the pastoral charge of Caledonia, took place on June 5th. Rev. D. H. Pletcher presided; Rev. James Murray preached; Rev. Dr. Laing addressed the pastor, and Rev. Mr. Wells the people. These charges were very impressive. After the ordination and induction ceremonies the whole congregation, numbering about 500, adjourned to the town hall, where they partook of a suppers tea and afterwards listened to an interesting programme of music and addresses. The following afternoon a similar entertainment was given to the Sabbath school children, when Mr. and Mrs. Shearer were introduced to the "lambs" as they had on the preceding day to the "sheep" of their new flock. Few pastors enter upon a pastorate of congregations on their work under a new leader with brighter hopes or under more cheering auspices.

The induction of the Rev. R. Thynne as minister of St. Andrew's Church, Markham, and Zion Church, Cedar Grove, took place Wednesday afternoon, 5th inst., in St. Andrew's Church, Revs. Messrs. Gilray, McIntosh, McKay, Fraser and Percival took part in the services, and Revs. McLellan, Freed and Totten also delivered addresses. The social in the evening was very largely attended and was a grand success. The ladies provided a most excellent and abundant tea in the basement, after which the large congregation adjourned to the church. Rev. D. McIntosh in the chair. Speeches were made by Revs. Percival, Freed, McKay, Totten and Thynne, interspersed with excellent music by the choir under the leadership of Mr. Morrison. A pleasant feature at the close of the evening was the presentation to Rev. D. McIntosh, by Mr. McLean on behalf of St. Andrew's Church with the sum of \$50, and by Mr. Milroy on behalf of Zion Church, Cedar Grove, with \$50, in recognition of his services as moderator of their session during the vacancy of the pastorate. The proceeds of the social net about \$25.

The report of the Imperial Bank in other columns merits the consideration of investors. After deducting the charges of management and interest due depositors, and writing off all losses, the directors report a profit for the year ending May 31, of \$172,513.14. The success which has attended this solid financial institution, must be peculiarly gratifying to the shareholders, who reap the benefit of its careful and business-like management in the high dividends, and the sense of security with which they can contemplate their investment. The Board of Directors had the officials of the Bank are equally deserving of commendation for the satisfactory results obtained.

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