

Pages Missing

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OVER LAND AND SEA.

The far off woods spread out in sombre shadow
Beyond the lane ;

An owl upon a snag beside the meadow,
Moans as in pain.

Across the brooklet's bar, in wild derision,
The kildees call,

And all existence seemeth half a vision
At evenfall.

Among the weeds beside the fence, the elders
Loom faintly white ;

The fireflies dart among the bawing guelders—
Wee lamps alight.

The evening's breathings scarcely seem to dally
The poplars tall,

And calm the night and peaceful as Death's Valley,
At evenfall.

The years of life are passing surely starward
Unto the end ;

The borders of the Now and Then move forward,
And, glimmering, blend.

And when there comes an end to woes and blisses,
And Death shall call,

May Time's last moment be as calm as this is,
At evenfall !

Now is the time for men who have been in the ministry for several years to do a Christian service towards those just entering it, by giving them the right hand of fellowship in private life, as well as officially at ordination. Ministers not a few carry heavy burdens for weary years, because older men in the Presbytery did not show them brotherly sympathy, and give them help in the time of their inexperience.

Whatever attacks may be made on the Bible, they do not seem to lessen the volume of its circulation. During the last five years, fifty new versions of it have been published, making the total number of translations three hundred and eighty-one. Of the new versions, forty-two have issued from British presses.

Biblical scholars throughout the world will await with intense interest further particulars concerning the manuscript Gospel which was recently discovered in a village church near Cæsarea, in Asia Minor, and which the Czar of Russia is said to have purchased. All that is known of it now is that it is very old and beautiful, being written upon the finest and thinnest vellum, which has been dyed a deep red purple. The letters are in silver, and are square, upright uncials; the abbreviations of the sacred names are in gold. The pages are thirty-two centimetres by twenty-six, and the writing on each page is in two columns.

Every rag stuck in a window to keep out the cold from the drunkard's home denotes a contribution toward buying new suits for the liquor dealer and his family. The more elegance and ease in his family, the more poverty, degradation and despair in the families of those who patronize him. The corner grogshop, with its large plate glass

windows and marble floors, is paid for by the tenants of other landlords, who live in cheap tenements and often cannot pay their rent.

The company for selling liquor on the Gothenburg system at Bergen had a narrow escape lately. This town with its 60,000 inhabitants, is the second town of Norway; 14,172 voted against the company, 14,590 voted for it, or did not vote. Non voters are reckoned as though they vote "yes." The agitation was very animated. In Christiania, where there is no contest, the company recently distributed £23,000 as its net receipts for the year 1895.

The Red Cross Society has now gotten a good foothold in Turkey, and is doing a grand work. The agents of the Red Cross have sent out three expeditions, one of which has gone to Marash and Zeitoun, one to Ourfa, and a third to Harpoot, each aiding the districts along their way. They have everywhere been welcomed by the missionaries, whose work they are grandly supplementing. Miss Barton writes: "Ten thousand poor, sick, suffering wretches; dying, foodless, naked, and not one doctor and no medicine among them; whole cities scourged and left to their fate, to die without a hand raised, save the three or four resolute missionaries, tired, worn, God-serving, of their posts until they they drop. The civilized world running over with skillful physicians, and not one there, no one to arrange to get them there, to pay expenses, take special charge, and thus make it possible for them to go. In the name of God and humanity, this field must be carried, these people must be rescued, skill, care, medicine, and food for the sick must reach them."

The *Spectator* in commenting on the Russian coronation, speaks of it as evidencing "the waste of a Belshazzar, and the display of an almost insane pride." There is some truth in this. Twenty-five million dollars have been spent on a holiday, and Armenia still lies beggared and bleeding through Russian neglect. The loyalty of Russians may be strengthened by such magnificence, and the obedience to a king so highly exalted, deepened; but the effect upon the Czar himself—"a man of deep, emotional feeling," must be bad. There was not even the attendant present, as in the triumphal car of the Roman general, to whisper, "Remember thou art a man"—unless indeed the place of such a monitor was taken by the frightful secret whisper that ran through court and police circles, to the effect that one of the streets through which the sovereign must pass had been undermined, for the purpose of a dynamite explosion. "Black care," says Horace, "invades every place"—even the triply protected throne of the Czar of all the Russians.

The Presbyterian Review.

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Toronto, June 25, 1896.

Permanent Headquarters.

THE closing scenes at a General Assembly excite mingled feelings. The parting benediction leaves a tinge of sadness behind which lingers fitfully in the mind, for friendships made or renewed during Assembly are interrupted; the welcome guests have departed; the intercourse with the leading minds in the church has ceased and a feeling of regret prevails that the meetings with their debates and business have come to an end. On the other hand there are the pleasant memories, the inspiration derived from the addresses, the thankfulness for work undertaken or accomplished, for evidences of vitality, and of the fine spirit which animates the great men of the church in the conduct of her affairs. While these things add poignancy to the parting, the sorrow is relieved by the thought that the most of the leaders may meet again in Toronto in the near future, for events seem to point to that city as the permanent meeting place of the General Assembly, and headquarters for the church.

The high tone which pervaded the deliberations was marked, and the public verdict is unanimous that the high standard maintained throughout has never been surpassed by the General Assembly.

The ground taken with respect to the question of a permanent meeting place is at least significant and there is reason to believe is in accord with the growing opinion of the church. The time has evidently come when the advantages of Permanent Headquarters are clear to the majority of the membership. As an example *The Presbyterian Witness*, voicing opinion in the Maritime Provinces, may be quoted. Writing just as the Assembly was opening the Editor says:

"It is an open question as to whether or not the time has come for finding the true centre for our meetings of General Assembly. It is, and always will be, impossible to have the General Assembly meet in St. John's Newfoundland, Halifax, or St. John, New Brunswick, in the east and have a proper representation of the whole Church, and the equally impossible would it prove if the meetings were in Winnipeg, Vancouver or any other point of the far North West. The Assembly might itinerate in Montreal, Ottawa, Kingston, Toronto, London and Hamilton, with, in the course of time, other growing Ontario cities willing and able to take their turn as entertainers. Toronto is now, and will be for a good many years to come our natural denominational centre and headquarters. Would it not be a step in our onward march to make Toronto our Presbyterian Edinburgh? We put it in the way of a question because there is much room for variety of opinion on this matter, and we do not hold a brief for Toronto, or any other city. It must be borne in mind that the choosing a permanent place of meeting would bring to an end the entertainment of members except where such was the result of private friendship or voluntary hospitality."

Our contemporary thinks a permanent meeting place would involve the payment of the expenses of the delegates. Not necessarily; but should it be found advisable to do so it is shown that the charge would not be a heavy one. Centralization, consolidation and improved system, carefully developed would beyond doubt, be of the utmost benefit to the schemes and agencies of the Church; and it would seem that the day is not far distant when the great interests of the Church will be centred in Toronto and when the General Assembly will, as a rule, convene in that city.

Church Union.

One of the most important of the reports that came in on the closing day of the General Assembly was that dealing with Church Union. Rev. Principal Caven has been a hopeful and a faithful convener of the committee dealing with this subject, and his services will be appreciated by thoughtful students of the time, for his labours do not receive the serious encouragement, from all, that they deserve. It may be held that Protestant Union in Canada is impossible because impracticable. It may be held that it would not be desirable, but taking all differences of opinion into account, it must be conceded that the cause of Union has a wide basis upon which to rise in strength and vast proportion, and that the needs of the vineyard are pressing it forward. Take the case of Foreign and Home Missions; take the co-operation in matters pertaining to the body politic which the various churches now manifest; take the ever widening view of the work of the Church; and it must be conceded that time is on the side of Union. Rev. Dr. Caven's report is a hopeful one and is a distinct step onward.

An interesting fact is that Church Union holds a front place throughout christendom, among the Reform Churches. Here is the summing up of an argument from the *Contemporary Review*.

The New Testament gives no countenance to the idea that there may be many, denominations separate from and mutually exclusive of each other. The churches of Galatia had many places of worship, but they were otherwise one. Christ is the vine; His people are the branches; they have visible unity. Christ is the head of the body. "The eye cannot say to the hand, 'I have no need of thee'" according to Paul. But it constantly does so in our age and land. Christ has one "Kingdom," not many. He has one "bride," not a harem. He has one flock in His various folds. The church is one "household," not many. It is a "Temple," with structural unity. It is a "Common-wealth," whose members are not "aliens" to each other, but "fellow-citizens." It is a "City" with twelve gates, but with common wall. It was our Lord's last prayer that His people might be one, even as He and God are one. That does not imply polytheism, or mutually exclusive existence.

Schisms began to develop in Corinth. But the first great division was between the Eastern and Western church. It followed the political division of the Roman Empire, and was due to the ambition of the Roman bishop. The next great separation came at the Reformation. It is not strange that, under the tyranny of despots and inquisitors, the centrifugal force was developed at the expense of the centripetal. Differences of race, language and temperament; differences of interpretation of Scripture; differences of political allegiance; personal ambition; partisan feeling; stubborn crankiness; vested rights; inherited prepossessions; the craze for uniformity at all costs; the lack of a knowledge broad enough to see the truth in protean forms; the lack of a charity that loves all Christians as Christ loved us; these and like

causes have given us a sad, sectarian, schismatic church whose members have often been found in fratricidal and interdenominational war.

Several attempts were made in the Reformation period to secure unity. When James I. came to power, his Scotch churchmen thought he would favor their religion. But he said: "No bishop, no king." A Millenary Petition signed by a thousand ministers asking for a presbyterial church was denied. But out of the Hampton Court Conference came a victory for unity in the shape of the King James version of the Bible whose value cannot be estimated.

Gustavus Adolphus and Oxenstern, Luther and Crammer, Calvin and Knox sought to secure the unity of the Reformed churches in Great Britain, France, the German and Scandinavian countries. Out of this aim grew the Westminster Assembly. It was the most imposing and promising attempt ever made for church unity. It was held under the order of the Long Parliament. Its members, not all of whom attended, comprised prelatists, Presbyterians and Independents, from England, Scotland, Ireland and New England, with correspondents on the Continent. The Form of Government adopted was that of representative democracy. The Directory for Worship gave liberty as to forms, and made liturgies optional. The Confession of Faith was widely adopted with slight revision. It became the Magna Charta of religious freedom when it said: "God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men."

Gaelic in the Colleges.

The appeal of the Montreal College for a Gaelic Lectureship Fund of \$5,000 is likely to awaken an extended interest in the teaching of Gaelic at the various College of the Church. The Gael in Toronto are setting a good example to their countrymen elsewhere in Canada, not only in having taken steps to contribute to the Montreal Fund but to place scholarships at the disposal of Knox College. We understand that the Gaelic Society of Toronto are to approach Knox College with the offer of a few Gaelic scholarships and probably of providing for lectures on Gaelic language and literature in connection with the college. A conference between representatives of the Society and commissioners to the General Assembly were held last week, and the proposals of the Society have been very cordially approved of. We wish the Society God speed, and trust Gaelic-speaking ministers and congregations will bestir themselves in the interests of such work as is proposed to be done.

Rev. Neil MacNeil D. D., inaugurated a series of Gaelic services in Toronto, the collections at which will go to the Montreal Fund. The congregation was large and the collection liberal, showing that the appeal will not be in vain and that the spirit of the Gael has not fled.

Woman and the Sabbath. The following paragraph is heartily commended to the careful perusal of our readers: We are told that the hope of raising men to a higher practice as regards the Sabbath, lies, to a great extent, in the training to Sabbath Observance which woman gives to every generation, by unconscious influence, by precept, by example. Then is not the perpetuity of the Sabbath endangered by the growing disregard for its sanctity which is seen in the conduct of many women to-day? Instead of helping their brothers to raise the Sabbath from the pollution into which lovers of money and lovers of worldly pleasure

have dragged it, some women are making the task more difficult by instituting home and social customs that are in direct violation of God's Sabbath laws. One of the most common of these Sabbath-breaking customs is Sunday visiting. It creates work and travel. It keeps from the house of worship those who might attend, but for visitors, and is often a rude interference with family intercourse on the only day on which all the family can be together. Sunday is the best opportunity that business and working men have of reaching their children, and the presence of a visitor shuts the children off from the invigorating influence of a father's mind, fresh from a new realm of thought and action. And more destructive than the chance visitor to the rest and religiousness of the Sabbath, are the Sunday "receptions" that are common in our cities, among the "best Presbyterian families," we are told, even in Dr. John Hall's church in New York, and Dr. Hamilton's church, Washington.

Aid to the Armenians. The other day Dr. W. B. Geikie sent a draft for \$716 to the treasurer of the British Armenian Relief Fund. This amount was contributed by friends of the movement in Canada, and is distributed where it will do most good for the sufferers. The first ten cheques sent through Dr. Geikie amounted to \$9,684, and the next four, including the one sent last night, totaled \$3,077, a grand total of \$12,761. This is a splendid showing for Canada, and proves that the heart of its people sympathises with the sufferers across the sea.

Vacation Volocoo. As we are about entering the vacation season, we may expect to hear the usual amount of sage advice, addressed particularly to ministers and young people as to their deportment and diet while taking their vacation. We trust this word which we offer will not be regarded as entirely gratuitous: Do not hurry, do not rush. If you cannot reach the railway station in time for the early morning train without running yourself out of breath, wait for the next one. It is rest you are seeking for, and you will surely not get it if you allow yourself to be worried and excited and hurried in the pursuit of it.

Missionary Work in Turkey. The American missionary work in Turkey is under the care of the American Board of Commissioners for Foreign Missions—Congregational and the Northern Presbyterian Church. The magnitude of the interests involved appears from the fact that there are 223 Foreign Missionaries in the service, and 1,094 native helpers. The value of the mission property is estimated at \$2,500,000. The annual expenditure is \$285,000, and from the beginning of the work at least \$10,000,000 have been expended. This was beginning to tell on the public sentiment and the general condition of the people. There are 436 churches and preaching places, 13,528 communicants, and 35,000 in the Sabbath-schools. Another view of the work is obtained from the schools. There are 621 colleges and schools, with 27,400 pupils. These schools have all been loyal to the Sultan, but intelligence is an element feared by despots, whether Czar or Sultan.

Missionaries of the highest character in India, both American and English, declare that the work of the Salvation Army, under Gen. Booth-Tucker, has been practically a failure. Having studied the movement since its incipiency in India, I am prepared to maintain that, in proportion to the money expended, efforts put forth and lives sacrificed, no mission in the same time has had less success in India than the Salvation Army.

Paul's Characteristics as a Christian.

BY THE REV. C. B. ROSS, B. D., LACHINE, QUE.

Surely, since the Saviour ascended from Mount Olivet, no finer type of the Christian character has been seen.

1. He was humble—no man more humble than he. He confessed himself to be the least of all the Apostles, unworthy, indeed, to be called an Apostle because he persecuted the Church of Christ. It may be truly said of Paul that, when he thought of Christ, self passed in music out of sight. If it may be said of any one it may be said of him that he won the blessing spoken of by Christ in the words: "Blessed are the poor in Spirit, for theirs is the Kingdom of heaven."

2. Paul's life was a life of consecration. This is one of its most striking features, as revealed in the narrative of Luke and in Paul's letters. We hear much of consecration in these days. We hear much of Christian heroism; but there has never been greater consecration than that shown by Paul; there has never been greater heroism than his.

What a picture he gives in his letter to the Corinthians of his sufferings, his perils, his weariness and painfulness, his watchings often, his hunger and thirst, his fastings often, his cold and nakedness.

And besides all the things that were without there came upon him the care of all the Churches. What an example Paul is to us ministers in consecration and service! I do not know what may be the case with other professions; but I am certain that, in our profession, the hardest toil is the lightest in the end. I do not know what may be the case in other professions, but I am sure that, in ours, for every spiritual gift we are enabled to give we receive at least ten-fold in return.

3. The unseen world was very real to Paul. Eternal life was a present possession with him. It was more precious, far more precious to him than the material world around him. That was a mere passing shadow to Paul while the spiritual world was the reality. The material world was merely a tent, whose folds would soon be blown away, revealing all the more clearly the stars of the eternal world.

Thus Paul looked to the things which are unseen rather than toward the things which are seen; for the things which are seen are temporal, but the things which are not seen are eternal.

4. And the crowning feature of Paul's life was its calmness. In this his inner life was in striking contrast with the outer life. In the outer life, as we have seen, were perils, sorrows, anxieties, worries. In the inner life there was peace. I do not mean that, in Paul's inner life there was the absence of conflict; but it was conflict with sin and not with doubt. His spiritual life was calm because his faith and hope were assured. In this again, Paul's life has a message of unspeakable value to all ministers of the Gospel. For we live in times of unrest in matters of faith when we are continually called upon to adopt some new theory in matters of religion or to meet some new objection of scepticism. This unrest, where it is yielded to, militates greatly against the Christian minister's hopes of success. Cannot we learn the secret of Paul's calmness in the spiritual life? Paul evidently was quite familiar with the currents of unbelief existing in his time. His address at Athens shows that he was quite familiar with the teachings of the stoic and epicurean principles which really underlie the main currents of scepticism to-day, the pantheism, the agnosticism, the atheism, the materialism which are merely phases of these old systems of thought. Paul never for a moment, yields to the currents of sceptical thought around him. And I think the reason is because his spiritual faith was so real that they had no influence upon him whatever. As the exquisite scenery of Asia Minor had no effect upon his aesthetic temperament, so intent was he in gazing upon the beauty of the spiritual world revealed to him by Christ, so he was blind to all the allurments of sceptical thought because of the intense reality of his spiritual experience, God the Father was so real to him; Christ was so real to him; his own spiritual life was so real to him that the scepticism of the Gentile world could not reach the citadel of his faith. Paul did not deny the use of reason in religion. There is no more rational

theologian than he. He accepts his religion because it appeals to the deepest needs of his nature. Having done that and felt the reality of spiritual experience, he will allow no sceptical thoughts to trouble him. It seems to me that this is the true line of apologetics for the Christian minister—the apologetics of Christian experience. One very interesting writer on the Christian life says that she found relief from scepticism by pledging herself never to doubt again. This action was, apparently illogical; yet if we study her motive carefully, we will find that her reasoning was thoroughly logical.

Life is so full of mysteries that, if we turn aside to study every ephemeral sceptical theory, our faith will, assurdly, be weakened.

Divine Sonship.*

BY REV. ADDISON P. FOSTER, D. D.

THE DIVINE SONSHIP OF MAN.

A man's beliefs are of the first importance. "As a man thinketh so is he." "Wisdom is more precious than rubies." Consequently Christ desires us to abide in His word. By this He means that we are to be surrounded by the truth as by the air we breathe. We are to live in it and be pervaded by it.

When we are thus possessed with the truth, what then? Why, we are Christ's disciples. We then readily receive the truth into our hearts and are shaped by it. Divine truth can only be understood by living in it. We must do Christ's will to know of his teaching. The truth is the great instrumentality in Christianity. It is the sword of the Spirit. It is the one weapon available to every Christian, by which the world is to be conquered by Christ. It is like leaven, having a vitality of its own and, wherever introduced, producing a change in hearts and lives. Christ specifies two things which it effects. *It makes us free.* "The truth shall make you free." The Jews were inclined to resent this statement. They were not slaves, they said, and never had been. But, said Christ, "He that sins becomes the slave of sin." They were the slaves of sin and needed the truth as taught by Christ to set them free. The truth makes plain the laws of life, shows us the wisdom of those laws, makes us glad to conform to them and thus breaks the shackles of compulsion. But the truth not only makes us free, *it gives us sonship.* The slave is subject to the will of another and may be sent away at any moment. The slave of sin is under liability. He has no hold upon the present. A dread future, nothing less than banishment from the presence of God, lies before him. But with one who is free it is different. A son and not a slave can enjoy the privileges of a home without fear of losing them. Christ is such a son in a pre-eminent sense, and, as He frees us through His truth, to such a sonship He introduces us. No longer slaves in God's house, but sons, all the privileges of life in God's kingdom become ours forever.

So much for the way sonship is brought about; how is it manifested? Sonship, says Christ, is evinced by sympathy and co-operation with one's father. The relation of father and son is most intimate and tender. The son has the father's life, shares his aims, enters into his interests, joins in his work. This was peculiarly true in Christ's time when sons lived with their father, carried on their work in common, and shared the results of labor with him without dividing the property. All this is true in the religious life. Christ illustrated it in His own person. He spoke the things He had seen with His Father. The Jews unconsciously illustrated it. By their evil deeds they proved that though they might be literally descended from Abraham, they were out of sympathy with him and were in sympathy, instead, with the Adversary of man.

We show whose children we are by our feelings and our conduct. If God is our Father, we show it by love for His Son. God sent Christ to us, and if we are God's sons we shall welcome Christ's coming, appreciate His worth and believe His truth.

THE DIVINE SONSHIP OF CHRIST.

The Jews utterly failed to appreciate their privileges of sonship through Christ's teaching, and declared that

*A Meditation based on (John viii. 31-59); in the Bible Study Union Course on "The Teachings of Christ."

teaching inspired by Satan. Christ in reply cited the evidences of His own divine Sonship. This, as He had already stated, was a Sonship on an entirely different plane from that of men. He was Son in His own right, they by manumission from the slavery of sin. His own Sonship was marked in four ways: First, by *His honoring His Father*. He had already said that a son was in sympathy with his father. Christ was pre-eminently in sympathy with God. He came to earth to be about His Father's business. He sought God's glory, not His own.

His Sonship was also marked by *His power over death*. "If a man keep my word he shall never see death." To deliver a man from death is surely a power coming only from God. Christ exercised this power in giving physical life in three remarkable cases. He has exercised it far more wonderfully through all succeeding centuries in giving spiritual life to men dead in trespasses and sins.

Again, Christ's divine Sonship was marked by *the honor His Father gave Him*. "It is my Father," He said, "that glorifieth me." A father loves his son, rejoices in what he does, and seeks to secure him honor. God the Father declared "This is my beloved son." He testified to the fact further in making Christ the central object in the universe, the salvation of the world, the example of the ages. "God highly exalted him and gave to him the name that is above every other name."

One other proof of His divine Sonship is cited by Christ, namely, *that He possesses divine attributes*. He specifies one as suggesting all the rest, namely, eternity. "Before Abraham was, I am." The language is unmistakable. It is an appropriation of the sacred name of God by which Moses was to reveal Him to the Jews in bondage, saying, "I AM hath sent me unto you." This were inconceivable blasphemous unless Christ were very God and desired to announce the fact. The Jews so understood it, for they sought to stone Him for blasphemy. But Christ without correcting their understanding of His words, simply took Himself out of their way. He would not have allowed their interpretation of His meaning to pass, unless it were correct. He had divine qualities; He was the very Son of God; He showed forth His deity in His life; and He calmly made the assertion of His eternity and divinity, certain that it could not be controverted and must carry conviction in the end.

Romanism and Freedom.

The Jesuit Father Yorke, in a recent address to the students of St. Ignatius College, said:

"No Catholic is compelled to blush for his Church. She has stood from the beginning for what this republic stands, namely the rights of man. She has stood for popular liberty, and she has been the nursing mother of republics. She has through all the dark ages kept and tended the light of learning, and given it undiminished into the hands of the newer generations. The men who speak against her, if they can speak at all, owe it to the Church. The men who would use law and freedom against her enjoy law and enjoy freedom because the grand old popes in the days gone by were not afraid to stand up for freedom. If we are now living in a civilized age, under civilized conditions we owe it, under God's providence, to the grand old Catholic Church."

And the reporter tells us that these utterances were applauded. What did the Catholic students applaud? It must have been the brazen impudence of the man who could make such assertions. The world knows that Romanism has been the foe of civil and religious freedom for more than ten centuries, and that where it prevails on the earth to-day we find ignorance, oppression and moral degradation. If the educated young men of the Papacy believe such falsehoods as Father Yorke told them, what kind of historical text books must they use? Romanism is trying by any and every means to strengthen and extend its influence. It is ready, like a politician during a canvass, to make all sorts of promises. But we must judge as to what it would do for us, if it had the power, by what it is doing for Spain and South America.

Kafir Elders.

A very interesting report of the Burnhill Mission in South Africa appeared in a recent number of *The Christian Express* of Lovedale, from which we venture to extract a paragraph. A good many of our office-bearers at home think probably, in a somewhat condescending way, of those of their brethren who have been brought into the church out of heathenism. But when one reads such a description as the following, one is disposed to ask, "Where is boasting, then?"

"The elders have been attentive to the needs of the district, watchful of the best interests of the congregation, regular in their attendance at meetings of session, and ever ready to conduct the services allocated to them. Much is being done to bring the gospel to the homes of the people, more than is at times admitted by some in Scotland, who would do well to think twice before they speak as they occasionally do. There are twenty-four elders in connection with this congregation. Each of these preaches once or twice every Lord's day, and conducts two or three prayer-meetings during the week. There are besides thirty-one deacons, most of whom also take part in such work. As here, so throughout our Kafirian congregations. Probably the Free Church has no mission where such large use is made of native agency and entirely without charge to the funds of the church, a fact which renders criticism, common in some quarters, sadly out of place."

A Pleasant Visitor.

We were all so sorry when she had to go home! She came to us a perfect stranger, except so far as one member of the family was concerned; she left us—a dear friend of everyone in the house, from pater familias down to the parrot.

Pretty? Not a bit of it. To tell the truth, for her sake, we have now an extra warm corner in our affections for all the ugly girls. She had enormous freckles; we have rather admired freckles ever since.

Clever? Well, no. She did not belong to any literary circle, and she liked story books better than "solid" reading; and when she went to school I believe that she was considered "backward for her age." She was neither clever, smart, nor bright, as we understand those terms, and was not "accomplished" at all.

How, then, did she contrive to capture our entire family, as she did, so that there was not one dissenting voice to the verdict—"She's a real nice girl, and we do hope that she will soon come again?"

The secret can be told in just four words: She was easily entertained.

Were games proposed to while away an evening at home, she entered into them with real zest—not in that half-hearted, I-only-do-so-because-it-is-polite way that guests sometimes assume.

Was she taken to an entertainment? Perhaps she had been to finer ones, or something that pleased her better. But she did not, on that account, disappoint our desire to give her pleasure. She took all the enjoyment possible out of the occasion, and when she thanked us there was a true ring of happiness in her tones.

So with sight-seeing, so with introductions to other friends, so with our household pets, in whatever direction we sought to please her, she met us more than half way and took care to be pleased.

Isn't there a useful hint or two in this girl's example to take along when we go visiting?

Bishop Potter, of New York, dealing with the subject of the ideal home, has strongly condemned the laxity of divorce laws, the irreligion of the family as evidenced by the disappearance of family worship and Scripture readings, and the lack of proper training of the children. The disregard of the Lord's Day and the abandonment of religious instruction among young people, as well as the too frequent indulgence in the world's pleasures, are also enumerated as responsible for unhappy homes. "Our greatest evil," he says, "is secularity."

THE GENERAL ASSEMBLY.

(Continued from last week.)

The General Assembly resumed on Tuesday morning when the report of the Hymnal Committee was presented by Rev. Dr. Gregg. A summary is as follows:—



REV. WM. GREGG, D.D.

The Hymnal Committee commence their report this year by referring to the great loss they have sustained in the removal, by death, of one of their members, the Rev. D. J. Macdonnell, B.D. Ever since the Committee was organized eighteen years ago he rendered invaluable service. In the selection of hymns and as Chairman of the Music Committee he was judicious and indefatigable in his labors. During the last few years he took special delight in efforts made to secure a Common Hymnal for all

the Presbyterian Churches in the British Empire. For this purpose, at great personal sacrifice, he went to Scotland to confer with the Joint Committee there. They, on hearing the sad tidings of his death, adopted and transmitted the copy of a resolution expressing deep sympathy with us, and bearing testimony to his energetic and loyal co-operation in helping to prepare a Common Hymnal. Copies of this resolution and also of a similar resolution, adopted by the Committee here, were sent to his bereaved family, and were gratefully acknowledged. . . . Finding the differences to be great, the Committee did not see its way to recommend the adoption of the Draft Common Hymnal, as recently revised; and, as they were instructed by the Assembly to report this year for final action, they proceeded to re-examine and re-model their own Draft in the light of the reports previously received from Presbyteries, and from the, in many respects, valuable collection of the Committee in Scotland. The result was that they agreed to recommend the omission of a large number of less needful hymns from their own Draft and the substitution of what they considered a better class from the Draft Common Hymnal. There are about 400 hymns common to the two Drafts as most recently revised, and about 200 in each not in the other. The differences arise chiefly from the great extent to which what are usually called evangelistic hymns are excluded from the Scotch Draft, and from its entire exclusion of selections from the Paraphrases, both of which classes are included in the Canadian Draft. Although the Committee felt constrained to differ so widely as has been intimated from the brethren in Scotland, they, nevertheless, felt bound to acknowledge, with gratitude, the great benefits they have derived from their intercourse and correspondence with them. They are persuaded that the Canadian Draft, as most recently revised, has been greatly improved by changes made to a large extent in accordance with their views, as embodied in their Draft Common Hymnal.

Of the subjects in the hymns in the newly revised Canadian Hymnal a copious index has been prepared by a sub-committee appointed for the purpose.

Concurrent with the revision of hymns by the General Committee, great labor and pains were devoted by the Sub-Committee on Music to the selection of tunes. They report as the result of their work, that tunes have been selected and repeatedly revised for all the hymns in the Canadian Draft Hymnal, and that the following principles have guided them in making their selections:

1. All such tunes in the present Hymnal as have been found to be really acceptable and useful in the services of the Church, have been retained, while such as have failed in usefulness the Committee endeavored to set aside in favor of others more suitable.

2. The Committee have also endeavored to maintain in the music that dignity befitting the sacred service, and a worthy musical standard, together with that melodious quality so necessary to the usefulness of a tune.

3. Frequently it has been deemed advisable to set two tunes to one hymn, and where this has been done, one is perhaps greater in musical quality, while the second is frequently as simple and melodious as possible.

4. On the other hand, one tune has again and again been found to be sufficient for two hymns.

5. Two hymns of like sentiment and metre have been frequently placed upon opposite pages. Thus any one of the two or three tunes upon these pages may be used with either hymn.

6. In order to avoid frequent reprinting of tunes, and at the same time to indicate other suitable tunes to choirs and congregations, footnotes directing attention to other tunes are frequently employed.

The Sub-Committee have sent to the Joint Committee in Scotland its suggestions for over four hundred tunes in the Common Hymnal.

After the protracted and careful consideration given by them to the preparation of a Hymnal for use in our Church, the Committee now cherish the hope that their recently revised Draft may be regarded with General approval by the Assembly. At the date when this report is prepared they do not know what reception the Joint Committee's Draft Common Hymnal may meet with in Scotland.

Notwithstanding the very general and pressing demand of our people for the publication of a New Book of Praise, it was decided at last Assembly to defer action in this direction until efforts had been made to secure a Common Hymnal. On this account the consideration of other matters submitted by the Committee in last year's report was postponed. To these they now recall the attention of the Assembly. They desire especially to recall attention to the following statement and recommendation contained in the report of 1895, with respect to selections from metrical versions of the Book of Psalms:—

"From the returns received and considered by the Committee, it appeared that the resolution adopted by last Assembly, in favor of incorporating in the New Hymnal selections from the Common Metrical and other Versions of the Psalms, was acquiesced in by a large majority of Presbyteries. The incorporation of Selections was favored by fifteen and opposed by five Presbyteries. Of Presbyteries whose reports were received after the meeting in March, there were seven in favor of, and four opposite, the incorporation of Selections. Suggestions were made by most of the Presbyteries of additions to the selections reported last year, and the Committee agreed to make some additions. The Committee agreed to recommend the incorporation of the additions along with the selections reported last year."

Discussion on the report continued until 11 a.m., when the resolution on the

Manitoba School Question

was moved by Rev. Principal Caven.

In supporting his resolution he said there were members of the Assembly who had grave doubts as to the propriety of bringing in such a subject at such a time. He could not, however, conclude that it was not a proper thing for the Assembly to express its mind on the great religious and educational questions. He would not commit any member on a State-Church question, but there was nothing in the resolution which could be construed as being of that character. They all agreed that the State should not expend its funds in favor of sectarian interests or teaching. (Applause.) The Church had its own province and State, and should work and pay for it just as the State had its own province and work, and was bound to support it. It had been stated in the press that his (the speaker's) mouth, and that of the Assembly, were closed because the Church was accepting public funds for conducting Indian schools in the North-West. The case in its most important aspects, was obviously a different one. If anyone could show that the Church in its agreement with the Government on the Indian question had violated the principle of not using public monies for sectarian purposes, he would be the first to move, in Assembly, that the agreement come to an end. (Applause.) He was astonished that any Protestant who had given the slightest attention to the school question in Quebec could regard it as parallel with that of Manitoba. The schools of the majority in Quebec, from beginning to end, were Roman schools, teaching the dogmas of that Church, and, sometimes, in a manner offensive to Protestants. If the people of Ontario or Manitoba should set up a system of schools as distinctly Protestant as the Quebec schools were Roman Catholic, the Assembly, to a man, would vote for Separate schools. (Applause.) He might be accused of dragging the Church into a political sphere. It was not the Church invading the rights of the province. It was the province invading the rights of the Church, and he refused to be warned out of the grounds simply because politicians pre-empted. (Applause.) It was being said throughout the country that the Judicial Committee of the Privy Council had stated that the minority in Manitoba had a grievance, also that a compact was really entered into between the Dominion and the Province of Manitoba regarding the matter of Separate schools. Hence it was argued that it was distinctly immoral for the Government or people not to grant to the minority their rights. He supposed they all knew that the Judicial Committee of the Privy Council had not said that Separate schools must be restored. What had been decided was that the Act of 1890 repealed the Act of 1871, and changed and altered the status of Roman Catholics in regard to educational matters. (Laughter and applause.) Thus they claimed a grievance. There certainly was a technical grievance. It was a shameful thing to say that the Privy Council had

ordered the re-establishment of Separate schools. There was no doubt that the Privy Council's decision handed the matter over to the province. (Applause.) Continuing, he asserted that the bill of rights, No. 4, was a doctored bill, and that bill No. 3 was the true one. He did not think that Separate schools in any part of the Dominion were a satisfactory remedy for difficulties in connection with religious difference. He believed that Separate schools were narrowing, and had, both from a Protestant and Roman Catholic side, a good deal that neither could approve of. There was at present a confusion of temporal with spiritual power, and he was grieved and sorry that a great ecclesiastical power should come forward and seek to coerce a large portion of the people of the Dominion. He was surprised that a claim which he thought long obsolete—the right of the Church to dictate to the State—was again being put forward. If that view was seriously entertained by two-fifths of the people of the Dominion, Protestants, while they must deal with it kindly and gently, could not assent to it. (Applause.) The doctrine of the Reformed Church during three centuries had been that Church and State must each be supreme in their own province, and was the same to-day. It was unjust and ungenerous not to be willing to confer with their Roman Catholic brethren on this subject, and to find some ground which might be accepted by both parties without traversing the principles of either. There would be vindication for the Province of Manitoba if that province should say: "We have passed our law, and we decline to alter it." But it would be a higher and more perfectly Christian thing to confer upon it, and if there was any way of deciding it amicably to adopt that way. (Applause.) Principal Caven thought there were two possible solutions. The one was to allow Roman Catholic priests and the ministers of other denominations to give religious instruction to the children of their faith after the ordinary school-hours; the other was the plan adopted in the State of Pennsylvania, U. S. A. There a small text-book on morals had been drawn up, sanctioned by the Roman Catholic Bishop of the State, and used in the schools in place of religious instruction. In conclusion, he said he would like to show all deference and kindness to the Roman Catholic, and trusted that a satisfactory conclusion of the difficulty would be finally reached. (Loud applause.)

Rev. Principal King of Manitoba College, Winnipeg, the seconder of the resolution, expressed his entire concurrence with the views of the previous speaker. He felt some little embarrassment in dealing with the matter because he sincerely desired that the General Assembly should keep itself clear of such questions. But with the history of the case before him, and the deliverances from the bishops of Quebec upon it, the silence of the Assembly would almost of necessity be mistaken for perhaps a change of ground. In almost every Anglo-Saxon country the question was being discussed and different solutions advanced, and one could hardly say which solution would remove the difficulty. There was one principle he had felt bound to abide by, and which had helped to guide him on the question, that was the principle that public monies should not be applied in any case to sectarian objects. (Applause.) If they removed him from that ground he would feel utterly at sea on this great question. Referring to the Assembly's agreement with the Government regarding the Indian work, he said that instead of the Church receiving monies from the Government, the latter was, in effect, receiving monies from the Church for the care, comfort, and training of the Indians. (Applause.) The Remedial bill, had it passed the House, and been put into operation, would have inflicted a great grievance on the Protestant people, and would have been an extremely doubtful boon to the Roman Catholic people. (Applause.) It would have increased the expenses of education, and would have made it impossible for the Roman Catholic children to have the necessary graded education of these days. Referring to the visit of the Government Commissioners to Manitoba, he said that they were sent to obtain a solution satisfactory to the minority. Such a solution would not do full and substantial justice to all the interests involved. In the minority there were three distinct grades of opinion:—That of the Roman Catholics who had no wish for Separate schools, and desired their children to have the same education and to be brought up side by side with Protestant boys and girls; the ordinary Roman Catholic, whose antipathy was being awakened; and the third class, which represented an extreme view, a view which he supposed was held by the Archbishop of St. Boniface and others. Whatever the result of the general election might be, he felt perfectly free to say that the people of Manitoba would resist the re-establishment of Separate schools, having in view the future and the interests of the millions who would yet inhabit the province. (Loud applause.)

AN AMENDMENT PROPOSED.

Rev. Mr. MacLennan, Point Lewis, moved "that in reference to

the Manitoba School Question, the Assembly deems it sufficient to call attention, as it hereby does, to the Assembly's deliverance on that subject last year." Rev. Dr. Campbell, Montreal, seconded.

Revs. J. R. MacLeod, Three Rivers, Dr. Laing, Dundas, and Dr. Grant, Orillia, supported the resolution, and Rev. Dr. Sedgwick, Tatamagouche, opposed it.

The resolution was sustained by an overwhelming majority.

REV. MR. HYLAND.

The Judicial Committee presented their report regarding the case of Rev. Mr. Hyland, of the Ottawa Presbytery. The case has been previously referred to in the press. After the hearing of it by the Ottawa Presbytery, Mr. Hyland was suspended from his charge. The Judicial Committee recommended that the presbytery's action be reversed, and that the suspension be removed. No objections were raised, and Assembly adopted the recommendation.

RECEPTION AT GOVERNMENT HOUSE.

At half past four the Assembly adjourned in order that members might accept the invitation of the Lieutenant-Governor and Mrs. Kirkpatrick to a reception at Government house. Many of the members attended the reception, and spent a pleasant time.

French Evangelization.

On Tuesday evening the report of the Board of French Evangelization was presented by Rev. S. J. Taylor. A summary of it is as follows:—

The Committee, of which Rev. Dr. MacVicar is Convener, says:

The three sections of the work as carried forward by faithful Missionaries, Colporteurs and Teacher, may be tabulated thus: mission fields, thirty-six; preaching stations, ninety-two; Sabbath attendance, 2,800; families, 788; church members, 1,106; church members (French) added during year, 175; church members (English) added during year, fifty-one; scholars attending Sabbath schools, 1,040; colporteurs (all the year), two; colporteurs (six months), four; copies and portions of Scripture distributed, 1,100; tracts and illustrated papers distributed, 21,839; mission schools, twenty-five; scholars (Protestant), 423; scholars (Roman Catholic), 345; average attendance, 448; students in theological college, eight; French students graduated from college, two; contributed by mission fields, salary, \$4,000; contributed by mission fields, expenses, etc., \$2,537; contributed by school, fees, etc., \$1,698.61; total receipts, \$30,621.25.

That a sleepless Hierarchy is sedulously guarding every avenue of approach to the people, and strenuously asserting its authority and grasping for power, goes unaided. That there is a rising spirit of independence and self-assertion on the part of the French-Canadian people with respect to clerical assumption and dictation, is abundantly plain. And the events of the near future may furnish a test of its strength. That there is much practical infidelity as well as serious disposition of inquiry with regard to religious matters among intelligent and cultured men, whose recognition of Roman Catholicism is only in name, is well known to all who come in contact with the people. Minds jaded with Romish dogma are always disposed to throw off all forms of religion. Many in the Province of Quebec are doing so, and their number will go on increasing, unless the Word of God can be brought into contact with the minds and hearts of the people so as to dispel the notion that the doctrines of the Church of Rome and the teachings of Jesus are identical.

The sole and steadfast aim of the Board of French Evangelization is to bring the Word of God and the minds of the people together. Christ and the Truth must be so presented as to win them for Him. To bring men over to any form of Protestantism is a secondary, and may be a very unworthy, work. But to hold forth the Truth, so as to lead them to know the only Saviour, and into living touch with His example and teaching, is the very purpose of the Church of God. To accomplish this purpose the Board is persuaded that all the sections of the work should be carried forward and, if possible, made more effective, the Mission schools being better equipped, and consequently more attractive and efficient; the staff of Missionary Colporteurs and Evangelists, strengthened by the addition of men of Christian experience and knowledge, specially trained for the difficult task of distributing and teaching the Word of God in the homes of the people and by the wayside; suitable Mission halls and Churches established in the centres of population, where the Saviour shall be lifted up so as to draw men to Him; and wholesome literature distributed, and the religious press made use of as a means of awakening and enlightening the people. It is further persuaded that what is needed most of all is a fuller consecration on the part of Christians generally to this work, and their unceasing prayers at the Throne of Heavenly Grace for the out-pouring of the Holy Spirit upon it.

COLPORTAGE

Two Colporteurs were employed the whole year and four for six months. They visited ten thousand seven hundred and fifty families and distributed five hundred and eighty-five copies and portions of the Scriptures, and about twelve thousand religious tracts and illustrated papers and copies of L'Aurore.

EDUCATION IN QUEBEC.

The following interesting and suggestive facts are taken from the last Report of the Synod of Montreal and Ottawa on Education: "The total number of schools in the Province is 5,035, and the total number of pupils enrolled is 295,411, with an average attendance of 229,859. This is an increase in both Roman Catholic and Protestant schools of 317 schools, and 21,794 pupils since 1891. In the report for 1895 the Superintendent of Council of Public Instruction expresses a desire to bring about some improvements at as early a date as possible, and calls attention to the unsatisfactory condition of the elementary schools, and to the very imperfect equipment of the teachers. Only a little over eleven per cent. of all the lay teachers have Normal school certificates. He urges the establishment of additional Normal schools for girls, there being at present only one, and suggest the attaching them to teaching religious communities. He does not, however, call attention to the unsatisfactory position of these communities themselves. They form about 41 per cent. of all the teachers in the Province, but furnish no guarantee whatever to the public as to their qualification, and strenuously resist any attempt to bring them under the control of the Council of Public Instruction. Fifteen per cent. of the lay teachers have no diploma of any kind. The average salary of all teachers apart from religious orders is \$142.65, an increase of \$2.40 since 1891. There are over 700 teachers whose average salary is \$77.00.

"The Superintendents are strongly of the opinion that the education on Elementary schools should be of a more practical nature than heretofore. The detailed reports of the inspectors bear out the conclusion that the great bulk of the schools throughout the Province are doing almost nothing for the intellectual awaking of the young, beyond enabling them to read and write imperfectly, and to repeat their Catechism.

FINANCES

The receipts of the year for the Ordinary Fund have not been sufficient to meet the expenditure, and it became necessary to draw upon the special fund received last year from the estate of the late J. G. Ross, Quebec. It is earnestly hoped that increased contributions may be received so as to render unnecessary any contraction of the work.

It is gratifying to be able to report that the receipts from fees and other sources for Coligny College were sufficient to meet the annual expenditure, and also the interest on the indebtedness of the building.

It is also encouraging to report that the Pointe aux Trembles Mission School Fund closes the year with a small balance on hand. The cordial thanks of the Board are due to the many Sabbath Schools and Christian Endeavor Societies who support pupils at this well-known Mission Institute.

To the Presbyterian Church of Ireland, and the National Bible Society of Scotland, cordial thanks are given for the continuance of their annual grants towards the maintenance of the work and also to Mr. Ignatius C. Skelbutt, of Brantford, who generously contributes \$500 annually towards the maintenance of the Pointe aux Trembles Mission Schools.

The Board regrets the removal by death of Mr. George D. Fergusson, of Forgue Ont., who for many years contributed \$800 annually for the furtherance of French Evangelization, in connection with the Church.

Rev. Professor Scrimger, Rev. Principal Caven and Rev. Dr. C. E. Amaron spoke to the report and further consideration was left over until Wednesday.

Friendly Greetings.

A deputation from the Methodist Conference consisting of Rev. Drs. Potts, Dewar and Mr. J. J. MacLaren, Q.C., was announced. They were greeted with hearty applause, and the Moderator of the Assembly, Rev. Dr. Gordon, delivered a few kindly words of greeting.

Rev. Drs. Potts and Dewar and Mr. MacLaren, in the order named, in brief addresses conveyed to the Assembly, the fraternal greetings of the Conference.

Rev. Principal Caven then moved, seconded by Rev. Mr. Torrance, a resolution expressing the Assembly's appreciation of the speeches made by the representatives of the Conference, and wishing for the Methodist Church in all departments increased prosperity and success. The resolution carried unanimously.

On Wednesday morning the following greeting was received from the Synod of Huron:—"The Synod of the Diocese of Huron sends its fraternal greetings to the General Assembly of the Presbyterian Church of Canada, now in session, and while earnestly desiring that existing obstacles to a closer union of all Christians may, in the providence of God, and in His own good time, be removed, this Synod rejoices in the fact that in the desire to extend the Kingdom of our Divine Lord and Master, we and our Presbyterian brethren are one, and we wish them God-speed in every effort that may conduce to that most righteous end."

Rev. W. T. Herridge was instructed to draft a reply. His report, which met with the approval of the Assembly, was as follows:—"The General Assembly of the Presbyterian Church in Canada heartily reciprocates the fraternal greetings of the Synod of the Diocese of Huron, and joins with its members in the hope that a growing harmony may become manifest among the different branches of the Christian Church. This Assembly hails with joy every token of prosperity among its brethren of the Church of England, and pledges itself to co-operate with them in unity of the Spirit, if not in exact identity of method, in every effort to extend the Kingdom of our common Lord."

Hymnal Debate.

The debate on the Hymnal Committee's report continued at the afternoon session. The Committee presented the following recommendations:—"That the Book of Praise be accepted, and that the Committee be authorized to proceed with the publication of it, with any revision which may be necessary." And "That the committee be authorized to co-operate with any other Presbyterian Church or Churches in preparing a revised and improved metrical version of the whole Psalter, for the use of congregations." The following motion, moved by Rev. Principal King, was also passed:—"The Hymnal Committee direct its attention to the selection from the Psalms proposed to be embraced in the Book of Praise, with the view of making such additions to the selection as shall render it more fully representative of the great richness and variety of the Book of Psalms; these additions to be made with such moderate changes in the version of the portions selected as shall commend themselves to the judgment of the Committee."

It was then moved "That it be an instruction of the Assembly to the Hymnal Committee so to revise, if practicable, the version of the whole Psalter to be included in the Book of Praise, as that there shall in no case be a difference between the version used in the selections and that used in the whole Psalter." This also carried.

Summer Session.

The Committee appointed to consider the advisability of continuing the Summer Session at Manitoba College, Winnipeg, decided in favor of such sessions. The committee expressed the opinion that the Summer Sessions had been productive of much good. They, however, had entailed much care and anxiety upon Rev. Principal King. It was urged that the Assembly impress upon Presbyteries the necessity of more freely and generously supporting the work. A high tribute was paid to Rev. Principal King's zealous and successful work, and it was recommended that in view of the great strain upon him of the last few years he be instructed to take a long holiday."

The committee's recommendations carried.

The case of Rev. J. S. Mullin, Nashwark and Stanley, N.B., was referred back to the Presbytery of St. John who will report to the Synod of New Brunswick.

Duties of Sessions.

The Committee appointed by last General Assembly to define clearly the respective duties of Sessions and Boards of Management, and to which the Petition of Mr. J. Douglas, bearing on this subject, was referred, beg to report as follows:—

The Committee recommend that the following changes be made in the Book of Rules and Forms of Procedure:

1. That to Section 25 these words be added: "But ecclesiastical buildings belonging to the congregations should not be used for other than religious or ecclesiastical purposes without the consent of the Deacon's Court or the Board of Managers."

2. That in Section 73 after "control thereof" there should be inserted in parentheses: "Under the limitation expressed in Section 25."

3. That the following words be omitted from Section 49: "In this case the following regulations are recommended for the guidance of the Board;" that Sub-Section 2 read: "It is recommended that one third of the Board, etc.;" and that Sub-Section 3 read: "Any change in the regulations as to managers should be in harmony with," etc.

It is further recommended to the General Assembly that before a new edition of the Rules and Forms of Procedure is issued, the book shall be subjected to a careful revision throughout.

All of which is respectfully submitted. WM. CAVEN,
Convener.

Next Place of Meeting.

The General Assembly will meet next year in St. Andrew's Church, Winnipeg, commencing on the evening of the second Thursday in June.

Church Life and Work.

Rev. Principal Caven then presented the report of the Committee on Church Life and Work, the first report of its kind laid before meetings of the Assembly. In former years the matter in this report was contained in four distinct reports, namely:—"The Religious Life," "Systematic Benevolence," "Sabbath Observance," and "Temperance." The following recommendations, attached to the report, give a fair idea of its tenor:—

1. The General Assembly expresses gratitude for the many evidences of the divine blessing that have accompanied the labors of our ministers, elders, Sunday school teachers, missionary, and Young People's Societies, and of all those who, in various ways have sought to promote the cause of Christ in connection with our Church during the past year; and earnestly hopes that these tokens of divine acceptance will only increase our love of Christ, and stimulate us to more abundant labors in His service.

2. The Assembly, while recording its deep humiliation and sorrow that family religion is not in a more prosperous condition, and while earnestly pleading with parents to instruct their children diligently in Christian truth, and acknowledge God by daily acts of worship in the house, and with Sessions and Presbyteries, to promote by every available means in their respective spheres the religious life of the family; yet cannot but express great thankfulness to God for the many evidences that wholesome religious influences are so largely moulding the lives of our young people, resulting in much domestic happiness, loving and helpful service to the Church, and blameless relations to society.

3. The Assembly thankfully acknowledges the growing liberality of the Church, in the support of ordinances, in the furtherance of our missionary schemes, and as manifested in caring for the poor and needy; but believing that much remains to be done in the development of this grace, would earnestly urge on all our people the duty and privilege of consecrating a definite proportion of income, which should seldom be less, and frequently more, than one-tenth, to the support and spread of the Gospel, and for the relief of poverty and distress.

4. The Assembly, recognizing the unspeakable importance of the Sabbath as a divine institution, and believing that the secularization of the day would inflict incalculable loss on Christ's cause, and on human society, would earnestly counsel all the ministers, members and adherents of our Church, to guard faithfully the interests of the Sabbath in their respective communities, and resist by their example and influence all encroachments on its sacred hours, whether for business or for pleasure. Especially is it hoped that the pulpit will give due prominence to the subject of Sabbath Observance.

5. The Assembly cordially acknowledges the valuable work done in the interests of Sabbath Observance by the various Lord's Day Alliances of Canada, and earnestly hopes they may be still more abundantly blessed in preventing the violation of existing Sabbath laws, and in promoting further beneficial legislation; and that, in doing this, they may have the practical support and sympathy of all our Church courts, ministers and people.

6. The Assembly renews, in substance, its oft-repeated declaration, that the traffic in intoxicating liquors for beverage purposes is repugnant to the teaching and spirit of the Christian religion, inimical to human well-being, is the cause of ruin to tens of thousands of our fellow-men, and of poverty and wretchedness to millions; and would therefore urge on all our ministers and people, to employ all lawful means, by example, influence, and the use of the franchise, to bring about its speedy and absolute destruction.

7. That this Assembly, believing that the sale of intoxicating liquors within the precincts of the Parliament Buildings at Ottawa has, both directly and indirectly, a demoralizing effect on the people of this Dominion, would express the hope that the Christian and patriotic sentiment in the Senate chamber and the House of Commons will prove sufficiently powerful to remove what is a reproach to Parliament and a stain upon our national honor.

The report and recommendations were adopted.

Rev. Murdoch MacKenzie, of the Honan, China, mission stations, gave an interesting account of missionary work in that part of the world.

The Assembly Closed.

On Thursday the proceedings were brought to a close. In a decidedly fine spirit the Assembly agreed that in recognition of the invaluable services rendered to the Church by the late Rev. Dr. Reid, the sum of \$400 yearly be granted to his widow.

Standing Committees.

The following conveners of Standing Committees and chairmen of Boards were approved of:—Presbyterian College, Halifax, Board of Management, Rev. D. Sedgwick, and Senate, Principal Pollock; Presbyterian College, Montreal, Board of Management, Mr. D. Morrice, and Senate, Principal MacVicar; Queen's College, Bursary and Scholarship Committee, Rev. John Mackie; Knox College, Board of Management, Mr. W. Mortimer Clark, and Senate, Principal Caven; Manitoba College, Hon. Chief Justice Taylor; Home Missions, Western section, Rev. Dr. Cochran, and Eastern section, Rev. J. McMillan; Augmentation, Western section, Rev. Dr. Campbell, Renfrew, and Eastern section, Rev. E. Smith; Foreign Missions, Messrs. Hamilton Cassels and A. A. Falconer, joint conveners for the Western and Eastern sections, respectively; French Evangelization, Principal MacVicar; Distribution of Probationers, Rev. Dr. Torrance, Guelph; Church Life and Work, Rev. P. Wright; Sabbath Schools, Rev. T. F. Fotheringham; Widows and Orphans' Fund, Western section, Mr. T. Kirkland, Toronto, and Eastern section, Rev. R. Laing; Aged and Infirm Ministers' Fund, Western section, Mr. J. K. Macdonald, and Eastern section, Rev. Anderson Rogers; Finance, Toronto section, Mr. Andrew Jeffrey, Montreal section, Mr. D. Morrice, Halifax, Mr. J. C. Mackintosh; Statistics, Rev. Dr. Torrance; Protection of Church Property, Hon. Justice Maclean; Church and Manse Building Fund, Hon. Chief Justice Taylor; Hymnal Committee, Rev. Dr. Gregg; Presbyterian Record, Rev. Dr. Warden; Young People's Societies, Rev. R. Douglas Fraser.

Finance Committee.

WESTERN SECTION.

The report of the Finance Committee, which has already appeared in our columns, was presented by Mr. Andrew Jeffrey, of Toronto. The report led to a long discussion, as to just what position Rev. Dr. Warden, the new agent of the Church, should hold in regard to the various properties. It was shown that there is no corporation to hold property owned by the Church, and these were formerly held in the name of the late agent, Rev. Dr. Reid. As a result of the discussion, the matter was referred to a committee, of which Rev. W. Moore was nominated chairman.

At a later stage the committee recommended that the properties of Knox College be held equally by Knox College and Rev. Dr. Warden; and that a committee be appointed to secure such legislation as should provide for the proper method of conveying, holding, and dealing with regard to Church property, by the formation of an incorporated Board of Trustees or otherwise. The committee to report at next Assembly. This carried.

EASTERN SECTION.

The Finance Committee, Eastern Section, beg leave to submit the following comparative statement of the contributions to the principal schemes of the Church. It shows that the giving has been slightly under that of the preceding year, which in turn was considerably under that of the year preceding it:

	1893-94.	1894-95.	1895-96.
Foreign Missions.....	\$31,298 03	\$27,485 03	\$25,233 23
Home Missions.....	11,082 88	12,231 64	12,803 90
Augmentation Fund.....	7,880 16	8,263 25	8,270 92
College Fund.....	10,763 54	10,578 86	10,808 37
Bursary Fund.....	1,138 56	1,090 96	1,181 41
Aged Ministers' Fund.....	3,529 50	2,914 82	4,190 28
	\$65,692 67	\$62,618 11	\$62,488 11

A New Presbytery.

The overture from Calgary Presbytery regarding the division of said presbytery and the formation of an additional presbytery in that district was received and adopted. The new presbytery will be known as Edmonton Presbytery, and will hold its first meeting at Edmonton on July 14th next. It will be connected with the Synod of British Columbia.

Place of Meeting.

At the afternoon session the committee appointed to take steps with regard to a permanent place of meeting and as to the advisability of doing away with the billeting system, recommended that the following questions be sent down to presbyteries as a remit

with instructions to report at next Assembly. — (1) Is it desirable to decide on a permanent place of meeting? If so, what place? (2) Should the billoting system be done away with? If so, what arrangements should be made with regard to expenses of commissioners? The report carried.

Union with other Churches.

The report of the Committee on "Union with other Churches" was presented by Rev. Principal Caven D.D.

The Committee on Union with other Churches reported. —

No instructions were given to the Committee, but a communication from the Quadrennial Conference of the Methodist Church, suggesting the appointment of a Federal Court, composed of representatives of negotiating Churches, was referred to it. As the matter of this communication is important, and the Committee could not well be convened, the following circular embracing the communication from the Methodist Church was sent to each member of the Committee:—

To the Members of the Committee on Union with other Churches, appointed by the General Assembly at its Meeting in London, Ont., in June, 1895.

There was presented to the General Assembly of last year, a communication from the Quadrennial Conference of the Methodist Church of Canada, suggesting the appointment of some kind of Federal Court, composed of representatives of negotiating Churches, to which matters affecting the work of the Churches, other than questions of Creed, Discipline, or the Independence of the Churches, might be referred. The general Assembly received the communication with satisfaction and referred it for consideration to its Committee on Union.

The communication, which is in the form of a Resolution of the Conference, reads as follows:—

"Whereas, the General Conference has already affirmed its willingness to negotiate with other Protestant Churches on the question of Union; and, whereas, the needs of the missionary work at home and abroad call more forcibly than ever for economy, for mutual recognition of sister Churches and for co-operation:

1. It is desirable, in the judgment of this Conference, to establish a Federal Court, composed of representatives of negotiating Churches.

"2. Such Court, when established, shall not have power to deal with questions of creed or discipline, or with any question vitally affecting the independence of the negotiating Churches.

"3. The General Conference of the Methodist Church, now, on its part, appoints the following persons to be its representatives in such Federal Court, viz.:

"Central Section—Ontario and Quebec: Revs. Dr. A. Sutherland, Dr. T. G. Williams, Dr. W. C. Henderson, and Judge Deacon and A. Shaw.

"Eastern Section—The Maritime Provinces: Revs. S. F. Huestis, Dr. Borden, Dr. Hertz, C. H. Paisley, M.A., R. W. Weddall, M.A., J. R. Inch, L.L.D.

"Western Section—West of Ontario: Revs. Jas. Woodsworth, J. F. Betts, A. W. Ross, and J. A. M. Atkins, Q.C., and E. Odium, M.A.

Newfoundland Section: Revs. Dr. Milligan and J. Nurse, and Hon. J. J. Rogerson.

"Each Section shall organize separately, and shall have power independently of other Sections to consult and act with representatives of other Churches in the territory assigned to them.

"The officers of the Central Section shall call the whole Court when a majority of the several Sections shall deem it necessary.

"The functions of the Court shall be to consult and act with the representatives of other Churches, with a view to co-operation and economy in regard to 'dependent charges' within their territory."

The convening of a committee so large and widely scattered as the Committee on Union being impracticable, may I request an expression, in writing, of your opinion on the following points:

1. The response which the General Assembly should make to the proposal of the Methodist Church to establish a Federal Court for the purpose indicated in the Resolution of the Conference should the General Assembly concur in this proposal?

2. Whether, in the event of the proposal being approved, the function of such Federal Court might in any direction be properly extended. Might such Federal Body be entrusted, e.g., with the duty of giving public expression to the opinion of the Churches represented on moral or religious questions affecting the welfare of the community, or of other lands, and of taking public action to promote the well-known views of the Churches represented in relation to such questions?

3. Are there any other measures in connection with the object

for which the Committee on Union is appointed which you would at present recommend the General Assembly to adopt?

Kindly reply to this circular as soon as convenient, that the Convener may be in a position to report to the General Assembly at its approaching meeting in Toronto.

Yours sincerely,

Toronto, 14th April, 1896.

WM. CAVEN, Convener.

To this circular fourteen members of the Committee have replied. All these answer the first question in the affirmative. Eleven answer the second question with a definite "yes"; i.e., they approve of extending the functions of the proposed Federal Court beyond what is suggested in the communication from the Methodist Church, so as to provide an organ for giving united public expression to the sentiments of the Confederating Churches on moral or religious questions which affect the welfare of the community, or of other lands. Two replies say "no" to the second question; one is indefinite.

It is stated in certain replies that the Synod of the Maritime Provinces and the Synod of Montreal and Ottawa have already taken action touching Home Missions, in the line of the proposal made by the Methodist Church, though little or nothing practical has yet resulted; and the view is expressed that effective action can be taken by the General Assembly only.

The replies to the circular addressed to the members of the Union Committee abundantly warrant the submission of the following Recommendations to the General Assembly:—

1. That the General Assembly approve of the formation of such a body as is proposed by the Quadrennial Conference of the Methodist Church.

2. That the Committee on Union be re-appointed, with instructions to confer with the Committee of the Methodist Church, with the view of giving further consideration to the functions of such body as it is proposed to form, and to report to the General Assembly.

The suggestion of a member of your Committee that the term "Council," rather than "Court," should be the title of the proposed federal body, should such body be called into existence, seems worthy of attention.

All of which is respectfully submitted,

WM. CAVEN, Convener.

In moving the adoption of the report the Rev. Principal drew attention to the suggestion of a member of the Committee that the word "council," rather than "court," should be the title of the proposed body. He also pointed out that should the report carry, the Assembly did not commit itself, as the matter after careful consideration during the year, would come before next Assembly who could put an end to all negotiations did it consider the plans, which might be supposed, not feasible. After further discussion, Rev. Principal Caven moved in amendment to the Committee's recommendation, that a Federal court be appointed, the addition of words, "Provided a satisfactory definition of its duties can be agreed on." This was agreed to, and the Committee's report as amended was then adopted.

Mr. J. K. Macdonald presented a minute regarding Rev. Dr. Wardrop's desire to retire from the Convener'ship of the Foreign Mission Committee. The minute referred in highest terms to Dr. Wardrop's work on the Committee, and recommended that his desire to retire be complied with. It was agreed to.

The Committee appointed to deal with the Sabbath school Committee's report recommended that the work of publication be removed from St. John, N.B., to Toronto; that Rev. Mr. Fotheringham, now in charge of the work, be relieved from his pastoral charge, so that the publication department might receive his whole attention; that Mr. Fotheringham's salary be \$1,200; that those having charge of publications be authorized to borrow \$5,000 in order to transfer the work to Toronto, and wipe out any deficit. It was shown that on the present basis of circulation, and the present tenders for the work to be done, during the ensuing year, the work of publication would soon be on a sound financial basis. Rev. Dr. Laing opposed the recommendations. He was in particular strongly opposed to the borrowing of \$5,000. The present liabilities, he considered, were heavy enough. Considerable discussion followed, and several amendments were proposed. Finally Rev. Dr. Fraser moved that in view of the small attendance of commissioners the whole matter be left over until next Assembly, the publication work, in the meantime, to be carried on as at present.

The Closing Session.

There was a very small attendance at the evening and last session of the meeting. The Assembly passed loyal addresses to her Majesty the Queen and the Governor-General of the Dominion. The addresses will be engrossed and forwarded to her Majesty and

to his Excellency the Earl of Aberdeen. The question of Presbyteries being allowed to appoint elders as Moderators was referred to next Assembly. A minute expressing in warm terms the Assembly's gratitude to Rev. Dr. Torrance, Church statistician, and Convener of the Probation Committee, for his services extending over many years, in which reference was also made to the fact that Dr. Torrance shortly celebrates the 50th year of his pastorate in the Presbyterian Church, was carried unanimously, and the Rev. gentleman made a suitable reply.

A great deal of routine business was transacted, after which votes of thanks were passed to the pastor and session of the Central Church, to the citizens of Toronto, for their generous hospitality, to the Moderator and officers, and to the Toronto press, for the reports of Assembly's proceedings. The Doxology was sung and the General Assembly adjourned at 11.40.

Sweet Old Story.

Tell me about the Master !
I am weary and worn to night,
The day lies behind me in shadow,
And only the evening is light !
Light with a radiant glory
That lingers about the west,
But my heart is weary, weary,
And longs like a child's for rest.

Tell me about the Master !
Of the hills He in loneliness trod,
When the tears and blood of His anguish
Dropped down on Judea's sod.
For to me life's seventy milestones
But a sorrowful journey mark,
Rough lies the hill country behind me,
The mountains behind me are dark.

Tell me about the Master !
Of the wrongs that He freely forgave ;
Of His love and tender compassion,
Of His love that was mighty to save.
For my heart is awestruck, awestruck,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
Till the heart that was bruised and broken
Grows patient and strong and calm.

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterial and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

YOUNG PEOPLE AND BIBLE-STUDY.

BY REV. J. R. MILLER, D. D.,

Author of "Making the Most of Life."

Young people often ask, "How can I read the Bible so as to find in it the things that it has for me?"

Christian Endeavorers, especially, who are pledged to daily Bible-study, are eager to know how they may fulfil their pledge most wisely. They desire to do more than perfunctorily read a few verses daily, but sometimes they need guidance. Perhaps a few very simple suggestions may be helpful.

The Bible is not so different from other books as many people think. It has to be read in the same way as any other book. If you take up a volume of history, a book of poems, or a story, feeling that you ought to read a page of it every morning and a page every evening, and then try to do it just because your conscience says you should, it will not prove interesting to you. You must care for a book and want to read it before you will find either pleasure or profit in it. This is as true of the Bible as of any other book.

"That is just the trouble," some one says. "Somehow I cannot get to care for it." How can we learn to care for the Bible? A young lady, some years since, received a book as a present. She took it up several times and tried to read it, but it seemed dull. So it was laid aside. A year or two later she was introduced to a gentleman whom she met frequently after that. The two became excellent friends, and at length their friendship ripened into love. About that time, too, she discovered that he was the author of the book which she had tried to read and had found somewhat dull.

She sought the book again; now every page held golden thoughts for her. It was no longer dull. The writer was her friend. Love was now her interpreter. She wondered how she could ever have considered the book uninteresting.

The Bible seems dull to you—or at least you cannot find the interest in it that some people find in its pages. Perhaps if you knew Christ better it would be different. If you only remembered that He—your dearest and best Friend—is the Author of the book, its words would have new meanings for you.

Begin with the Gospels. They tell the story of the life of Christ. You find in them a great many of His own words. As you read the pages, think of what Jesus is to you. Read as you would read a letter written to you by your mother, or a book which told you about your father's life. Love will change all and give a personal interest to every sentence.

To learn to care for the Bible, you must think of its words as spoken not only for you, but directly to you. A good portrait looks you right in the face. You may walk about the room, but from every part that eye looks into yours. A thousand persons may pass, but the picture looks straight at each one of them. So it is with the Bible. It looks everybody right in the face. It speaks right to you. This is one of the secrets of finding it interesting. If you will think of every word of it as just for you, it will soon begin to talk to you as a dear friend. You will see Christ's face looking out from every page, and will hear His voice in every sentence. Then it will no longer be a task to read the book, but a joy and delight.

Of course we should read the whole book. Some people never get beyond a few familiar chapters. There are great sections of it whole books, large portions of other books, of which they know nothing at all. This is not making the most of the Bible. We should try to study it as a whole, so as to know every nook and corner of it. There is no portion of it, not even the chapters of hard names, without instruction and help of some kind. We can gather bits of rich food even in the old chronicles and in among the bald histories of the Bible.

We should read the Bible regularly and in some kind of order. No student of Tennyson or Browning would expect to become deeply interested in the works of his author if he picked up the book once or twice a day and read a few lines wherever the pages happened to part. Yet that is the way too many read the Bible.

To make the Bible interesting as a whole we should learn all we can about the several books as books. A few hours of study about Genesis—when written, its contents, its wonderful value—will prepare one to read Genesis with keen zest. So of the other books.

Besides this reading and study of the whole Bible, it is well to take it up at times topically. Study the characters you find in it, gathering all you can learn about them in any part of the book. Study doctrines or subjects to find all the inspired volume has to say about them.

There is still another way. The Bible is to furnish us our daily bread. We need a portion for each day. Though we may read several chapters in the morning, it is well for us to have a sing's verse, or a brief passage, to take into our thought for the day's pondering. For example, my verse yesterday was, "Tarry ye here, and watch with me." Through all the hours, as I went about my tasks, my mind turned again and again to this word of Christ. I thought of what it meant first in the heart of Jesus, as He craved the sympathy of His friends as He agonized in the garden. This gave me many a sweet suggestion about the humanity of Jesus. Then I thought of what He means by it now when He asks us to watch with Him. Again, I thought of the need our friends oftentimes have of our waking sympathy, and that there is a time when, if at all, this sympathy must be shown; that when this time is past, if we have only slept we may as well sleep on. A word taken thus every day and meditated upon through the busy hours, and when we are on our bed, cannot but give its rich spiritual help and nourishment to the soul.

The Bible yields up its value and help to us only when we receive its truths into our heart and take its lessons into our life. It is God's word, but we can get blessing even from God's word only when we let the word speak to us and then submit our wills and all our life to it. If we have sinned, the Bible can give us peace only by leading us in the divine way to the place of pardon. If we are in sorrow, it can comfort us only when we accept the divine consolations, and quiet our heart in resting upon them. If we are in danger, it can be a protection to us only as we believe its words of promise and hide ourselves away in the refuge of the divine love. Not the Bible, but God, is the source of all blessing and good, and the Bible can bless us only as it brings us into loving fellowship with God.

Philadelphia, Penn.

THE LITTLE FOLK.

The Elephant and the Giraffe.

Said the elephant to the giraffe,
 "Your neck is too long by one-half."
 He replied, "Since your nose
 Reaches down to your toes,
 At others you'd better not laugh."

Bennie's Bill.

Bennie got the idea from his father, who was a business man. He often went down-town to his father's office, and noticed how the clerk made out bills. When his new idea struck him he was looking over a bill something like this:

To 1 writing desk.....	\$10 00
To 3 bookshelves.....	12 00
To 1 revolving bookcase.....	9 00
To four chairs.....	25 00

Total..... \$56 00

It was such a bright idea that flashed into Bennie's mind that he actually burst out into a loud laugh, causing the clerk to look up at him in surprise.

"What's so funny?" asked the clerk.

"Oh, it's a secret," replied Bennie, drawing himself up as if to hold the secret tightly in his bosom.

In the evening when he got home he went to the library with his brother, and they were busy writing for some time. It took them a good while to get the document into proper form, but at last it was done, and he folded it and carried it down stairs to his mother. On opening it she read the following with some surprise:

IN ACCOUNT WITH BENNIE TRAVERS,

Mrs. Mary S. Travers, Schooldale, O. May 15, 1895.

Dr.	
To going down town for groceries.....	\$0 10
To sweeping kitchen.....	65
To raking yard.....	25
To dusting carpet.....	30
To running errands to Mr. Good's.....	15
To 3 three times going to papa's office.....	45
To 4 washing dishes.....	40
To sundries, etc.....	1 00

Total.....\$2 70

Kindly remit.

When his mamma had read the bill she looked at Bennie with laughing eyes. "So you have presented your bill, have you?" she said. "Well, I can't settle it this evening, but to-morrow I will make it all right."

"That will do, mamma," answered the lad, "business men want prompt settlement, you know."

"Yes, Bennie, I know that is the only proper way to do business. Never let debts run on."

After breakfast next morning Bennie glanced at his mother with an expectant look. She took a slip of paper from her purse, and without saying a word, handed it to him. What did this mean? This was no money; it was only a piece of neatly folded paper. There was a lump in his throat. He hurried into the sitting room where he could be alone while he examined the paper. His face grew red as a cherry when he opened it and saw that it was not money, but another bill which ran as follows:

IN ACCOUNT WITH PAPA AND MAMMA.

Master Bennie Travers, Schooldale, O. May 16, 1895.

Dr.	
To board for 1 week, 21 meals.....	\$2 10
To mending frock and stockings.....	50
To school books, slates, etc.....	1 40
To brushing hair seven mornings.....	21
To new hat and coat.....	6 00
To waiting on Bennie one night when sick.....	50
To doctor's bill for Bennie.....	2 00
To 1 concert ticket.....	50
To 1 supper at church.....	25

Total.....\$13 21

By bill of May 15..... 2 70

Balance due.....\$10 51

Kindly remit.

You should have seen Bennie's face after he had read this bill. Some tears welled up in his eyes and then stole down his hot cheeks. It was half an hour before he could trust himself to go out to the dining-room and speak to his mother; but when he did go, there was a new light in his bright blue eyes. "Mamma," he cried, "I can't pay this bill now. I—I—"

"Isn't 'prompt settlement' the motto of business men?" asked his mamma, smiling.

"Yes, it is; but they can't pay when they haven't anything to pay with. Mamma, I'm bankrupt," he broke out. "Ain't that what they call it when a man can't pay? I can never settle for

what I owe you; and—and the debt'll just keep on getting larger and larger all the time. What shall I do?" Bennie was almost sobbing.

"No, no, Bennie, dear," soothed his mamma; "you don't owe me anything. You are a kind obedient boy, and that settles the whole account."

"Well, then, you don't owe me anything, either. I'll receipt my bill if you'll receipt yours."

To this his mamma agreed heartily, and on each bill "Received payment in full," was written.

"Now we won't make out any more bills against each other, will we mamma?" suggested Bennie. "We don't want business ways in the family."

"That's right, Bennie. But here is a dollar all your own—"

"Oh, mamma, I can't take it if it's meant for pay."

"No, it is a gift of love."

"Then I'll take it. Thank you, mamma."

Three Followers.

The wise old Hassan sat in his door, when three young men pressed eagerly by.

"Are ye following aft'r any one, my sons?" he said.

"I follow after Pleasure," said the oldest.

"And I after Riches," said the second. "Pleasure is only to be found with riches."

"And you, my little one?" he asked of the third.

"I follow after Duty," he modestly said.

And each went his way.

The aged Hassan, in his journey, came upon three men.

"My son," he said to the oldest, "methinks thou wert the youth who was following after Pleasure. Did'st thou overtake her?"

"No, father," answered the man. "Pleasure is but a phantom that flies as one approaches."

"Thou did'st not follow the right way, my son."

"How did'st thou fare?" he asked of the second.

"Pleasure is not with Riches," he answered.

"And thou?" continued Hassan, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus," said the old man. "Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She herself goes hand in hand with Duty, and they who make Duty their companion, have also the companionship of Pleasure."

Two Boyish Warriors.

DAVID AND NAPOLEON DID MEMORABLE DEEDS IN THEIR YOUTH.

It was only a little shepherd boy, you will remember, who delivered the Israelites from the hands of the Philistines, and saved his nation in a time of serious peril. The youth David went out alone and almost empty handed, when all the warriors of the army were afraid, and he slew the great giant Goliath of Gath, whose height, the Bible tells us, was six cubits and a span. This boy was a born fighter, for, before he slew the giant, he had killed a bear and a lion, when they tried to steal his father's sheep.

But in later times, as well, there have been several young warriors who made great names for themselves, such, for instance, as Alexander, who won the battle of the Coranicus at twenty-two years of age. The great Napoleon was a lieutenant of artillery before he was eighteen, and a young man when he commanded the armies of Italy. Think of it!—at the age when our West Point cadets are graduated, this young Corsican had held an important command in the French armies, winning victories and laying the foundation of the most famous military career the world has ever seen.

Make new friends, but keep the old:

Those are silver, these are gold.

New-made friendships, like new wine,

Age will mellow and refine.

Friendships that have stood the test—

Time and change—are surely best;

Brow may wrinkle, hair grow gray,

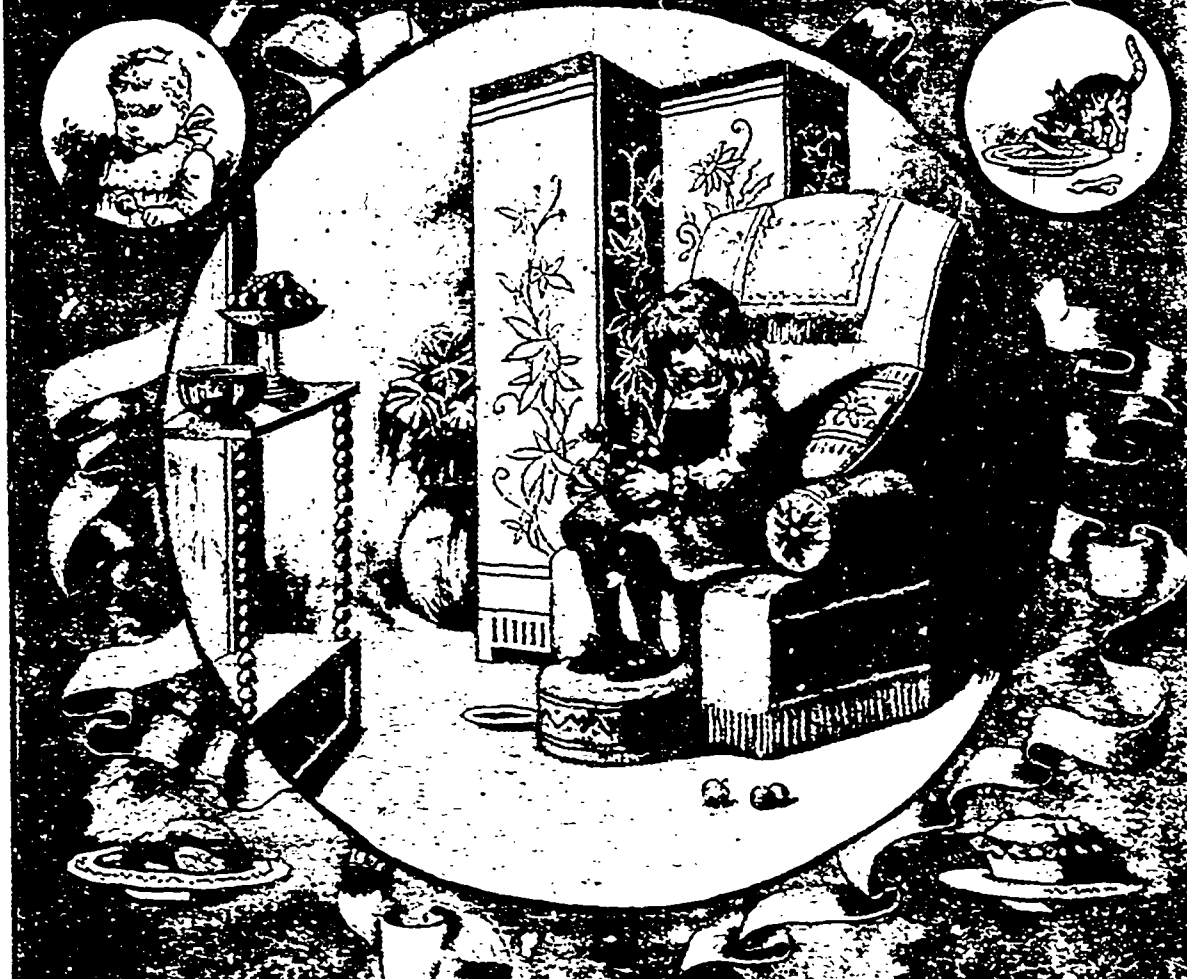
Friendship never knows decay.

Ease of manner must be gained early in life if it is to be genuine and not an affectation. Sensitive little ones readily become self-conscious and awkward if they are teased about their appearance and peculiarities. So we should be careful to avoid fixing their mind upon any defect and not criticize them too much. Gracefulness is largely a matter of confidence, and to make a child timid and fearful of giving offence in whatever he says or does is to place him at a disadvantage all his life.

To Daisy

Now kilten cat Daisy, just hear me,
 And tend to each word that I say;
 And don't frisk around so 'bout nothing:
 To-morrow'll be Thanksgiving Day
 And if you don't chew up your ribbon,
 Nor bubble it round in the snow,
 But behave all the time just as pretty,
 You'll have som' thing splendid, you know.

There's another thing, Daisy, I'll tell you.
 Aunt Mary is coming to-day,
 To show us a sweet, 'darling' baby,
 That's named just like me, Allie May
 And if she should happen to squeeze you
 Or pull your long tail the least mite,
 You are not to scratch her nor bite her
 For that wouldn't be just polite.



We must do all we can that'll please her,
 She being our company so;
 Besides, such a new little baby
 Aunt had time to learn better, you know
 So if she does tease you, dear Daisy,
 Though of course I don't say it is right,
 Please just get away from her easy,
 Not scratching the least little mite.

I s'pose you don't know 'bout Thanksgiving
 Cause you haven't had one before,
 I'll tell you there'll be a big turkey,
 And pie made of chickens and more,
 And puddings all full of sweet raisins,
 And jelly and jam - such a treat!
 And if you're a good kilten, Daisy,
 You'll get a nice plateful to eat!



CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR JULY:—"Pray that the fellowship typified by the Christian Endeavor movement, based upon fidelity to Christ and loyalty to one's own Church may prevail, and that it may be greatly promoted by the International Convention at Washington."

Canada for Christ.

DAILY READINGS.

First Day.—Pray for it.—Exod. xxxii 30-35.

Second Day.—Guide it.—Matt. ix. 32-38.

Third Day.—Purify it.—Prov. xiv. 26-34.

Fourth Day.—Enjoy it.—Ps. cxlvii. 11-20.

Fifth Day.—Abraham's better country.—Gen. xii. 1-9.

Sixth Day.—Our better country.—Heb. xi. 8-16.

Prayer Meeting Topic, July 5th.—"What we owe our country.—Ps. cxxii. 1-9

We never expect to see Jesus Christ enthroned as King in Canada or any other land by means of ballot or of legislation. The Kingdom of God will not be established on earth through the triumph of any such efforts. Christian citizenship is a noble phrase, and stands for a noble movement; but any one who supposes that the happy day when righteousness shall cover the earth as the waters cover the sea, is to be the climax of its endeavor is doomed to sad disappointment. "Let no man deceive you by any means; for that day shall not come except there come a falling away first; and that man of sin be revealed, the son of perdition . . . whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming," (2. Thess. ii. 3-8) This is what the Word says about it, and so we must be content to believe that although by exerting our influence as Christian men and women at the polls and in the council chamber, for righteousness and truth, we may be able to hinder the progress of sin, and make easier the way of Salvation, yet nothing can avail for the ultimate establishment of righteous rule upon the earth short of the King's personal coming and presence, and that before His advent in power things will become under the leadership of the son of perdition, Anti-Christ, the personified concentration of sin, worse than at any period of the world's past history. In the meantime let us not be idle. If we can keep evil in check, lessen the power of drink, and give freer course to the Gospel; we will be removing obstacles from the way of Salvation, and by hastening the completion of the number of the elect, will be advancing the time when the crisis will develop, and the King Himself appear to establish His millennial reign.

FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON I.—DAVID, KING OF JUDAH—JULY 5.

(2 Sam. ii. 1-11)

Golden Text—"The Lord reigneth; let the earth rejoice."—Ps. xcvi. 1.

Central Truth.—God's Anointed.

Analysis.—**R**IGHTHOUS v. 1-3.
RIGHTFUL KING v. 4-7.
RIVAL v. 8-11.

S. S. Illustrator.

Time and Place.—A. D. 1055, at Hebron twenty miles south of Jerusalem.

Introductory.—Six months have passed since we last studied concerning David; and six years or more stretched between the incident then studied—Jonathan's loving leave-taking—and the present event—David's coronation as King of Judah. When, with tears, Jonathan showed his friend that he was no longer safe in Saul's court he fled, and Jonathan's life was nearly sacrificed by his father's fury over David's escape. From Philistia, where he first sought refuge, David soon returned to Judah, where, in a cave near Adullam, he gathered around him a few hundred adventurers who had tired of Saul's rule. Together they lived by forays on the Philistines, who at this time overran Judah, and by levies made on neighboring towns as the price of David's protection. After a while he marched around the lower end of the Dead Sea and left his aged parents in charge of the King of Moab, with whom, as well as the

King of Ammon and the King of Gath, he kept on friendly terms. When the Philistines and the Israelites got ready for the tremendous struggle which soon ended in the overthrow of Saul and the ruin of the earlier Israelite kingdom, David's position became exceedingly delicate and difficult. He was cast out of the Philistine army although he had been a faithful adherent of the Philistine king, and after adventures of a romantic and picturesque sort he found himself at the head of an army in the southern part of Judah, in the midst of national anarchy, but with a number of fortified towns about him whose leaders were inclined to accept his claims as king. The question arose whether the time had come for him to assert the kingly rights given by Samuel's ordination. This lesson shows how this question was divinely answered, and how David became king over Judah, governing perhaps one third, or a little less than one-third, of the territory which had belonged to Saul.—S. S. Banner.

Verse by Verse.—V. 1. "David enquired of the Lord."—Here at the very outset of David's reign we learn the secret of his success; he was accustomed to seek the Lord's leading and guidance in all matters. Many an anxious doubt and harassing perplexity would vanish like the mists of morning, if we would only seek less the wisdom of men and enquire more of the Lord. Ps. xxvii. 4, lxxviii. 34. Ezek. xxxvi. 37. "Shall I go up?"—How many defeats and humiliations we might be saved were we to ask thus of the Lord concerning every enterprise we think of undertaking. How many victories and crownings we might be led to, were we ever promptly to obey the Lord's command when He says to us "Go up."

V. 2. "So David went up thither."—There is a Hebron to which every Christian is called to go. The word means alliance, and we are summoned to take our place outside the camp, beyond the city walls, in alliance with the Crucified. Ro. xii. 1-2. Eph. v. 18. 1 Co. iii. 16., vi. 17.

V. 3. "His men . . . did David bring up."—Like David we should not be alone when we go up to Hebron. We, too, should strive to take with us our relatives, our friends, and our business associates. "Dwelt in Hebron." Christian reader do you dwell there? The secret of victory is in dwelling in the place of alliance; when we leave the precincts of our spiritual Hebron, we are sure to be met by defeat.

V. 4. "The men of Judah came."—So let us come today if we have never done so before and anoint as king over our lives great David's greater Son.

V. 5. "Blessed be ye of the Lord."—Such were David's generous words of approval to the men of Jabesh-Gilead, who had risked their lives to bury Saul, who had once rescued them from the hands of the Ammonites (1 Sam. xi. 1-11.) In these words we find David the type of Christ in so many ways, evidencing the spirit of the Master expressed in His words when teaching on the mountain side, "Love your enemies, bless them that curse you." (Matt. v. 43, 44.) If in those dark days such a spirit of noble forgiveness could be manifested, how much more should we, living under the light and power of the cross, be ready to pardon and forget the slights and injuries of a hostile world. May God drive the bitterness out of our hearts, and fill them with His love!

V. 6. "The Lord show kindness and truth unto you."—God always rewards deeds of love and generosity, with His own rich blessing. We can do no greater good to ourselves than to do all the good we can to other people.

V. 7. "Be ye valiant."—There was need of brave men in Israel, for the King was dead, and the future seemed to be black with threatening disaster. David enjoins courage upon the men of Jabesh-Gilead although they were not men of Judah, and did not come under his present limited sovereignty. But he does not urge his claims to rule upon them, although he had God's promise that he should yet be King of all Israel.

V. 8. "Abner son of Ner."—Saul's first cousin, and commander of the army. He hoped to be able to hold Israel loyal to Saul's son Ishbosheth, and so retain his own position, which under David he would probably forfeit. "Ishbosheth."—Saul's fourth son, a mere tool in the hands of Abner.

V. 8. "Made him King."—Men may make Kings, but it is God who controls them.

V. 10. "Reigned two years."—These two years synchronize with the last two of David's reign. It took Abner some five years of struggling before he succeeded in establishing Ishbosheth's sway over all Israel.

Church News

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

General.

Rev. Geo. Boll, L.L.D., registrar of Queen's University, has resigned his office, and has been put on the list of retired ministers of the Presbyterian church.

W. M. McKay, of Ailsa Craig, a graduate of Knox College, has received a unanimous call from Norval and Union congregations, at a salary of \$350 and a free manse.

A terrific electrical rain storm passed over Mount Pleasant, 12 o'clock, June 21st. The sacrament of the Lord's Supper had just been administered in the Presbyterian church, the worshippers passing down the aisles to depart, when an electric bolt struck the chimney. Fortunately no lives were lost. The damage to the church will not exceed \$50 covered by insurance.

The quarterly communion was observed in St. Enoch's Presbyterian church, Toronto, at the evening service on last Lord's Day. The congregation was by far the largest that ever assembled in this church on such an occasion. The sacred edifice was filled almost to overflowing and the number of communicants was correspondingly large, well nigh 200 must have joined in the observance of the divine ordinance, of whom 24 were received into communion for the first time, eight on profession of faith, and sixteen by certificates from other churches. It must be very gratifying to its many friends to learn that the young and vigorous congregation is being favored with such manifest tokens of Divine favor. Rev. A. McMillan, who, within a comparatively recent period, was inducted into the charge, is especially to be congratulated on the growing prosperity of the congregation.

Rev. E. Aston, Merrickville, will spend a three months' leave of absence on account of ill-health in Scotland.

Rev. R. M. Hamilton, of Brantford, was presented with a gold-headed cane, by the Presbyterian congregation at Burford, over which he was moderator during its vacancy.

Dedication services were held in the new St. Andrew's church, Windsor, on June 14th. Rev. Dr. McKay, of Montreal, preached at both services. The crowd that attended in the morning and evening exceeded the seating capacity of the church. The offering at both services amounted to about \$900. Next Sunday Rev. Dr. McLaren, of Knox College, Toronto, will occupy the pulpit.

The congregation of St. Andrew's church, Lanark, propose celebrating the seventy-fifth anniversary of the organization of Presbyterianism in the village by holding a garden party on June 24th. On the following Sabbath special anniversary services will be held in the church, to be conducted by Mr. Scott, Perth, and on the following Monday evening there will be a meeting held in the church to be addressed by several of the ministers.

The sacrament of the Lord's Supper was dispensed in Central and Guthrie churches, Oro, on the first Sabbath of June. Eight new members were added to the roll on profession of faith. Over two hundred members sat down at the Lord's Table in these two churches. Since the settlement of Mr. Campbell over these united congregations some two years ago one hundred and twenty-nine names have been placed on the rolls, including St. Andrew's, Oro station, one hundred and seventy-two. The churches are always crowded at the Sabbath services.

Presbytery of New Westminster

A meeting of the New Westminster Presbytery was held on Thursday 14th ult. The resignation of the Rev. Geo. R. Maxwell as pastor of the First Presbyterian Church was received and adopted. The Rev. G. A. Wilson, of Vernon, was appointed to declare the pulpit vacant next Sunday. Many of the members of the Presbytery expressed their regret at Mr. Maxwell's resignation, and a committee was appointed to prepare a minute making suitable reference to the work he has done to be

published in the press. The Rev. Jas. Buchanan, of Eburne, sent in his resignation which was accepted. The Rev. J. M. MacLeod moved the following resolution on behalf of himself and Mr. Maxwell, which was unanimously adopted: "In accepting the Rev. Jas. Buchanan's resignation of the pastoral charge of the congregation at Richmond the Presbytery feel that it is due to their brother to place upon their records an expression of the deservedly high esteem in which he was held by his brethren, both as a pastor, as a preacher and as a member of the Presbytery of this district. During the four years of his ministry in Richmond, he was faithful, painstaking and sympathetic, going out and in amongst his people and breaking unto them the bread of life. As a preacher, he stood in the front ranks amongst his brethren. His discourses were able, earnest, eloquent and thoroughly evangelical, calculated not only to please, but also to instruct and edify his hearers. As a member of the courts of the church his services were of great value. Well versed in ecclesiastical law, of sound judgment and a practical turn of mind, his counsels were generally sound and his conclusions correct. With a willing mind and a fine physique, he was ever ready cheerfully and efficiently to do his full share of church work. In every respect Mr. Buchanan has been a most valuable member of the Presbytery and of the other courts of the church, and whose presence and assistance shall be much missed by his brethren in their deliberations, and in their cultivation of the wide and interesting field placed under their supervision. In parting with Mr. Buchanan his brethren beg leave to assure him that they shall remember him with kind fraternal feelings and follow him with their prayers that the blessing of the Great Head of the Church may rest richly upon his labors wherever God in His providence may order his future sphere of usefulness." Rev. J. M. MacLeod was appointed Clerk of the Presbytery in place of Rev. George R. Maxwell, resigned. The Central Park Church was put in the hands of Zion Church.

Repair the Waste.

The human body, like any other piece of machinery, is constantly wearing away in its various parts. Nature intends, however, that the wear and tear which is constantly going on shall be as constantly repaired. If these repairs cannot be made when needed, the system becomes debilitated, and finally disease obtains a foothold, health is destroyed, and decay and death naturally follow. The only safeguard is in building up, day by day, as the waste goes on, by the use of a good tonic and true blood purifier, aided by careful attention to diet and by proper rest and exercise.

This process of building up, which is so essential in maintaining as well as in restoring health, must be accomplished by the blood. This "vital fluid" carries nourishment to the organs, the nerves, the muscle, and the whole fabric of the human system. Therefore, the blood must be rich and pure and full of life and nourishment. In nearly all cases of debility and disease, the cause will be found to be impure and impoverished blood, for when the blood is thin and impure the repairs and re-inforcements which the body is constantly needing cannot be supplied.

In this condition the system necessarily becomes debilitated; the stomach refuses to do its duty; there is a feeling of exhaustion and lassitude, and often painful diseases like rheumatism and neuralgia are the results. The way to remedy such a condition is to purify the blood. Hood's Sarsaparilla has accomplished thousands of cures where all other medicines had failed, simply because it gives to the blood just those qualities which are needed for restoring and maintaining the wasted and wasting vitality. No other medicine has such a record of cures as Hood's Sarsaparilla, and in no other medicine do the people place such confidence. Druggists and dealers all over the country say their sales of Hood's Sarsaparilla are not only greater than those of any similar preparation, but in many cases that they exceed all other medicines put together. These great sales indicate with absolute certainty that

the people have found actual merit in Hood's Sarsaparilla. They have found, indeed, a "peculiar" medicine,—a medicine which absolutely and permanently cures disease and keeps the body in a healthy condition at all seasons, by this process of building up. Hood's Sarsaparilla is the only true blood purifier prominently in the public eye today. It makes rich, red blood, in which the germs of disease cannot lodge, but which flows to every organ, nerve and tissue of the body, loaded with the nutriment and vitality without which these organs cannot perform their functions.

Your physical system is wearing away with every movement and even with every thought. Are you building up? Are you doing it properly, naturally promptly, with the True Blood Purifier and wonderfully successful tonic, Hood's Sarsaparilla?

Mrs. Ella J. Phillips, who resides off Hathorn Street, Plymouth, N. H., thus tells how Hood's Sarsaparilla restored her to health and strength, after ten years of suffering and after several doctors had treated her unavailingly and said they could do nothing for her:

"I had been troubled with a pain in my right side for ten years. Sometimes, it was a dull pain, and at other times it was sharp and severe. I had faint spells, with a deathlike feeling, at which times I could not help myself. I could not sleep nights, and had spells of shortness of breath whenever I attempted to sleep on my right side. At such times I had to have help to enable me to turn over on my left side. When I was lying on my right side it seemed as though a heavy weight was pressing me down; and even when I slept on my left side I would awake in the morning with a 'tired feeling.' I could not go across the room without staggering, owing to dizzy spells, and I was afraid sometimes that I should fall over on the stove. I had several doctors, but received no help. They said it was due to liver trouble and abscesses on the liver. One gave me everything he could think of for the liver and heart, and said he had done all he could for me. One day a friend advised me to try Hood's Sarsaparilla, and I took a bottle with so much benefit that I obtained two more. I had not taken more than half a bottle before I felt an improvement. Before I commenced to take it I hadn't any life and didn't care to live. By the time I had taken two or three bottles, my appetite had greatly improved, and I could do my washing (which I had not been able to do for several years without making me sick) by 5 o'clock in the morning, before some of my neighbors commenced to do theirs. After a while, I could sleep on my right side as well as on my left. I grew fleshy and gained over thirty pounds. I am now well and strong and have had no trouble since. I give all the credit for my present good health to Hood's Sarsaparilla.



TRENT CANAL.

SIMCOE AND BALSAM LAKE DIVISION

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Trent Canal," will be received at this office until noon on Monday, Seventeenth day of August, 1896, for the construction of about fourteen miles of Canal on the Simcoe and Balsam Lake Division.

Plans, specifications of the work and forms of Contract can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Peterboro', where forms of tender can be obtained on and after Monday, July 15th 1896.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and, further, an accepted bank cheque for the sum of \$15.00 must accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order, J. H. BALDERSON,

Secretary.

Department of Railways and Canals,
Ottawa, June, 1896.

Presbytery of Stratford.

At Stratford and within Knox Church there, Monday the 11th day of May, the Presbytery of Stratford met and was constituted, at 7.30 in the evening Mr. Leitch was appointed moderator, P. T. The choir of the church led in praise. Dr. Hamilton at the request of the moderator led in prayer. The attendance of ministers, and especially of elders, was not full. A considerable audience was present. The first sermon, as appointed, was devoted to Conference on Church Life and Work. Mr. J. W. Cameron introduced the subject of reading a synopsis of his report upon it, given at last meeting of Presbytery. Almost all the ministers present joined in the ensuing discussion. This was maintained with animation till near the hour for adjournment, when the following resolution was moved by Mr. McKibbin, seconded by Mr. Henderson, and unanimously adopted. "In bringing this Conference on Church Life and Work to a close the Presbytery desire to emphasize the importance of religion in the home. To bring this to practical bearing, they urge upon the people under their charge, the duty and the privilege of family worship. By family worship is meant the assembling of the household daily at stated times for reading of the Scriptures in due order and quantity, singing praise to the Lord, where at all possible, and prayer, either with or without the use of a printed form. In addition to such careful observance of family worship, we recommend the practice of Christian parents joining with their children in home study of the Sunday School lessons; thus securing the children's acquaintance with these lessons, and with the Bible as a whole, whilst also giving parents an opportunity of guiding the minds of their children in matters of faith and practice, as is required by their relation to their children in the sacrament of baptism. Finally the Presbytery affectionately enjoin upon the people under their spiritual oversight to "Remember the Sabbath Day to keep it holy;" inasmuch as God has blessed the Sabbath day that it should be a means of blessing to them who observe it wholly as the Lord's day." Next morning on resuming business there was an enlarged attendance especially of elders. Dr. Hamilton submitted draft minute in remembrance of the late Dr. Reid, agent of the church, which was adopted. Mr. Henderson tendered the resignation of his charge of Atwood and Muskoka. It was agreed to take the usual procedure, and cite the congregations to appear at the July meeting. Mr. McKibbin asked relief from duty for a time on account of impaired health. The Presbytery expressed deep sympathy with him in the circumstances and unanimously agreed to give him three months' leave of absence, from the first of June, from both pastoral duties and the duties of the clerkship of Presbytery,—also to supply his pulpit during that term—that Mr. Cameron supervise the matter of the supply, and that Mr. Henderson be clerk. P. T. Four circular letters from as many Presbyteries agent applicants for reception into the ministry of this church were read. Matters pertaining to Messrs. Alex. Stewart and F. A. Bell, students under the care of the Presbytery were arranged. The list of commissioners to the Gen. Assembly was revised. The court adjourned to meet in Knox Church Stratford, Tuesday the 14th day of July next.—W. M. McKibbin, clerk.

Brandon W.F.M.S.

The tenth annual meeting of the Brandon Presbyterial W.F.M.S. which was held lately in Carberry, was an interesting and pleasant gathering. It consisted of three services, morning, afternoon and evening. The morning meeting was devoted to items of business, principal among which was receiving reports from auxiliaries and mission bands, and the question of dividing the Presbyterial to make its boundaries coincide with those of the Presbyteries. The Presbyterial of Brandon was divided some time ago into the Presbyteries of Brandon, Portage la Prairie, and Glenboro', but the presbyterial kept its old bounds, till this year, when Glenboro' decided to withdraw, and form a new Presbyterial, leaving the other two which will here-

after be known as the Brandon-Portage Presbyterial. There are twenty-two auxiliaries and five mission bands in this Presbyterial with a membership of 291 in auxiliaries, most of these were represented by the forty delegates present. Many of the reports speak of difficulties and trials, but on the whole they show a growing interest in the work, and a determination not to grow weary in well-doing. 284 copies of the Letter Leaflet were taken last year and many of the societies subscribe for one or more copies of the Mission Review, Beulah Auxiliary, consisting of Christian Indian women, report an average attendance of thirteen with an enrollment of thirteen and their contribution last year was \$17, representing, the missionary tells us, much hard work and self-sacrifice. The total contribution of this Presbyterial, last year was \$1,061.68, besides \$40 worth of clothing which one of the auxiliaries sent to one of the Indian Reserves. The afternoon meeting was occupied with some very excellent addresses and papers, interspersed with music. A very interesting feature of this session was a showing of the excellent work done in the Mission Band of Carberry. The band was present and we saw how well a mission band may be conducted and instructed. They showed, by answers to questions, asked by their president, a wonderful amount of knowledge of the schemes of the church, of missions generally, China in particular, which they have been studying lately. Miss McWilliams, late of India, now of Lakesend, spoke both afternoon and evening on the work in India. She spoke very earnestly, and showed the great need of mission work in that land. All who had the pleasure of hearing her were much impressed with her earnestness and zeal. In the interval between the afternoon and evening meetings the delegates and friends enjoyed a social hour and a sumptuous tea, beautifully served in the lecture room by the good ladies of Carberry. Rev. Mr. Carswell, of Carberry, conducted the devotional exercises of the evening meeting and the Rev. Mr. Henry, of Brandon, spoke for some time on Foreign Missions, as work of the W.F.M.S., giving us many earnest and encouraging words. He emphasised "prayer life" as a great power in our work, and showed the necessity of having a lofty ideal, for our successes will be in proportion to our ideal. He grouped the effects of the work as follows: 1. The development of the women at home. 2. Blessings on the home church, the most powerful church was the one that did the most for foreign missions. 3. The uplifting of women in heathen lands, and lastly, *God is working out the results and He only knows what they will be.* Music was provided by the choir, Miss McFaul and Miss Hay. The meeting closed with the benediction and all left feeling both pleased and profited by the meetings. The officers for the current year are: President, Mrs. Ross, of Douglas; 1st Vice, Mrs. Carswell, Carberry; 2nd Vice, Mrs. J. McLeod, Portage la Prairie; 3rd Vice, Mrs. Creighton, Alexander; 4th Vice, Mrs. McRea, Burnside; Cor.-Secy., Mrs. Murray, Brandon; Rec. Secy., Mrs. R.A. Robertson, Portage la Prairie; Treasurer, Mrs. McDiarmid, Brandon.

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LOOK OUT FOR THEM.

Through pedlars and other itinerant dealers, Canada is at present being flooded with bogus "gold-filled" watches. You will be wise, therefore, to purchase such goods from some reliable watchmaker in your own vicinity.

In order to protect the public in this matter, The American Watch Case Co. of Toronto, one of the largest and most reputable watch case companies in America, have given notice that all "gold-filled" watch-cases of their manufacture bear their registered trade-mark for such goods, a winged wheel (thus ) in addition to one of the following names:—"Premier," "Cashier," or "Fortune," according to style and quality. In addition to these stamps, every case is warranted by printed certificate bearing the name of the Company. When you purchase a "gold-filled" watch, be sure and look for the "winged wheel," as this reliable Company absolutely refuses to accept responsibility for any gold-filled case not so stamped.

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