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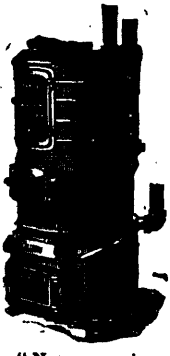
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THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, JUNE 3rd, 1891.

No. 22.

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IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

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Notes of the Week.

RABBI LICHTENSTEIN, who has heartily accepted almost every part of the Christian creed, has written and hopes to publish a book under the title of "Judaism and Christianity," which brings together all the passages in the Talmud which in his opinion point Christ-wards. To Mr. Wells, of Pollokshields, now travelling in the East, he remarked: "The study of the New Testament is my life-element. Without the personal Messias, religion becomes a tree without fruit, a well without water."

READERS may remember that the obstacles encountered by our mission in Indore were due largely to the hostile attitude of the then British resident, Sir Lepel Griffin. Of that gentleman the *Christian Leader*, in the last number received, says: That unyielding foe of Christianity, Sir Lepel Griffin, declares that the Burmans are the most interesting race in the world because they count life its own sufficient object and reward. To this British administrator in India the moment a people begins to think of eternity that moment it ceases to be interesting.

SPEAKING of the monthly publication, *Free Russia*, a Scottish contemporary says: The number for May continues a work that is now seen from almost every day's paper to be incumbent on every true friend of humanity. It contains many special items of information respecting the sufferings of the victims of the atrocious Muscovite despotism. In the United States, thanks mainly to Mr. Kennan's influence, societies are being founded to assist the friends of freedom in Russia; the Siberian Exile Humane Society, in particular, is spreading with marvellous rapidity all over the States.

THE books obtainable by the blind in the Braille system constitute, says a contemporary, a most respectable library. The British and Foreign Association are constantly employing blind writers to copy works of all descriptions, and some hundred and sixty seeing people, mostly ladies, give a large portion of their time gratuitously to writing first copies of books in Braille. These are again copied by indigent blind writers, who in this way are enabled to add to their scanty incomes. Almost all the leading authors of the century, besides our greatest classics, are now within reach of the poorest blind reader. By the latest invention, a type-writing machine, it is thought that Braille may be written with much greater rapidity.

CHALMERS' Memorial Church, Anstruther, built at a cost of about \$50,000, the greater part of which has been borne by Mr. Stephen Williamson, M.P., was opened lately by Dr. Wilson, of Barclay Church, Edinburgh. He said Chalmers let the people know what the Gospel was through the actual preaching of it, and it had pleased God to bestow upon him the honour of becoming a teacher of evangelical preachers. The result was the regeneration of the country. In that respect he belonged to no church, but to Scotland and to the world. The collections amounted to \$5,220, of which \$2,500 was given by Mr. Williamson's firm in Liverpool, which was specially allocated, one-half going to the Foreign Missions of the Free Church and the other equally between those of the Established and United Presbyterian Churches.

THE Rev. H. A. Robertson, missionary of the Presbyterian Church of Canada in the New Hebrides, reports that the French are stocking the islands full of French traders, and that their object is to buy up the "eyes" of the group, as indeed they have to a considerable extent already done, for they have got possession of all the best harbours together with large tracts of land. By the present arrangements French traders can sell as many firearms as they like, which handicaps the British trader, who is obliged to go under the French flag in order to preserve his trade. If the French get the islands they will at once send convicts thither to be employed as labourers to the traders. But Mr. Robertson trusts the French will never get them. "If they do," he says, "Australia only is to blame. Nearly all the money spent on the islands for the last seventy years has been British money, and all the life sacrificed British life."

DR. KILLEN'S recently-published treatise on "Church Government" is warmly eulogized by Mr. Spurgeon as an exceedingly powerful as well as valorous defence of Presbyterianism. He does not know how it is to be answered by the Congregationalists; but he points out that other questions than those of ecclesiastical polity press upon us just now. So dark is the night, he says, that we dare not discuss the correct form for a lantern; for we are too much occupied with preserving a little light by which to find our way out of this miry land of dirt. Presbyterianism, with all its admirable arrangement for preserving sound doctrine, has once signally failed in Scotland and is now failing a second time, to the heart-sickness of all who love the Lord and His Word. This second departure takes place under circumstances which make its guilt sevenfold. It happens after a period of light and prosperity which should have bound the Free Church to her Lord with cords of love for ever.

MRS. J. C. THORNE, of Madagascar, daughter of Rev. R. Anderson, D.D., of Glasgow, and sister of Rev. R. S. G. Anderson, B.D., of St. Helen's, Ont., in a letter from Antananarivo to the Sabbath schools and Bible class of her father's congregation earnestly asks their union in prayer for the stability of the native Christians in the times of trial through which they are passing. "People say it is very probable we shall have war here within the next few months, as the French intend to try and force the Malagasy to recognize their supremacy. If war should break out it is impossible to say what would be the issue. The Protestant missionaries may have to leave the island, for it seems impossible that the Malagasy can successfully resist the French for any length of time." In the district in which Mrs. Thorne and her husband labour they have now in seven schools sewing classes which are supported by friends belonging to her father's Glasgow flock. Mr. Thorne has the superintendence of the palace school, at the examination of which the prizes were distributed in the palace church in the presence of the queen and her prime minister. The latter seemed to be looking out for lads of whom he could make secretaries, or use in some other way to his own advantage.

MISS BERTHA WRIGHT, the well-known Ottawa evangelist, is holding a series of meetings under the direction of the Woman's Christian Temperance Union of Toronto, with a view of creating more interest in the work of the union in the city. Meetings were held last week in the Christian Institute on Richmond Street. Miss Wright gave a Bible reading, and an address was delivered by Mrs. Faulding. Meetings were also held in the Mission Avenue Mission Hall, and in Leslieville Presbyterian Church. The Dominion Woman's Christian Temperance Union, which includes the provincial unions of Ontario, Quebec, Maritime Provinces, British Columbia and Manitoba, numbers 368 unions, with a membership of 9,000—forty-six young women's unions and 192 children's societies, the latter having a membership of 19,000. The object of the present meetings in Toronto is to

increase, if possible, the membership and extend the usefulness of the Society. They therefore beg to remind the public that the work of the union is thoroughly undenominational; members of every branch of the Church of Christ are to be found in it, all working together harmoniously without a word of creed or catechism, yet all on Bible lines. The work they have done and are doing speaks much for the energy and single-mindedness that guide them. To their efforts it is due that scientific temperance is taught in the public schools of Ontario, and in Toronto prizes are now given annually for the best essays written by public school pupils on temperance.

THE eighteenth annual meeting of the Young Woman's Christian Association was held in the lecture room of the Y. M. C. A. building last week, Mrs. Andrew Jeffrey presiding. The report of Miss Buchan, recording secretary, contained a review of the work done by the Association since it was first organized in 1873. The Haven, the Girls' Industrial Institute and the City Relief Society were the outgrowth of the Association. The expenditure for city relief during the past year had been larger than usual, more than 1,100 people being relieved by the officers of that branch. The business of the meeting was relieved by selections of vocal and instrumental music. The following officers were elected: President, Mrs. Andrew Jeffrey; vice-presidents, Mrs. J. C. Gilmore, Lady Gzowski, Mrs. D. Cowan, Mrs. J. H. Richardson, Mrs. J. K. Macdonald, and Mrs. Brett; recording secretary, Miss Buchan; corresponding secretary, Mrs. Thomas Moore; treasurer, Mrs. H. E. Clarke; hon. directresses, Mrs. Clarke-Gamble, Mrs. Campbell, Mrs. James Campbell, Mrs. Reid, Mrs. Boddy, Mrs. Finch, Mrs. Harvie, and Mrs. Gregg; directresses, Miss Aikins, Miss Beard, Mrs. D. R. Brock, Mrs. Robert Baldwin, Mrs. Clapp, Mrs. R. S. T. Davidson, Mrs. Davies, Mrs. J. Eaves, Mrs. Flynn, Mrs. Gunther, Mrs. Wm. Gregg, Mrs. Joseph Henderson, Mrs. German, Mrs. Morrison, Mrs. W. B. McMurrich, Mrs. Robert Parker, Mrs. Purkiss, Mrs. J. A. Paterson, Mrs. Steele, Mrs. St. Croix, Mrs. George H. Sandwell, Miss Sniveley, Mrs. George Scott, jun., Mrs. Torrington, Mrs. Thorne, Mrs. Robert Wilkes, Miss White, and Miss Whitmore.

By an oversight it was stated in our last number that Dr. Orr, of Hawick, Scotland, had been appointed Moderator of the United Presbyterian Synod. Dr. Henderson, of Paisley, an older man and minister than the newly-appointed Professor of Church History, was the unanimous choice of the members. Of Dr. Henderson the *Christian Leader* says: He is a man whom his Church could not afford to overlook. Though he has never taken a prominent part in Synod debates, his high ability and influence have been long known and recognized, as witness the degree of LL.D. conferred on him by his alma mater, the university of St. Andrew's. Of a modest disposition, Dr. Henderson has never put himself forward, but has rather taken pleasure in doing his duty. An Orcadian by birth, he is one of those men from the north who by their steady character and application work out for themselves a position in the south. As a minister he has a long and a good record, extending over a period of forty-seven years, some thirty-five of which he has spent in Paisley. Besides meeting the responsibilities of a busy pastorate he has found time to do some effective work in other spheres. He had, for example, the heaviest part of the labour involved in getting up the hymn book, with music, of his denomination; and for the last six years he has done yeoman service in Paisley school board, where his scholarship and organizing power have been of great value. It would have been a graceful thing if no other name had been brought forward. But the United Presbyterians, like their neighbours, are not above being influenced by metropolitanism. The two capitals somehow cannot give up the assumption that they should lead. The radicalism of the country, however, fails not to check this weakness when it becomes too apparent; and this, fortunately, was done in the election of Dr. Henderson. In doing this the Synod has done itself honour.

Our Contributors.

SOME NOTES ON A GREAT CHURCH COURT.

BY KNOXONIAN.

The first General Assembly of the Presbyterian Church of the United States met in Philadelphia in the year 1789. The opening sermon was preached by Dr. Witherspoon, and the Rev. John Rodgers, D.D., of New York, was elected Moderator. What Dr. Witherspoon and Dr. Rodgers might think about the Revised Confession or the Briggs case were they to visit the Detroit Assembly it would be hard to say, but they certainly would have to admit that Presbyterianism has made considerable progress in the United States during the past hundred and two years.

The General Assembly over which Dr. Rodgers presided represented four Synods, sixteen Presbyteries, 177 ministers, 219 congregations and about 9,000 members. The Assembly over which the venerable D. Green presides represents, according to last year's report, thirty Synods, 213 Presbyteries, 6,158 ministers, 6,894 churches, 775,903 members, and raised last year for all purposes \$14,368,131. Not so bad for slow Presbyterians.

There was a large attendance of members when the Moderator preached the opening sermon from John iii. 17. The full court numbers about 550. Most of them were there, and the church, which holds about 1,200, was well filled by the Assembly, Detroit Presbyterians and visitors from a distance. The sermon was a good Gospel sermon, but the effect was slightly marred by the difficulty of hearing the Moderator. He read closely, and it is not easy to make people hear at the extreme end of a large church and keep your eyes fixed on a manuscript at the same time. When the sermon was delivered the Assembly was constituted by prayer and adjourned. This Assembly opens by daylight and does one thing at a time. Worship this seditious and the election of Moderator and routine business at the next.

At three p.m. the court resumed, and after a little routine business, which was quickly despatched, proceeded to elect a Moderator. The people who expected a lively time and a close vote were woefully disappointed. Dr. Green, of Princeton, Dr. Dickey, of Philadelphia, and his neighbour, Dr. Baker, of the same city, had each strong support. When the right time came Dr. Dickey proposed Dr. Green. Dr. Baker seconded the motion, and Dr. Green was unanimously elected in about five minutes. If there were any ecclesiastical politicians present who dearly love a fight, they must have felt that the Pauline sentiment about preferring other people to one's self sadly interferes with elections. The whole proceeding was highly creditable to the parties chiefly concerned and to the great Church in which all three are distinguished ministers.

In the evening the sacrament of the Supper was dispensed to an immense congregation, who filled the body of the church and the galleries. For the first time in their lives many saw elders take the elements up to the gallery and serve tables there. Perhaps many saw it for the last time. Such a scene is not witnessed more than once or twice in a lifetime.

There are three distinct classes of men at the front in this Assembly. There is first the Grand Old Man class, represented by such members as the Moderator, Dr. Green, Dr. Smith, of Baltimore, and others. It is impossible to listen to one of these venerable men without being impressed. The moment any one of them rises the Assembly is all respect and attention. It is often said that the American people are lacking in reverence for old age. If any such ignoble irreverence exists, it does not extend to this Assembly.

Then there is another class that takes a prominent place in this great court. This class is composed of middle aged, highly-cultured, strong men, who do a large part of the work. A typical member of this class is always well dressed, wears a Prince Albert coat buttoned up, is a man of affairs as well as a preacher, goes on the platform in much the same way as he would walk into a parlour, and makes his speech or reads his report in a style that makes you absolutely certain he knows what he is about. This typical man often comes from New York or Philadelphia, Washington or Baltimore, or possibly from some place in the west to which he has gone to teach or preach. Dr. Roberts, the Clerk, Dr. Roberts, the chairman of the Revision Committee, Dr. Baker and Dr. Dickey, of Philadelphia, Dr. Bartlett, of Washington, and scores of others are good specimens of this class. They are strong men, ready men, resourceful men, men who know the world and are not afraid to face it. When you watch these men do business for two or three days you easily understand one of the reasons why this Church has so much influence in the United States. You also conclude that this splendidly dressed, influential looking brother does not live on the minimum salary.

Perhaps the most interesting class in some respects is the class made up of distinctly western men. Dr. George P. Hays, of Kansas City, is the typical man of this class. The distinctly western man has an easy freedom that draws a stranger to him at once. He is versatile and has enormous resources. Dealing with all kinds of characters, battling with all kinds of difficulties, enduring all kinds of hardships these experiences have made him master of almost any kind of a situation. He makes his speech at a great popular meeting or in the General Assembly with an airy freedom that at once captivates the audience. He makes points well and gener-

ally illustrates them with something that takes down the house. In this matter of taking down the house the western brother always takes the palm. The beauty of the operation is that he always does it without seeming to try.

One of the first things that strikes a stranger in this court is the despatch with which they put through routine business. There are twenty standing committees and thirty committees on Synod Records. Reading the replies for and against remits involves reading the names of 213 Presbyteries over a good many times. We venture to say that this Assembly can do all that in fifteen minutes.

The officials are not any better than the officials in the Canadian Assembly. There are six men doing the work that is done by Drs. Reid and Fraser, and that Dr. Reid did many a day alone. How does this Assembly get through routine work so quickly? Because the members don't spend the time needed for doing things in wrangling about how and when they ought to be done. Nor do they spend time in trying to reconstruct fifty or sixty committees that are well enough already.

But we must stop for this week.

OPENING OF THE NEW HOSPITAL FOR WOMEN AT INDORE.

On Tuesday afternoon, April 14, while the meeting of the Woman's Foreign Missionary Society was in progress in the far away home land, a gathering more novel and not less interesting was held here in connection with the new hospital for women.

About five p.m. the native women began to gather in the waiting room of the hospital, and before the service began the large room and a small side room were crowded, and around the entrance door were many for whom a place could not be provided inside. Many ranks, castes and religions—Hindus, Mahomedans and Parsis—were represented. Wherever there is a gathering of Parsi women there is a sight to delight the eye. They wear the hair drawn tightly back from the forehead and bound in place with a handkerchief of purest white. Their faces are not disfigured by any marks, not by the nose-ring of Hindu and Mahomedan women. Their saris are of soft silk of most delicate colours, and their feet are encased in stockings of very pretty shades, and slippers with very high heels and very pointed toes.

Shortly after five o'clock a translation of the One Hundredth Psalm was sung, followed by the reading of part of Matthew v. and John vi. and invocation by Miss Oliver.

Mrs. Wilkie's opening address followed, in which she drew a striking contrast between the beginning of the Indore Medical Mission and the present. She spoke of the days when the first small dispensary was opened, when the natives regarded with more or less awe and suspicion such an innovation as a medical woman. And now the work has grown to such dimensions that the necessity for suitable buildings has long been felt, for not only from Indore city, but from cities and villages many miles away women come to be healed of their diseases. In closing, Mrs. Wilkie said she was sure that every woman present regretted that Miss Beatty's untiring labours for the past six years rendered it necessary for her to go home for the rest she has well earned. But they all knew Miss Oliver well enough to know that they could at all times look to her for help and sympathy of a practical sort.

After singing a Marathi hymn about the vanity of works of merit, Miss Beatty spoke to the women, telling them that we did not do this work hoping to lay up "puaya" (merit) for the life to come, because all we can do will never justify us in the sight of a holy God. But One has paid our debt to reconcile us to God—even Christ, the Redeemer, then Saviour and ours. And in seeking to minister to the needs of the body we do it in obedience to His command to "Love one another," and we desire above all that those who come to us sick in body may leave us rejoicing in spirit.

Short addresses were read by the daughter of Gampat Singh, of the Government Charitable Hospital, Kashiba, a Brahmin assistant, and the Christian women of our congregation, in ail of which there were expressions of deep regret that Miss Beatty was forced to leave us for a time, and the hope that a rest at home would restore her to perfect health and to her work at Indore.

After singing another hymn the benediction was pronounced by Miss Beatty.

Then the women were shown through the building, and the proposed uses of the several rooms explained to them. In the centre of the building down stairs is the waiting-room. To the left are four wards, each having a bathroom, and a cooking place at the back and at the front, opening on the deep verandah which runs the whole length of the building. To the right of the waiting-room, and communicating with it, is the dispensary, beyond it are two wards and the operating room, arranged, as on the other side, for the comfort and convenience of the patients.

The ladies mean to live in the hospital, occupying the three upstairs rooms—a living room and a small bedroom on either side of it with a bathroom at the back. If the work grows, or if, for any reason, it is found to be undesirable that the ladies should live in the hospital, these up-stair rooms will be very useful as private wards, etc.

Patients will not be received into the hospital until July, as there is still some work to be done, and it is necessary

that the walls and floors be thoroughly dry before the place is occupied.

The building presents a fine appearance, with its deep verandahs, supported down stairs by arches a large and small one alternating—and up-stairs by pillars. If the friends at home could see it they would feel repaid for any sacrifice they may have made in providing the money required for its erection.

We pray that many, many of our sisters for whom Christ died may find within its walls the light of life everlasting.

J. V. SINCLAIR.

Indore, C. I., April 23, 1891.

SYNOD OF MANITOBA AND THE N.W. TERRITORIES.

The afternoon previous to the meeting was spent by some twenty of the members in visiting the Indian Industrial School which was opened a fortnight ago. The party was accompanied by Rev. Dr. Sutherland, Secretary of Methodist Missions; Rev. H. T. Crossley, evangelist; and Rev. M. Harrison, of Regina. Mr. Hayter Reed, the Indian Commissioner, and Rev. A. J. McLeod, the principal, conducted the party through the large building which has been erected at a cost of \$40,000, and is intended to accommodate 200 pupils. The building is of brick on a stone foundation, is heated and ventilated by Smead-Dowd apparatus, and is well appointed in every respect. The school has opened experimentally with fifteen children, which number will be increased weekly. Farming and trades will be taught. After exploring the building from garret to cellar, the party gathered in the school room where one member of the Synod read a few words of Scripture and another offered prayer for the blessing of God upon the work of the new institution.

The Rev. D. Stalker, B.A., of Gladstone, opened a meeting of Synod in the evening with an appropriate sermon on "Be not weary in well doing, for in due season ye shall reap if ye faint not."

The Rev. A. B. Baird, of Winnipeg, was chosen *Deo tempore* and called the roll.

Rev. Mr. Stalker thanked the Synod which he called the largest in the world territorially, for the support and encouragement he had received during his year of Moderatorship and asked for the appointment of his successor.

On motion of Rev. Dr. Robertson, the Rev. James Fairquharson, L.A., of Pilot Mound, was appointed Moderator.

The thanks of the Synod were tendered to the retiring Moderator for his efficient service during the year, for a pastoral letter on religion in the family, and for his sermon in opening the Synod of which the mover said that he had rarely listened to a sermon with more profit.

The Synod met at ten o'clock on Wednesday morning, and spent the first hour in devotional services. The Rev. H. T. Crossley, J. E. Hunter, and J. K. Welsh, who were present, were asked to sit with the Synod as corresponding members. A memorial was presented by the Presbytery of Regina on behalf of the Rev. John Geddes, of Carlyle, asking to be placed on the list of beneficiaries of the Aged and Infirm Ministers' Fund. After discussion the application was referred to the Presbytery for additional information.

A request from the Calgary Presbytery for approval of a plan that has been begun within its bounds for the establishment of a Chinese Mission within its bounds. This request was supported in vigorous speeches by the Rev. W. Gordon, Dr. King and A. McTavish.

The first item on the document for the afternoon was a statement on behalf of Manitoba College by the principal, Dr. King. In point of attendance the record was better by sixteen than any previous year, and the total number was 130. The theological department is well to the front with a graduating class of ten. The number in the art classes who are looking forward to theology number some fifty five or fifty. There is no change to be reported in the teaching staff, a fact which, the principal said, gave him much pleasure and to whose unstinting labour a great measure of the success of the college is due. The contributions from Eastern Canada for the support of the college amounts for the year to \$3,977 and there are some amounts still to be handed in. The Irish Presbyterian Church sends \$500, the Free Church of Scotland \$500, and the Church of Scotland \$250—\$1,250 in all from Churches on the other side of the Atlantic. Of old contributions given many years ago \$344 was paid during the year and \$1,200 was saved from ordinary revenue to apply to the debt. The total contributions for the payment of the debt amounted to \$4,143 and since the debt was only \$4,828, the sum of \$128 was left to the good. Over \$2,000 was paid in fees and \$938 in interest. The receipts altogether amounted to \$17,915. The steps taken to secure an intercollegiate system of training had been found economical and efficient. The science teachers of St. John's College, Wesley, and Manitoba had united to give lectures in a common room provided by the University. In addition to this, one mathematical student belonging to Manitoba College had received instruction in Wesley College, and three philosophical students from Wesley College had attended lectures in Manitoba College, an arrangement which had proved mutually advantageous. There is need of a larger number of scholarships, especially some for art students, and of a large amount of repairs in the building amounting to new heating apparatus to some \$5,000 or \$7,000. There is

need of an addition to the staff, although the efficiency of the institution does not depend on the number of the staff. The Church has now an institution built up with much labour for which it will feel thankful and the future of which is guaranteed by the hold it has upon the good-will of the Christian people of the land, and evidence of which good-will is to be seen in the legacies that are coming in.

Mr. Stalker and Dr. Robertson supported the statement, the latter calling the attention of the Synod to the great incubus of debt (\$43,000) removed by Dr. King. He was gratified to find the attendance increasing, and thought there was an absolute necessity for more buildings and a larger staff.

Dr. Bryce presented the report of the theological department of Manitoba College as follows:—

Your committee has to report that prompt, and what should have been effectual, means were taken to bring this important fund before the notice of the Presbyteries of the Synod. Two circulars were issued, and many private letters and telegrams were sent. At the time of last report there was an amount due the Convener of \$261.96. In consequence of the account having this year to be closed nearly two weeks earlier than in former years, several congregations which reported late have not yet forwarded their amounts. A considerable balance will remain against the fund when the cheque is issued for the fourth quarter, on the 15th of May. The Presbytery of Winnipeg has done better than ever before, having been asked for \$1,475, and having exceeded that amount by \$70.10. Rock Lake, which was expected to raise \$300, has fallen short of that sum by \$78.70. Hitherto Rock Lake has been an ardent supporter of this fund, but no doubt the destruction of the crop by hail and other drawbacks have interfered with the contributions. Brandon Presbytery, which was requested by the Synod to contribute \$525, has only raised \$399.35. This is not as it should be in what is fast becoming one of the strongest Presbyteries of the Synod. The committee would again state that the plan of allocating according to membership, which seems to have been followed, cannot be expected to succeed. For such a fund as this the centres must take more than their share in order that the deficiencies of weak mission stations may be made up. Minnedosa Presbytery was at last Synod rated at the low figure of \$200. It has been diligently worked and has exceeded the amount by \$108.35. Regina and Calgary have both fallen short of the amount expected of them, the former by thirty-three per cent., the latter by fifty-four per cent. This year the Presbytery of Columbia has pulled up a great deal although still short by \$57.40 of the sum aimed at.

The committee recommends that the deficiency of 15th May be divided *pro rata* among the Presbyteries, and that a determined effort be made to wipe off the amount by the end of the month, in order that the contributions of the coming year may not be effected. The following sums are suggested as the allocation for next year: Winnipeg, \$1,500; Rock Lake, \$300; Brandon, \$550; Minnedosa, 300; Regina, \$200; Calgary, \$100; Columbia, \$250; special endowment, \$100. This report shows a shortage of \$304 in the amount aimed at—which deficiency the representatives of the Presbyteries agreed to make up to the amount of \$265, the Convener undertaking to secure the balance.

Dr. Jardine being present was invited to sit as corresponding member. The report of the Nisbet Academy was read by Rev. Joseph Hogg and referred to a committee of the Synod.

The discussion of the question of establishing a mission among the Chinese in British Columbia was resumed. A letter was read from the Presbytery of British Columbia containing a resolution asking for the establishment of such a mission, and after deliberation a deliverance was adopted transmitting with the Synod's approval the request of the Presbyteries of Columbia and Calgary asking that the General Assembly adopt the plan already entered upon by the Presbytery of Calgary for carrying on work among the Chinese within its bounds, and that it carry out the purpose already resolved upon to begin work among the Chinese of British Columbia.

The Moderator named the following committee on the Nisbet Academy: Mr. Stalker, Convener, Dr. King, Dr. Robertson, Messrs. Hamilton, Hogg, Carmichael and Crawford.

Mr. W. W. Millar, Portage la Prairie, presented the report on Sabbath Schools for the Synod. Returns had been received from all Presbyteries, but appear to be very incomplete. There are 175 schools reported, and although total reported last year was only eighty-two, this number is manifestly far too small. There are 550 preaching stations in the Synod. The reports to hand showed an advance in many of the departments of the Sabbath school work. The number of teachers and officers reported are 890, an increase of 200 over the previous year. The number of scholars reported as Sabbath school attendants is 8,100, an advance of 1,535. The average attendance of teachers is 684, a percentage of 76. The average attendance of scholars is 5,644, nearly seventy per cent. The number added to the Church from the schools was 393, during the year. The total amount of moneys raised by schools was \$6,417, or at the rate of eighty cents per scholar. The following recommendations were made: (1) With a view of getting full returns from fields, that blanks be issued early in year. (2) That in every mission station or preaching point, schools be organized. (3) That class register approved by General Assembly be

used. (4) That union schools be encouraged where absolutely necessary, but that they should not be considered the ideal school. (5) That Presbytery set apart an evening sederunt once or twice a year, for discussion of Sunday school work. (6) That ministers preach a sermon on the importance of training the young both at home and in the Sabbath school.

After the opening exercises, on Thursday morning, Rev. A. McTavish, in the absence of Dr. Duval, presented the report of the Committee on Systematic Beneficence, showing that a gratifying increase has taken place in the contributions to Church work, and that the envelope system is growing in popularity for congregational expenses, and that monthly offerings, as per individual pledge, is preferred for the Schemes of the Church. The Synod, having heard the report, expressed its gratitude to God for the inclination of the people's hearts to increase their benefactions according as God had prospered them, and agreed that the principles of systematic giving be emphasized and commended to pastors and people for study and practice; that for general congregational purposes the weekly envelope system is commended as most efficient where the circumstances of a congregation admit of its introduction; that for the Schemes of the Church individual pledges to pay a fixed amount per month is found most efficient, and that every congregation be encouraged to get at least an amount pledged as will equal five cents per week for each one of its members and that giving for the support of ordinances and the furtherance of the Gospel be regarded as a joyful act of worship on a plane with prayer and praise.

It was agreed that the next meeting of Synod be held on the second Wednesday of November next, at eight o'clock p.m., and within the Presbyterian church, Brandon.

On Thursday evening the Rev. A. B. Baird presented the report of the Foreign Mission Committee, giving an account of the work carried on during the year among the Indians. There are six missionaries engaged in this work, the Rev. A. J. McLeod, the principal of the Regina Industrial School, since the salary is not paid by the Church, and it being noted that there is a vacancy caused by the death of Rev. John McKay, of Mistawasis. There are twenty-one teachers, either of the ordinary branches of a school programme or of housekeeping. There are 196 communicants, of whom twenty-seven were added during the year, sixty-six baptisms of infants, and fifty-five of adults; eleven Sunday schools, with 284 pupils; ten schools are kept up, seven being industrial training schools and three day schools; these have 293 pupils, 227 being in boarding schools, and a number in day schools.

Note was made of the death, in March, of the Rev. John McKay, of Mistawasis, who spent twenty-five years in the work of Indian Missions. The Regina Government Industrial School has been opened with encouraging prospects. It is proposed to establish a new mission among the Indians at Alberni, on Vancouver Island.

The report dwelt on the great opportunities now before the Presbyterian Church in this line, and expressed its gratitude.

Very interesting speeches were made by the Rev. Hugh McKay, missionary at Round Lake, Rev. W. S. Moore, missionary at Muscowpetung, Rev. A. J. McLeod, principal of the Regina Industrial School.

It was agreed to receive and adopt the report, thank the committee and especially the Conveners, thank also the missionaries who have spoken and assure them of the sympathy and support of the Synod.

The Rev. Joseph Hogg, on behalf of Rev. P. Wright presented the report on Temperance, which was of a lengthy nature.

The Rev. C. W. Gordon presented applications on behalf of the Presbytery of Calgary for the licensure and ordination of Mr. Thomas Paton, of Donald, and Mr. John Fernie. Both applications were approved and recommended to the favourable consideration of the General Assembly.

An overture on the management of Home Mission work with a view to securing continuous supply was presented by Drs. Robertson and Bryce, and ordered to be transmitted to the Assembly.

It was arranged that a programme be drawn up for the autumn meeting with a view of eliciting helpful discussions of subjects connected with Christian life and Church work.

Votes of thanks were given to the Session and managers of Knox Church for the use of the church and for providing the members with conveyances in which to visit the Indian School, to the people of Regina for their hospitality, and to the railway companies for reduced fares and many instances of kindly consideration.

The Synod then adjourned to meet again in Brandon on the 11th of November next.

JEWISH MISSION.

In answer to an enquiry the Rev. Langley Hall, of Joppa, wrote the following, which we have been requested to publish at once, that those holding a different opinion may have an opportunity of replying before next June:—

The work amongst the Jews in Jerusalem is carried on very vigorously by the London Jews' Society. They have a large staff of workers, and endeavour to do the work as thoroughly as possible. There is unquestionably no sort of opening of any kind whatever for another Jewish Mission in Jerusalem. In my opinion the attempt of any other society to

open work amongst the Jews in Jerusalem would be fraught with a great deal of harm. It is quite unnecessary and would do a very great deal of harm for any new little Jewish Mission to attempt work in any place at present occupied by the London Jews' Society, but there are other places where there is no work going on at all amongst the Jews. Why does not your friend go to one of these? Jerusalem, Hebron, Bethlehem, Jaffa, Khaifa, Tiberias, Safid, are all occupied for Jewish work. If your friend would settle down in any other place where there are Jews, he might be the means of much blessing. I shall be pleased to give you any further information that is in my power.

A LETTER FROM THE PACIFIC COAST.

The whole State, 700 by 300 miles, is in a flurry of excitement in preparing for or receiving the President, Postmaster-General Wanamaker, Secretary Rusk and Mrs. Harrison and companions. This is the first time any chief of the nation has visited this coast during his term of office. Politicians see in it a move towards a second term. The Californians see a bonanza of national advertising of the State. Hence unusual efforts are being made to outstrip all former displays of lavish hospitality already so world-famed. Fruits, flowers, wines, dinners, addresses, receptions, etc., from wealthy citizens, all sorts of clubs and societies, are occupying every moment of the President's waking moments day and night. He is very accommodating, so almost every one who wished to meet him has had the honour. He was met at the southern line of the State by the Governor and other citizens, and for a week has been feasted and toasted at towns along the way to this city, where a grand display of fireworks, flags, salutes, flowers, etc., on the shipping of the bay, on shore, hilltop, private residences and business places greeted the august party that is travelling in the grandest chain of palatial cars any President ever enjoyed, in fact the Queen's outfit is tame in comparison with it. On Sunday the President refused to be made a show-horse for the clerical operators to draw a crowd with. He stole a march on the prying "rounders" by not going to the Church he was "invited and expected," and quietly drove with the Mayor to the First Presbyterian Church—Rev. Dr. McKenzie, pastor—where, of course, he heard the best sermon in the city.

For the same Sunday evening a coloured pastor had invited him, and had an address from the coloured citizens ready, besides a big sermon—a "traveller"—for the occasion. (A letter from the private secretary was the only response.) This same pastor is quite a versatile genius, combining the vocation of a practising lawyer, a presiding elder of the African Methodist Episcopal Church, pastor of this congregation, superintendent of the Sunday school—all in one at once. These "combines" are not unusual or unpopular, but rather common and desired by pastor and people for various reasons, but chiefly economy. There was a Presbyterian pastor in a county seat who filled the position of judge in the Superior Court; on week days dispensing law, and on Sunday filled the pulpit, dispensing with the Gospel rather freely, for many years. Mr. Wanamaker, under the auspices of the Young Men's Christian Association, addressed in the Wigwam on Sunday afternoon about 3,000 men—chiefly young. It was a rare address, showing very trenchantly the vanity of the pursuits and so-called great success of California magnates, and emphasizing that not fortune but character building was the great aim of a worthy and successful career. He is evidently a man of conscience, ability and backbone. He took a square and bold stand on the side of religion, temperance, Sabbath observance, the Churches and clergy. Not merely in his talk or his speech, but in his personal deportment. A straw showing how the wind blows is worth recording.

When visiting the Cliff House and Sutro Gardens, overlooking the ocean and Golden Gate with the Presidential party and leading citizens, officials and politicians, while inspecting the sea lions on the rocks, somehow Mr. Wanamaker's hands were soiled. The only lavatory in reach was in a saloon. Learning this, he refused to enter it, remarking that his hands could go unwashed for the present. Here public men are far more at home in a saloon or bar-room, and more often there than in a church or temperance meeting. Indeed, the average official or politician has the same aversion—or stronger—to enter a church or temperance place that the average Canadian has to be seen about a saloon. Saloon-keepers and other liquor men are either elected to office or control the elections in both parties in all elections—city, state or national. They are the power on or behind the throne, always and everywhere. Romanism and rum—for here they are one and the same—rule this State and city. Nobody questions this fact. It matters not which political party happens to win in any election, the double-headed "boss" is always on top of all—supreme. Every office from a position on the police force to that of United States Senator has to be bought in solid cash at a pre-arranged price. The bosses control the market, and at times starting "bears" and "bulls," as in stock speculations on 'Change, to raise the price and get a bigger haul from the aspirants to office. At last election of United States Senator one candidate announced that \$300,000 was the price fixed, which he would not pay; so it is evident, as a popular satirist says of New York City, here, too, politics is a profitable business for some people.

(To be continued.)

TWO CANADIAN POETS.

MR. EDITOR,—An article appeared in THE CANADA PRESBYTERIAN of the 13th May, entitled "Two Canadian Poets." It was made up of extracts taken without my knowledge, from a lecture delivered to a literary society in Ottawa, last winter, and was framed in such a manner as to convey a very erroneous impression of the form and intent of my lecture. The publication of the article in question was unauthorized by me, and I desire it to be understood by any persons who may have read it that I do not acknowledge the article as it appeared in THE CANADA PRESBYTERIAN. At the same time I wish to say that I don't attach any blame in the matter to the Editor of THE CANADA PRESBYTERIAN, who accepted the article from the person who made the extracts, believing that it was done in accordance with my wish.

ARCHIBALD LAMPMAN.

Pastor and People.

WHOM SHALL I SEND?

Oh, Spirit's anointing,
For service appointing,
On us descend,
For millions are dying,
And Jesus is crying,
"Whom shall I send?"

Ethiopia is reaching—
With scarred hands beseeching,
"Rend, Christians, rend
The chains long enthralling!"
And Jesus is calling,
"Whom shall I send?"

Lo! China unsealing
Her gates, and revealing
Fields without end!
Her night is receding,
And Jesus is pleading,
"Whom shall I send?"

Dark India is breaking
Her caste-chains, and making
Strong cries ascend
To Jesus, once bleeding,
But now interceding—
"Whom shall I send?"

Japan is awaking,
Old errors forsaking;
Haste your aid lend!
"More light," hear her crying,
And Jesus replying,
"Whom shall I send?"

While Israel's unavailing,
And penitent wailing,
All things portend;
Why, why our delaying,
Since Jesus is saying,
"Whom shall I send?"

The islands, once hating
His yoke, are now waiting
Humbly to bend,
"To bear help and healing,"
Hear Jesus appealing—
"Whom shall I send?"

—Rev. A. J. Gordon, D. D.

REPORT ON THE STATE OF RELIGION.

BY REV. WILLIAM FARQUHARSON, OUNGAH.

The following is the report on the State of Religion presented by the Rev. William Farquharson, Convener of the Committee, to the Synod of Hamilton and London:—

In presenting the report on the State of Religion your Committee take pleasure in acknowledging the receipt of reports from every Presbytery within the bounds and are specially grateful for the promptness with which the returns were forwarded. Most of these reports give evidence that the various Sessions have had a commendable zeal in honestly trying to answer the Assembly's questions. Huron leads the way in a clear report "with complete returns and full answers from every Session." Paris and Chatham follow closely with returns from all but three, and no Presbytery lacks answers from more than eight, except Stratford, who somewhat sadly brings up the rear with only one-half who have answered the roll-call. The complaint is made in some cases that answers are indefinite, yet the Synod may rest assured that, on the whole, the returns are the result of an earnest effort on the part of Sessions and Presbyteries to grapple with a vital question, one Presbytery especially expressing the conviction that "the answers are the precise pregnant statements of earnest men, who feel themselves vitally interested in the questions before them." Yet notwithstanding the earnest effort on the part of Sessions to present the facts, and the invaluable co-operation of the Conveners of the several Presbyteries in collecting and arranging the materials, your Committee feel their utter inability to give in a report any adequate idea of the state of religion within the bounds of the Synod. In the very nature of the case spiritual results refuse to be tabulated with mathematical accuracy, and the gathering together of bare facts is apt to become, so far as the report is concerned, a withered skeleton, cold and lifeless. Since then the value of a report on the State of Religion depends, not so much on the volume of facts collected as in the inspiration its discussion is calculated to give to all the courts before whose consideration it comes, your Committee, while noting with pleasure the improvement in the present questions over those of last year, would express the hope that next year would mark still further advance in the way of making them less categorical and more suggestive. They are convinced that it is this inquisitorial tone running through the questions, coming out boldly in former years in asking if ministers and elders were faithful in the discharge of their duties, and this year showing itself only in a more refined way in asking for the special encouragements they have had in their work that keeps many Sessions from entering into a more hearty discussion of the subjects, and thus makes the report on the State of Religion the colourless, soulless thing it is so often said to be.

The special difficulty of getting such questions to indicate the real spiritual life is well illustrated by the first on the list. For a moment we want to get into closer sympathy with the minister to know the heroic warfare he wages and to have our own zeal kindled by coming in touch with what has inspired him. So we gather together every Session in the land,

call the minister to the front, and in the presence of the elders demand an answer to the question: "What special encouragement have you had during the year?" Is it any wonder, though, the answer is disappointing? Alas, we looked for fire, but there is scarcely even smoke. No sound of the battle afar, no rallying cry inspiring action. You would never imagine there had been the faintest struggle. Smoothly flows the course of the minister's life as that of the good boy's in the Sabbath school novels. We are told in the reports that he is encouraged by "full and attentive congregations pressing on to hear the Word;" his hands are sustained by the "hearty co-operation of elders and Christian workers;" "his heart is made glad in witnessing large accessions to the communion roll." Christian Endeavour Societies rally round, and with their enthusiasm help on the good work. "Peace and harmony prevail in Session and congregation." One has his spirit refreshed through "the ministry of kind ladies in visiting the sick and relieving the needy." Another has his soul stirred by the inspiring music from a "new organ;" a third is delighted with the increased spirit of liberality that has paid off "burdensome debts," and perchance gives himself still more substantial encouragement, and thus we are assured that "while all have ordinary encouragements there is no indication of a discouraged minister within the bounds." We are charmed with the picture and fondly linger on its details, but life's stern realities soon awaken us to the consciousness that we are still in the flesh and have not yet entered into our rest.

Turning to the second question and reading: "What cheering indications of spiritual blessing have the elders enjoyed in their service?" we wonder how the elders will stand the examination. Ruling well the Church of God, taking the oversight of the flock and faithfully dealing with the enemy are duties the performance of which often do not call forth answers in such glowing terms. With a good deal of curiosity we turn to the reports, but the merest glance is sufficient to show that the amount of cheer he receives is far less than what is reported to fall to the lot of his clerical brother. The exuberant tone of joyousness is all gone, and once more we are back to prosaic reality. A few from every Presbytery thoughtfully acknowledge blessings received in connection with district prayer-meetings, official visitation or work in the Sabbath school, but the greater number, with marvellous contentment, assure us that what encourages the minister will do for them, while a goodly number sit in dumb silence saying not a word. Hamilton Presbytery suggests that the lack of joyousness in their answers is due to deficiency in service, but your Committee would rather believe that the changed tone is fully accounted for from the fact that in many cases the ministerial elder wielded the pen, and most naturally, in the one case wrote according to feelings, in the other according to sight.

Of far more importance than encouragement or discouragement is the question: Do these encouragements lead or those discouragements drive to a throne of grace? A vital question, and yet so far as the regular meeting of elders and ministers for united prayer is concerned, the reports give conclusive evidence that the good habit has never taken deep root in our Synod. Only twenty-two Sessions report regular prayer-meetings on Sabbath morning or evening for such a purpose; a few meet occasionally, but the greater number make no attempt whatever in that direction. This lack is much to be regretted, and yet to conclude that Sessions who have no such meeting have less interest in their congregation or are even less spiritually-minded than those who have would be a great mistake. Want of a vestry and the distance between elders' residences render such meetings in many cases practically impossible.

The important work of the Session in ruling in the Church of God is brought out in two questions, the first of which asks: "What is the character of the religious oversight of the families of the congregation on the part of the Session?" To a good many Sessions the question seemed to be perfectly answered by stating that the oversight is of a "general character," "kindly in tone," "Christian in spirit and conducted for the welfare of the flock." In so far all are agreed, but if you ask further what means are used to bring the Session in touch with the individual families, the answers vary according to the more or less perfect organization of the congregation. In all cases the minister visits the families, most of them making the round of their congregations once, some twice, while a few actually ring every door bell in their congregation three times in the year. Perhaps one-third of the congregations are divided into districts and a goodly number of these from every Presbytery are able to report that elders visit the families under their care, in some cases as often as three times in the year, enquiring after their spiritual welfare and praying with them. In most cases when the elders make no such regular visitation, they take a "general oversight of the families in their neighbourhood and visit the sick." In all cases it seems to be the rule to have personal dealing on religious questions largely with the minister, many of whom are said to "deal individually with members of families and catechise the young."

The other question regarding the government by the Session deals with the keeping of the roll. Is it annually purged? From the great majority of Sessions comes the assurance that the work of revision is done at least every year, while in the exceptional cases it is purged once in two years, or "at least occasionally." Fain as Sessions are, to believe that their flocks, like their children, are stainless, the exami-

nation of the roll presses on their attention the existence of unfaithful members, the all important question comes how to deal with them? One Session bluntly replies: "Strike them off if stubborn," but most realize that a more gentle spirit is needed in ministering to a soul diseased. Several, indeed, confess laxity in dealing with such cases. A Session in Paris Presbytery declares that "the old-time discipline is hardly practicable in these days." Yet whenever action is taken the Christian way in which the erring are dealt with leaves nothing further to be desired. In the kindest possible way he is approached first by minister or elder individually. That failing a deputation of Session deals with him or he is called before them by citation, and only when all the persuasive power of the Church fails is the member cut off from Church privileges, and even that action is taken in the hope that "the spirit may be saved in the day of the Lord Jesus." As the result of such faithful dealing, many report their joy at being permitted "in the spirit of meekness" to restore a tempted brother, though the sad fact is also noted that in some cases the only apparent result is the hardening and embittering of the party dealt with.

After following the Session in all their arduous duties, we naturally ask: What provision is made for organizing the rest of the congregation for Christian work? or putting it in modern phraseology: "What societies are formed in connection with the congregation and what are they accomplishing?" Though it is true every Christian by the very name he bears is laid under obligation to devote himself and all his powers to his Lord. It is equally true that if no systematic effort is made to call forth and direct activity along certain special lines many talents will be buried and much useful energy will be almost wasted through unskilful application. To find work for every Christian and to have a Christian ready for every needed work is the laudable object of the various societies. The number of such societies is almost legion, and from the mass of materials presented it is exceedingly difficult to formulate an intelligible report. Some Presbyteries give with exactness the number of branches of the various societies within their bounds, while as many content themselves with general terms from which no accurate returns can be tabulated. To add to the confusion, societies having the same end in view seem to exist in different Presbyteries and even within the same Presbytery under different names. The following summary of the reports, however, it is hoped will be sufficient. Several congregations in every Presbytery have yet no society in connection with them.

A few Sessions in London Presbytery and one in Hamilton are all that report societies for the purpose of "directing attention to the evils of intemperance and developing a sentiment in the direction of total abstinence and prohibition." In the great majority of congregations there are missionary societies of some kind. Besides a general society for the Schemes of the Church, about two-thirds of the congregations have an auxiliary to the W. F. M. S., while Kintyre seems to be the foremost in the Synod in organizing a Young Men's Missionary Society. The interest of the children is elicited in the cause of missions by a variety of organizations, Boys' Mission Bands, Girls' Mission Bands, Little Gleaners and Cheerful Givers. Through all these agencies valuable work is being done in gleaned information, in deepening the interest and developing activity in mission work and in increasing the spirit of liberality. By many Presbyteries special and kindly mention is made of the work of the W. F. M. S. in "fostering an interest in the missionary cause and in making most tangible contribution to the missionary Schemes of the Church."

Several congregations have Ladies' Aid Associations which are reported as doing a good work in raising funds either to swell the ordinary congregational revenue or secure some needed improvement for the plan of worship or remove a burdensome debt. In addition to any work of that kind the ladies of St. Andrew's Church, London, take on them the praiseworthy duty of ministering to the temporal wants of the poor, and in the Church generally such societies do good work in welcoming strangers and in various ways promoting "good will, friendliness and sympathy." Energies in a variety of directions, social, literary, and religious are awakened by King's Daughters, Young People's Guilds, Social Unions, Young People's Associations, Young People's Social Unions, Prayer Circles, and Young People's Society of Christian Endeavour, while one congregation in the Presbytery of Hamilton develops what may be called muscular Christianity, by means of a Cricket Club. All these societies are spoken of as accomplishing much good, while the returns are all but unanimous in praise of the work done among the young people by the growing Society of Christian Endeavour, through whose instrumentality a Session in Hamilton Presbytery testifies that "souls have been saved and the young transformed from careless sinners or silent Christians into busy workers for Christ."

(To be continued.)

DO YOU?

How do you spend the Sabbath? Do you commence a journey on that day? Or if the trip is a long one, do you start off Saturday evening? Do you spend part of the precious day reading the Sabbath newspaper, with its scandal and gossip? Is it the day to go to a dinner party, or give one? Is it the day to drive out to get the fresh air? Is it the day you visit, or are you known to your calling friends to be "at home" on that day? Do you open and answer business letters on that day? Do you prefer novels and magazines to the one Book? Do secular affairs and society topics form the staple of conversation? Exodus x. 8, reads, "Remember the Sabbath Day, to keep it holy." Do we remember? Do we keep it holy, as God has commanded? Let each one examine his own heart and answer—not us, but God.

Our Young Folks.

THE BEST BEAUTY.

I know a little fellow,
Whose face is fair to see,
But still, there's nothing pleasant
About that face to me.
For he's rude, and cross and selfish,
If he cannot have his way,
And he's always making trouble,
I've heard his mother say.

I know a little fellow,
Whose face is plain to see,
But that we never think of,
So kind and brave is he.
He carries sun-shine with him,
And everybody's glad
To hear the cheery whistle
Of the pleasant little lad.

You see it's not the features
That others judge us by,
But what we do, I tell you,
And that you can't deny,
The plainest face has beauty,
If the owner's kind and true,
And that's the kind of beauty,
My girl and boy, for you

SOME GOOD RULES.

- Never exaggerate.
- Never point at another.
- Never betray a confidence.
- Never wantonly frighten others.
- Never neglect to call upon friends.
- Never leave home with unkind words.
- Never laugh at the misfortune of others.
- Never give a promise which you do not fulfil.
- Never send a present, hoping for one in return.
- Never speak much of your own performances.
- Never fail to be punctual at the time appointed.
- Never make yourself the hero of your own story.
- Never pick the teeth or clean the nails in company.
- Never fail to give a polite answer to a civil question.
- Never question a servant or a child about family affairs.
- Never present a gift saying it is of no use to yourself.
- Never read letters that you may find addressed to others.
- Never fail, if a gentleman, of being polite and civil to ladies.

- Never call attention to the features or form of any one present.
- Never associate with bad company; have good company, or none.
- Never look over the shoulder of another who is reading or writing.
- Never appear to notice a scar, deformity, or defect in any one present.
- Never refer to a gift you have made, or a favour you have rendered.
- Never arrest the attention of an acquaintance by a touch, speak to him.

LOTS OF MONEY.

"Yes, if I had lots of money, I know what I'd do," said a little boy one day, and he gave his head a knowing shake, as if he thought a great deal more than he chose to tell.

"Poor child," said a friend, who overheard, "you don't know everything yet; you'll be a great deal wiser when you are older."

"Let me tell you the story of the Duke of Brunswick and his diamonds. He had more than two million dollars' worth of diamonds, and they made a prisoner of him. He never dared to leave home even for a night, lest some one would steal them. He lived in a house built so he couldn't take any comfort in it. It was much like a prison, it was made so thick and strong, with the doors and windows barred and bolted. A very thick high wall was built outside the house all around it, and on the top of the wall was an iron railing tipped off with sharp points that would cut like a knife, and so contrived that if a person touched one of them a chime of bells would instantly ring. This railing cost a great deal of money, what would seem a large fortune to us.

"He kept his diamonds in a safe built in a thick wall in his bedroom, where he could lock at them whenever he wished. And his bed was placed against this wall, so that no thief could get at them without waking or killing him. The safe was very strong, made of stone and iron. If anyone should try to pry it open a number of guns would go off that would kill the person at once, and at the same time bells would be set ringing in every room in the house."

"He had but one window in his bedroom, and that so high up he could not see out, and no one could get in. The door was made of the stoutest iron, and no one could get in without understanding the very curious lock. Besides all this, he kept a case of pistols, all loaded on his table.

"What a room! What comfort could that man take, although he was so rich? Poor man! Poor rich man! He didn't have half the enjoyment in life that you children have, who have no diamonds to take care of, and run in and out and play as you have a mind to.

"You see that it is not money that makes a person happy. No, indeed, Holy Scripture says: 'Better is little with the fear of the Lord, than great treasures and trouble herewith.' It tells us also to lay up for ourselves 'treasures in heaven, where thieves do not break through and steal.'"

BE COURTEOUS, BOYS.

"I treat him as well as he treats me," said Hal. His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there, and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"Oh, I don't mind! I don't stay long."

"I should call myself a very selfish person if friends came to see me and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that; but his father, who had listened, now spoke:—

"A boy or man who measures his treatment of others by their treatment of him has no character of his own. He will never be kind, or generous, or Christian. If he is ever to be a gentleman he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature." And very earnestly the father added: "Remember this, my boy you lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self and no boy can drag you down."

SWIMMING TO CHURCH.

A girl named Nyangandi, who lived near the Ogowe River, West Africa, one Saturday came in her canoe with two bunches of plantains to sell to the missionary. When she was going away, Mrs. Bachelor, the missionary's wife, said to her: "Now, you must not forget that to-morrow will be the Sabbath Day, and you have already promised to come every time."

"Yes," said the girl, "I will surely come if I am alive."

And so she did, but no one knew how she got there, until, at the close of the service, she told the girls that in the night her canoe had been stolen and none of her friends would lend her one; but she had promised to come to church, and so she felt she must. She swam all the way! The current was swift, the water deep, and the river fully a third of a mile wide; but by swimming diagonally she succeeded in crossing the river.

This heathen girl, who knew only a little about the Gospel, took such pains to keep her word, and honour the Sabbath Day. Shall we take less interest in promoting the Gospel in Africa than did this heathen girl?

A SHORT, EXCELLENT SERMON.

Here is a short sermon by a woman, though not preached from a pulpit. It is a good one, and is pretty sure to hit you somewhere, whatever may be your age and circumstances. "The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to a child, good example, to your father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity."

HOOD'S SARSAPARILLA is on the flood tide of popularity, which position it has reached by its own intrinsic, undoubted merit.

NATURE provides a remedy for all ills, and Dr. Williams' Pink Pills is nature's remedy for the ills peculiar to the female system. Suppressions, weakness, nervousness and all diseases resulting from impoverished blood, speedily yield to their treatment. Sold by dealers, or sent on receipt of price 50¢ per box, or five boxes for \$2 by addressing the Dr. Williams' Med. Co., Brockville, Ont.

THE SPRING MEDICINE.

The popularity which Hood's Sarsaparilla has gained as a spring medicine is wonderful. It possesses just those elements of health-giving, blood-purifying and appetite-restoring which everybody seems to need at this season. Do not continue in a dull, tired, unsatisfactory condition when you may be so much benefited by Hood's Sarsaparilla. It purifies the blood and makes the weak strong.

AN IMPORTANT SUBJECT

The subject of health. Good health depends upon good food. It is not what we eat that nourishes the body, but what we digest. To study what we eat and why we eat is important. It was by eating the wrong food that the curse came upon mankind at first. Thousands are miserable with indigestion and dyspepsia from eating the wrong kind of food now. Some eat the same kind of food in hot weather that they do in cold weather, and consequently they suffer and are cast out of the paradise of health. It is always safe to eat Desiccated Wheat, but be sure you get the proper article with the name and trade mark of the Ireland National Food Co. (Ltd.) on the package.

OUR HEALTHY CITY.—Toronto mortality is considerably lower than in other cities in the Dominion, as seen by the statistics published by the Government every month. Why? One reason is the people eat the right kind of food. The choice Breakfast cereals and hygienic foods, manufactured in this city by the Ireland National Food Co., undoubtedly contribute much to the health and longevity of the people who use them, and they are d-e-l-i-c-i-o-u-s.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 14, } THE BOOK OF THE LAW FOUND. { 2 Chron. 34
1891. } 14-23.

GOLDEN TEXT.—The Law of thy mouth is better unto me than thousands of gold and silver.—Psalm cxix. 72.

INTRODUCTORY.

There is an interval of about sixty years between the events recorded in this lesson, and the one that preceded it. The good king Hezekiah at his death was succeeded on the throne by his son, Manasseh. For the greater part of his life he was the bad son of a good father. He was intense in his wickedness, and his evil life and rule encouraged idolatry and every form of wickedness among the people. This brought God's judgments on him and them. The Assyrians overran the kingdom and took Manasseh captive to Babylon, and treated him most ignominiously. In his adversity he repented, sought forgiveness and obtained mercy. His son Amon succeeded to the throne of Judah, but, unfortunately, he imitated his father in his wickedness, but not in his repentance. This Amon was the father of Josiah, the last of the good kings of Judah. The names of his mother and grandmother are mentioned, and it is inferred that he owed much of his early training in goodness to their care, influence and example. Josiah was made king when he was only eight years old. When he was sixteen years of age it is said of him "in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father," that is, his ancestor. When he was twenty he set about the work of reformation in the country; he repaired the temple and cleansed it from idolatrous pollutions.

I. The Lost Bible Found.—During the evil times that had so long prevailed in the land, the Book of God had been neglected. Nobody cared for it. The temple copy had been hidden away and then lost and forgotten. In searching for the money that had been collected for the repairs of the temple, Hilkiah the high priest came upon "the book of the law of the Lord given by Moses." This was without doubt the temple copy of the law which, according to Deut. xxxi. 26, was placed by the side of the ark of the covenant, containing the five books of Moses. The king had sent his secretary, Shaphan, the scribe, to the temple with instructions about the money that had been collected for the repairs of the temple. Hilkiah the priest told Shaphan of his discovery, and handed him the newly found book, which he carried to King Josiah. He first told the king that his instructions concerning the work of repairing the temple had been carried out. Then he told him of the finding of the book.

II. The Reading of the Book.—The scribe then proceeded to read in the book that had been found. With the contents of the book of the law the people had ceased to be familiar. The king himself was evidently ignorant of it. The effect it produced upon him was striking. He rent his clothes, an act common when some great calamity occurred, such as the death of a near relative, or some sudden disaster. In the present instance, the king's grief was occasioned by the discovery that God's law had been publicly, openly, and willfully disobeyed. The king and his officers, the priests and the people, were ignorant of the requirements of the law, and the discovery of how far they had departed from the living God fills the heart of Josiah with grief and regret. He does not waste his time and opportunity in mere regret. His purpose is at once to set about the work of reformation and he commands the chief officers about him to make enquiry for those who would be able to tell him God's will. He had been deeply impressed by what he had heard read from the book. Its earnest warnings against the sin of idolatry and the punishment denounced upon the transgressors of the law had aroused him to a sense of the danger that was hanging over the nation. Josiah is anxious to ascertain the right means for averting the impending calamity. The reading of the book had revealed to him how far both that generation and their fathers had departed in every particular from the requirements of the law. The man whom the king commissioned went to Huldah the prophetess. Her husband was the keeper of the wardrobe, either that of the king or the keeper of the priestly robes for those engaged in the service of the temple. Her answer to the king's messenger shows that she was inspired. She speaks as the servant of the Lord. There is no cringing, neither is there arrogant pretension on her part. She gives a plain and direct answer to the enquiry of the king. She speaks in the name of the Lord, employing the language with which His prophets preface their message, "Thus saith the Lord God of Israel." Her language is stern and ominous. She had no smooth things to prophecy. God's word through her is "I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the King of Judah." So deeply were the people corrupted, so completely were they steeped in iniquity that the reformation begun by good king Josiah had come too late, so far as the great body of the people were concerned. Had they even now repented and entered sincerely on the work of reformation the threatened wrath would have been turned aside. The reason why this dread punishment should fall upon them is plainly stated. The prophetess continues to speak God's Word which said "Because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be poured out upon this place, and shall not be quenched."

III. Mercy in the Midst of Wrath.—Josiah was sincere in his repentance. He was earnestly desiring the return of the people to the obedience of God's law. Because he turned to the Lord and sought to know His will, that he might do it, God showed him mercy. There is a message for him. He had opened his heart to the impressions of God's truth, and humbled himself before God, his prayer was heard. He is promised a peaceful end: "I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace." He was to be spared the awful calamities that were to come upon the nation, and the people also enjoyed a respite during the life of Josiah, an opportunity for repentance and forgiveness that no doubt some availed themselves of. Before the storm of divine wrath broke upon Judah, before its extinguishment as a free nation, the good king was to be taken from the world and from the evil that was to come. Josiah's efforts to bring about a reformation were earnest, sincere and well directed. The course he undertook was not one of merely kingly policy. It was dictated by higher and purer motives. He believed that God's law was the only right course to follow. It was in obeying the divine law that personal and national safety lay. Earnest and sincere as he was, however, and having the support and countenance of all right-thinking people in the kingdom, yet so deeply had the people sunk in idolatry, and the wickedness that always accompanies it, that his efforts were fruitless to avert the doom pronounced upon them. The evil should come, but the good king would be mercifully taken away before it fell upon an impenitent people.

PRACTICAL SUGGESTIONS.

Good King Josiah furnishes a fine example of the beauty and the blessedness of early piety.

A land without the Bible is a land of darkness and misery.

The Bible that was found in the temple made its way directly to the conscience of the king.

Josiah was spared because he humbly received and believed God's message.

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The Canada Presbyterian.

TORONTO WEDNESDAY, JUNE 3rd, 1891.

It is very doubtful if the temperance cause is helped by the manner in which it is handled in the House of Commons. No doubt some of the members are actuated by the highest motives, and there is just as little that others use the question for party purposes. The Session of Knox Church, Toronto, refused to sign a petition in favour of prohibition on the ground that the question is being used for party purposes. A few more such scenes as that enacted in the House recently may lead other Sessions to follow suit.

THE attitude taken by Dr. John Hall has been a matter of general interest. He took no part in the proceedings of New York Presbytery when the case was up for consideration. Although appointed to attend the General Assembly in Detroit, he did not go. In an interview he is reported as giving expression to his personal friendship for Dr. Briggs, and that the views of the latter contain nothing new, being only the reproduction of what has long been discussed in England and Germany.

DR. JOSEPH PARKER looked in upon the Synod of the English Presbyterian Church, and the *British Weekly* says he was impressed with its "strength, solidity and power to cope with difficulties." That certainly was a good impression for the Synod to make. The power to cope with difficulties is often the real measure of the usefulness of a Church. There are always difficulties of some kind to be overcome and a Church that simply looks them boldly in the face and passes on will soon find a difficulty in existing.

CANADIANS bulk largely in the Church courts this summer. Our old friend, Dr. John Munro Gibson, is Moderator of the Synod of the English Presbyterian Church. Dr. Patton, an old Knox man, is the acknowledged leader of the Conservative wing of the Detroit Assembly. In judicial proceedings and what may be called ecclesiastical politics, in the good sense of the term, he stands easily first in a Church of over six thousand ministers. It is pleasant to see our old friends acquitting themselves so well in such prominent places, but still more pleasant to know that we have any number of good men at home and are getting on fairly well without those who have left. If there are any other members of the Presbyterian family needing material out of which to make good Moderators, presidents of colleges, theological professors or distinguished people of that kind, this little Church can supply them.

DR. ROSEBRUGH, Secretary of the Prisoners' Aid Association, who has taken a most creditable and active part in recent praiseworthy efforts to secure needed reforms in the methods of dealing with criminals, has forwarded a communication for publication. It has reached us too late for this issue, but will appear in next number. The report of the commission appointed by the Government of Ontario was presented at the late session of the Legislature, and meets with the approval of those who took part in the Prison Reform Conference, held in November, 1889. It is found, however, that in order to secure the adoption of the indeterminate sentence system and conditional liberation on parole of juvenile offenders it is necessary to obtain the co-operation of the Dominion Legislature. For the promotion of this object it is intended to hold another conference this autumn, and arrangements are in progress for bringing the

matter favourably before the annual Assembly, Synods, and Conferences of the respective Churches.

THE squabble that disgraced a Church in one of our Ontario cities not long ago has reached the final stage. During this stage there is always just one question asked, and that is: Who began? Every Church row reaches that stage sooner or later. The public learn the facts, comment on them, and the belligerents chiefly interested, becoming ashamed, try to roll the blame on each other. "You began," says one; "no, you began," replies the other. Every Church quarrel reaches this stage, and if the belligerents had been as careful to avoid trouble in the beginning as they are to roll the blame on some one else, there never would be any quarrels to disgrace the Church. When bad blood gets up in the early stages of the disturbance it is considered brave "to fight it out." Later on the shame and remorse come in, and it is considered a duty to say "You began." If people who have little or no self-control would only remember in time that the "who began" stage is certain to come sometime, they would save themselves and others a vast amount of trouble and the cause of Christ no small amount of injury. Remember that no matter how a quarrel looks at the beginning the time will come when everybody will be ashamed of it and perhaps of those engaged in it.

THE Briggs case has many lessons but perhaps the most important is that a church should keep the appointment of Theological professors in its own hand. To veto an appointment is an entirely different thing from making one. To put a professor out after he is in is a much more serious thing than not to put him in. A professor, we shall say, is appointed during the summer or autumn. The Assembly does not meet until May or June of the next year. Meantime the new professor has taken his place and begun his work. Unless he has committed a grave immorality, it is impossible to put that man out without trouble. Somebody will be sure to defend him no matter what he teaches. Not only so but it fixes a stigma on the man to veto his appointment. Not to have conferred the status of a professor would not have injured him. There are thousands of ministers who can never be professors of theology. But to put a minister into a college as professor and then turn him out is a serious business. The right way is for the Church itself to appoint its own teachers and if they do not turn out well there will be the College Board to blame. The Briggs case will not be an unmixed evil if it teaches not only the American Church but every other Presbyterian body to do its own work and not delegate its powers and duties to anybody.

SO much valuable time is often lost during the earlier days of Synod and Assembly meetings in discussing mere matters of routine, that vitally important questions are thrown over until near the close of the meeting, and then disposed of by a mere skeleton of the court, or thrown over for a year. The Church courts do actually what as a matter of theory they would split the Church rather than consent to do. Let anyone propose to give twenty or thirty members Assembly powers, and the proposition would meet with a storm of opposition. And yet a mere handful of members transact most important business at the close of almost every meeting. Ask a Synod to delegate its powers to twenty members and see what the reply would be. Less than twenty members sometimes do important Synodical business. Who has not seen four or five men doing the work of a large Presbytery, the other members being at home or on their way there. A storm would rise from Halifax to Vancouver if two or three members tried to usurp the power of a Church court. Two or three men often do the work of a Church court and not a word is said. How ready even ministers and elders are to fight against things in theory that they never notice in practice. It may be a good thing to defend our rights: it is often a better thing to discharge our duties.

THE meeting of the General Assembly held ten years ago in Kingston was one of the most pleasant since the union. With Principal MacVicar to hold the scales with scrupulous evenness in the chair and Principal Grant as General Director outside and within, the meeting was enjoyable throughout and still lingers in the mind of many as a pleasant memory. Why should not the meeting

of this year be equally pleasant. There are no burning questions but unfortunately that is no guarantee for anything. Deliberative bodies are perhaps more likely to get "into a state of mind" over small questions, than over large ones. Meeting on historic ground, in a University city, a city noted for its genial cultured hospitality, the Assembly should be and appear at its best. It ought to be remembered that Presbyterianism is the largest thing in Kingston. Owing partly to the presence of our University there the Church is influential and conspicuous. The deliberations of the Supreme Court should be worthy of the Church and worthy of the Church's University Seat as well. We earnestly hope the meeting will be characterized by a goodness of spirit, and dignity, and urbanity of manner in all its proceedings. What did the Assembly think of Kingston? is one question that will be asked when the commissioners go home. There is another and equally important enquiry—What did Kingston think of the Assembly?

THE graphic pen and ink picture of the "churchless minister" and of the spectacle too often presented by one who is afraid of becoming churchless is taken from one of the reports presented to the Assembly at Detroit last week. The original may be seen nearer home.—

The churchless minister must button-hole his friends, he must resort to correspondence, he must apply to vacant churches, and solicit hearings, and begin a process of canvassing, and sometimes, in the sheer and desperate strait for a living, submit himself to mortifications and personal humiliations that to some sensitive souls are tortures worse than the stake. Out of this evil has grown another. Recognizing the discouragement and difficulty of securing a charge when without charge, the feeling has more or less come to prevail that a minister must keep his field by hook or crook until he find another. Hence the spectacle of a minister holding on to a charge of which he is in possession, after his usefulness is ended, and almost everybody in the parish is wishing for the termination of the pastorate. It only needs the slightest consideration to see that here is a great folly and a great wrong.

Would it not be well for the Canadian General Assembly to devote some time to the earnest consideration of this matter before it grows into such "a great folly and great wrong" that legislation will be of no use. Let Presbytery Clerks and members who have recently been Moderators of Sessions in vacant congregations just stand up and honestly tell the Assembly all they know about the way in which the system works. If they do the Assembly will stop spending time discussing the deceased wife's sister and cognate questions.

THE following vigorous paragraph from the report of the Committee on Unemployed Ministers and Vacant Churches shows that our neighbours across the line have not yet discovered a successful method of bringing churchless ministers and vacant congregations into proper contact:—

On the one side our churches are open to all sorts of ecclesiastical prowlers scouring the country for a new field in which to exploit their vagaries and idiosyncracies, appearing with no proper credentials, driven from one city and fleeing to another, with just enough of external gifts to capture itching ears and to give promise of filling the pews, and so getting long enough lodgment to vex and fret, if not to divide and even destroy, the little flock. Our churches, too, in their strait of finding suitable men to minister to their need, and not knowing where to turn for authorized and intelligent counsel, have been frequently led to resort to the devices of the shop, and to advertise for a preacher, hawking through the religious press the peculiar wares by which they would attract candidates to their pulpit.

The Committee emphatically declares that "if our polity is right we have not worked it. If it is not right it is time we made it right." That is exactly what a large number of people over here have been thinking for a long time. There is a splendid opening for a Church legislator of good constructive capacity just now. The man who can devise a good system by which vacancies can find suitable pastors in a reasonable time and worthy ministers find congregations will render more needed service than the man who helps to revise the Confession.

THE DYING PREMIER.

RUMOURS for some time were afloat that the aged Premier of this Dominion was in an enfeebled state of health. These were so promptly and emphatically contradicted by writers enjoying his confidence that when the tidings came that he was nearing the end they created a sad surprise. With that indomitable power of will familiar to Canadians, and which has marked his public life, Sir John Macdonald faced the advances of the illness that laid him low. The warnings of physicians and the entreaties of friends did not deter him. He

was at the post of duty up to the last possible moment, and then swift were the inroads of the malady that threatened the life of this remarkable man.

The time for a full and critical estimate of Sir John Macdonald's career is not now. The regret for his loss is universal among Canadians of every shade of opinion. The brink of the grave is no place for ebullitions of political rancour, neither is it the place for meaningless, extravagant and fulsome eulogy. The time will come when the pen of passionless and impartial history will record the characteristics and achievements of the man who of all others has been the most prominent figure in Canadian politics for half a century. In the popular estimate of the man opinions widely differ, but his personality was well and widely known, and it is scarcely probable that his apotheosis will materially alter the impressions his management of public affairs made on the minds of the people. Features of resemblance, by no means fanciful, between the Dominion Premier and the late Lord Beaconsfield were frequently traced, but there were differences also. The latter was sometimes spoken of as the Asian mystery, but Sir John Macdonald did not affect the mysterious. He was well understood and the future historian will have little difficulty in forming a tolerably clear estimate of the manner of man he was.

The parents of Sir John Macdonald were natives of the north of Scotland, but they became residents of Glasgow for a short period previous to their settlement in Ontario. Their illustrious son was born in that city on 11th January, 1815. He was brought up and educated in this country, and from the first gave evidence of the persevering energy of the race whence he sprung. At school he was a diligent and attentive scholar. After studying law he entered on his professional career when he attained his majority. From his youth he had a predilection for political life, and before he embarked on its troubled waters took quite a lively interest in public affairs. From his first incursion in the political arena till the end came he was a central figure, and has had more to do with the shaping of Canadian legislation than any other man. Of his measures and his methods this is not the place to speak. These have all along been subjected to a keen fire of criticism, and concerning which opinion will continue to be divided. In quick penetration and a clear perception of the popular drift he was distinguished. In his knowledge of human nature and dexterous management of men he was without a rival. Added to great natural ability and possessed of great power of memory, he was a politician whose astuteness was unsurpassed. He was not alone in the supposition that opportunism is a necessary outfit for a political leader. The devotion with which his followers supported him through sunshine and shade was remarkable. In many cases it amounted to a positive enthusiasm. Amid much that is sordid and self-seeking in political life, Sir John Macdonald, greatly as he delighted in the possession of power, has never been accused of mercenary motives for his own enrichment. If others profited in a way they should not from their connection with public affairs, it is not charged that he has yielded to the temptation that is popularly supposed to have been too much for some who have espoused politics as their chief pursuit in life. Sir John Macdonald's sympathies were thoroughly Canadian. His patriotism was strong and his measures generally were intended for the promotion of the country's interests and the advancement of its prosperity.

And now that the end of a long and remarkable career has come, party strife will have a brief respite. His many friends and those with whom he contended will be for a time at least united in a common sorrow for the loss of a man who for so long a period has presided over the political destinies of Canada. Many who did not sympathize with him in his political course will cast a wreath of immortelles over his tomb. Sir John Macdonald's name has been indelibly inscribed on the pages of Canadian history, and his memory will be cherished as one of the most distinguished of her sons.

THE DECISION IN DR. BRIGGS' CASE.

AS was expected the debate in the American Assembly at Detroit, on the case of Professor Briggs, proved very exciting. It has ended as many expected it would end. The Assembly, by a large majority, has refused to sustain Dr. Briggs. The report of the committee appointed to consider the case was presented by Professor Patton, of Princeton, in few words but in a masterly manner. Later in the debate he made a powerful speech in support

of the course recommended in the report, but, in the presentation of it, he was chary of words. The members of committee had made up their minds to give no explanation of the reasons that had guided them to their conclusion. This course was adopted, as the speeches of Dr. Patton and other members of the committee made abundantly plain, not because they had no good reasons to offer, but from a sense of delicacy and out of respect to Dr. Briggs, and the subsequent forms of procedure in his case. He has to meet the charge in his own Presbytery of holding and teaching unsound views on what are held to be essential questions. To discuss and pre-judge the case was no part of the Assembly's business. They were not trying him for heresy. The aspect of the case with which they had to deal was whether his appointment to the chair of Biblical Theology in Union Seminary should be approved or disapproved. It was a wise method to remit this question for consideration to a committee composed of able and responsible men, both clerical and lay. The report presented by Dr. Patton, who moved its adoption, was clear-cut and to the point, with no suspicion of ambiguity or compromise about it. It consisted of two compact paragraphs, and is as follows :-

That in the exercise of its right to veto the appointment of professors in Union Theological Seminary, the General Assembly disapproves of the appointment of Dr. Briggs to the chair of Biblical Theology in said Seminary.

That a committee of eight ministers and seven elders be appointed to confer with the directors of Union Seminary with regard to the relation of said Seminary to the General Assembly.

Professor Smith, of Lane Seminary, led off the debate with a vigorous and trenchant defence of Dr. Briggs. It is remarkable that all the speakers who opposed the reception of the report and made pleas in behalf of the inculpated professor were apologetic. The bold assertions, the shifting and elastic explanations offered, and, above all, the aggressive and apparently supercilious tone in which he advances his distinctive views have made it a difficult matter for even his warmest friends to speak unqualifiedly in his favour.

The debate was one of marked ability throughout. Some speakers were by no means distinguished for the calm and judicial manner in which they presented their arguments. Indeed more than one expressed themselves with a fiery energy which has seldom or never been witnessed in our Canadian Assembly. It is perhaps inevitable that when a case of this nature agitates the Church, it is discussed in the Presbyteries and in the columns of the press, religious and secular, feeling in some instances reaches a glow of white heat. That such a frame of mind is best fitted to deal judicially with a case that calls for the exercise of the highest wisdom, few in their calm moments would care to deny. A deep sense of responsibility rests on all who speak and vote on a matter involving issues of great magnitude and consequences that cannot always be anticipated. Fidelity to conscientious conviction, a sacred regard for truth, and a chivalrous sense of fairness to the person or persons accused ought never to be lost sight of in the discussion of questions of which Dr. Briggs' case is a type.

As is often seen in our own Assembly when a case of great importance is under discussion, the number who were ready and anxious to speak was remarkable. Not all who sprang to their feet were able to catch the Moderator's eye. Much of the premeditated eloquence had to cower its wing in silence. One fine feature of the Detroit debate was the number of able and intelligent elders who spoke to the point. They were not afraid to take their proper place in the deliberations of the House. Irrelevant and wordy speeches have little favour shown them. They do not thrive in the air of the American Assembly. The whole debate was managed in a comparatively short space of time, and from the vote it is evident that most of the commissioners had their minds made up, and that the speech-making after all had not very much to do with the result finally arrived at. The vote is decisive, and in a case of this nature it is well that it is so. The issue was clearly placed before the Assembly. There was an amendment of the nature of a compromise, urging delay in coming to a decision. Although it met with some favour it did not commend itself to the commissioners. The agitation would have proceeded, feeling would have been intensified, and the result could have hardly been as satisfactory a year hence as it is now. The motion proposed by Dr. Patton was carried by a vote of 440 to fifty-nine, a decision that gives a clear indication that our American brethren are disposed to favour those who by their supposed or real scholarly enlightenment are given to change.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.) *Littell's* keeps up its fine variety of current literature, giving the best contributions appearing in the European reviews and magazines.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—An excellent magazine in every way for the interesting class of readers for whom it is especially designed.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This magazine, which makes its appearance every week, comes laden with choice and instructive reading, and rich and varied pictorial illustrations.

THE ILLUSTRATED LONDON NEWS, American edition, gives every week a large number of fine engravings, illustrating the leading events of the week. It also reproduces some of the principal pictures exhibited in the Academies, and at intervals pictures in colours tastefully executed. Its literary quality is as high as its artistic excellence.

ST. NICHOLAS. (New York: The Century Co.)—The number for June is peculiarly bright. Poetry and story, games and pastimes, as well as more solid and instructive material, afford ample scope for the varied tastes of readers. The illustrations, which are numerous, are also of the best.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The accomplished editor, Dr. Withrow, opens the number for June with an interesting paper on "Zurich and its Memories," giving details of the great Swiss reformer, Ulrich Zwingli. Algernon Blackwood has a paper "In the Jura—Neuchâtel." Both these papers are copiously illustrated. There is an excellent paper on "Medical Missions," by Rev. V. C. Hart, D.D. Among other attractive features of the number are two critical papers by the editor, the one on Sir Edwin Arnold's "Light of the World," and the other on Professor Goldwin Smith's "Canada and the Canadian Question."

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—A fine portrait of Molière forms the frontispiece of the June number of *Scribner's*. Andrew Lang contributes a paper on the Great French Dramatist. The paper sustains Mr. Lang's critical reputation, and it is rendered additionally interesting from the reproduction of the title pages of early editions of Molière's plays. An interesting paper, excellently illustrated, is "The Boulevards of Paris," by Francisque Sarcey. The ocean steamship series of papers is continued, the present one being "Safety on the Atlantic," by William H. Rideing. Bliss Perry gives two "German Sketches." Other papers to which readers will readily turn are "Boys' Clubs," "Some Photographs of Luminous Objects," and "The War as we see it now."

THE CENTURY. (New York: The Century Co.)—The paper "At the Court of the Tsar," from the journal of George Mifflin Dallas, the first portion of which appeared in last number, is concluded in this. A portrait of Mr. Dallas forms the frontispiece. An interesting historical paper "Colonel William Byrd of Westover, Virginia," with a wealth of fine illustrations, follows. "General Sherman's Last Speech" is given, and is accompanied by a capital engraving of St. Gauden's bust of Sherman. Other illustrated papers are "Play and Work in the Alps," "A Miner's Sunday in Coloma," and "Women at an English University." There are several good short stories by new contributors to the *Century*, and the serials by Frank R. Stockton and Edward Eggleston are continued. Among the other and attractive things in the number are more extracts from the Talleyrand Memoirs, with introduction by Whitelaw Reid will be found.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—"Some American Riders," the opening paper of the new number, supplies a theme for graphic illustration. The frontispiece is an "Indian Scout with lost troop of horses," and among the other pictures accompanying the paper specimens of our Canadian Mounted Police appear. Theodore Child's South American descriptive papers are continued; this time he conducts his readers on a trip "Up the Paraná." Louis Fichette, our Canadian poet, tries his hand at prose description in a paper on "the Royal Châteaux of the Loire." "London after the Romans" begins a series illustrative of the denizens of the English metropolis from its earliest date down to the Victorian age. The writer is Walter Besant. There is a second paper on "The Warwickshire Avon." The two interesting serials by Egbert Craedock and Thomas Hardy are concluded in this number. A new story, sure to awake interest, "Peter Ibbetson," by George du Maurier, the *Punch* cartoonist, is begun. The number has several other attractive features.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—One of the strongest and most remarkable papers in the new number of the *Atlantic* is by Carl Schurz on "Abraham Lincoln." It is based on Nicolay and Hay's elaborate work, and is a clear and terse presentation of the life and work of the martyred President. Mr. Stockton's "House of Martha" continues, and is as readable as ever. Professor George Herbert Palmer contributes "Reminiscences of Professor Sophocles," who was Professor of Greek at Harvard University for nearly forty years—a simple and Homeric figure, caring nothing for outward forms and fashions, and with his thoughts oftener in Arabia than Cambridge—drawn from a monastery to give himself up to what he called "the ambition of learning." College men will be also deeply interested in Mr. S. E. Winbolt's paper on "Rowing at Oxford." Rose Terry Cooke contributes a story called "A Town Mouse and a Country Mouse," and Rev. Samuel J. Barrows has an important paper on "What the Southern Negro is doing for Himself." President D. C. Gilman, of Johns Hopkins University, has a paper on "The Study of Geography," and its place in the college course. There are some reviews, the most interesting of which is "New England in the Short Story," criticisms of Miss Wilkins, Miss Jewett, and other New England writers; and a paper on Vinet's letters and the recent biography of Edmond Shearer.

Choice Literature.

BOB AND HIS TEACHERS.

A GLASGOW STORY.

By REV. DUNCAN MORRISON, D.D., OWEN SOUND.

CHAPTER XXXVIII.

BOB'S WIFE AND MISS CARRUTHERS—MESSENGERS OF MERCY AND COMPANIONS IN TRIBULATION.

Among the families these two ladies visited was one composed of a widow, her son, a youth of sixteen, and a daughter of about eighteen years of age. At the time I write, there was much distress; not so much on account of want as on account of sickness. The boy had not been doing well, and I had more than once remonstrated with him in vain. The mother and daughter had toiled together for years and the only bit of sunshine that came into their bleak lives was their loving companionship. But the girl, always weakly, had lately failed much, wasting away with consumption, the cough connected with which allowed her little rest either by day or night. At last the day came when the wan face failed to answer with a smile. The poor young creature was dead.

But now I must let Miss Carruthers tell the story of the funeral in her own words, at least as nearly as I can remember: "In my conversation with Mrs. Armstrong, one day on which she called on me, I told her about some of the wretched cases that had come under my notice and especially about this case. I told her how that for many months the three, the mother, the son and the daughter, had been supported by the very slender earnings of the mother; and how that by an occasional visit to the height of an irregular tenement where they lived I had won the love of the dying girl. I had been giving her little cordials and books suitable for her and had spoken many words designed to comfort and to strengthen her for her great change, and it seems I had not done so in vain. And now her grateful thoughts turned to me—I mean in her last hours—and she besought her mother not to forget to notify me of the day of her funeral and to request me to attend. This was what I expected, but I had no idea that death was so near.

"That summons reached me in less than an hour after the arrival of Mrs. Armstrong, who had intended to spend the day with me and talk with me about my work and my plans for the poor and unfortunate. It was, indeed, a dismal day and one that turned out to be the wildest day of the winter. A sleet that was not rain, and a rain that was not snow came pelting from all points of the compass, and the wind at times rising in great gusts. We were congratulating ourselves in our snug sitting-room, with a glowing fire before us, on having a delightful talk together when here came the summons for me to go the funeral of the poor sewing-woman's daughter. I turned over the sad little note and groaned.

"This is terrible," said I. "It's just the one errand that could take me out to-day, but I must go."

"What's the matter?" said Mrs. Armstrong.

"That poor girl is dead that I was speaking to you about," I said.

"And what are you going to do?" said she, "go to the house of mourning?"

"I told her the circumstances—how that I had won her love and how that I was to be notified of her funeral that I might attend.

"I am so sorry that I have to break up our pleasant meeting," I said.

"And as I was suggesting means of employment till I should return to her, she said:—

"Oh, no, no! I shall go with you. How could I deny myself the privilege of being with you on such an errand, or see you going out in the storm alone?"

"So she wound her throat with her long white comforter, put on her heavy wraps, pulled on her worsted gloves and off in the storm we went on together. We climbed flight after flight of narrow, dark stairs to the top floor to the little room where the three named inmates lived together—a room not more than a dozen feet square.

"The canvas back hearse, peculiar to the twenty-five dollar funeral, stood in the street below, and the awful cherry-stained box, with its ruffle of white muslin, stood on the uncovered trestles in the centre of that little room. And there lay the young girl to whom so many weary days and nights had been appointed but during which she had been able to feed on the Word that liveth and abideth forever. A great change had been wrought by the Spirit of God since first I saw her, and a great change had been wrought upon her appearance. The snow was now falling fast on that wintry day, but the snow was not whiter than the cheek of that dying girl. It was a face never to be forgotten. Sweetness and resignation, faith in God had given her a matchless beauty and the sculptor who could have caught the outlines of those features and frozen them into stone would have made himself immortal.

"And there too was the mother, speechless in her grief, beside that box, a group of poor neighbours sitting about. It was useless to say the poor woman was prepared for the inevitable end. It was cold comfort to her to speak of her daughter's release from pain and suffering. The bereft creature was thinking of herself. In that little company she was alone, waiting the moment when that box and its precious burden would be taken away and leave her utterly alone with an unprovided future before her. So, therefore, with a sympathizing grasp of the poor, thin hand we sat down silently by her side to attend the funeral.

"Then the minister came in—a dry, self-sufficient man, with nothing of the tenderness of his holy calling about him; and what with the air of deference of the poor people seated round, and the trouble he had had in getting up those stairs, he looked as if everybody was under great obligations to him. Icier than the day, colder than the storm, he went about his duties, rattled on through some selected sentences from the Bible and offered a set form of condolence to the broken hearted mother, telling her of her sin of rebelling against the decrees of Providence, and assuring her that nothing could bring back the dead. Then he hurriedly departed, while a hush fell on everybody gathered in the room. Not one word had been uttered of consolation, such blessed consolation as has

been provided for such an occasion. It was the emptiest, holiest, most unsatisfactory moment I ever remember. Then my friend, Mrs. Armstrong, who I noticed had been much exercised meanwhile, her cloak falling about her fine figure like mourning, I saw was preparing for something. She stood beside the miserable cherry-stained box, she looked a moment on the wasted face, still so white and pure, that was upturned to her from within. She laid her hand on the forehead of the dead and then she lifted up her grand soprano voice and sang the beautiful melody:—

Let not your hearts with anxious thoughts
Be troubled or dismayed;
But trust in Providence divine
And trust my gracious aid.

I to my Father's house return, etc.

"If ever the angels of God pause to listen to earth's music, they must have done so at this time! Then when all hearts were warmed with the sudden and unexpected song and brought into deeper sympathy with the sad mourner that sat at the head of the cherry-stained box, she lifted up her voice a second time and sang:—

Take comfort, Christians, when your friends
In Jesus fall asleep;
Their better being never ends,
Why then dejected weep?

"No words can describe the effect on those few poor mourners that had come to bury the dead. The mother sank on her knees, and her heart that had refused to weep now found relief in many tears and made an open door for the rich consolation conveyed to her through this service of song. Often in the funeral cortege there are many but slightly moved with the stroke of death that has fallen. Sometimes nearly all are merely formal in their attendance and feel very little about the departed. At the centre there may be a small circle of friends deeply affected, but at a little distance the emotion becomes fainter and feebler, and concerning the most, it may be said:—

The gay will laugh:
When thou art gone, the solemn brood of care
Plod on, and each one as before will share
His favourite phantom.

"But this was not the case altogether with the mourners that followed this poor woman's daughter to her resting place. Everyone was a true mourner for every heart had been touched and brought into deepest sympathy. No queen ever went to her grave accompanied by a truer band of real sympathizing friends, and to this day the memory of Mrs. R. Armstrong's tribute of song on the occasion is one of the sweetest that I can recall through the mist of many years."

Such in substance was the account that Miss Carruthers gave me of the funeral and the services of Mrs. Armstrong. How little we know of the latent gifts that are slumbering in the Church—especially among our women. The early evangelists were wise in availing themselves of their labours. The order of the deaconesses is as much needed to-day as ever.

And this was not the only service Mrs. Armstrong rendered this poor woman, as I learned from Miss Carruthers, concerning whom she said:—

"A few days afterwards we called again upon this poor woman not only on her own account but her boy's—to her, a daily, a living sorrow. We were fortunate in finding him at home; and though he wanted to leave, we pressed on him to remain for a little. My friend had already won his admiration and gratitude on the day of his sister's funeral, so she readily obtained his ear to her wise and loving counsels.

"It is so hard to be good," he said.

"No, my boy, it is hard to be bad. The way of the transgressor is always hard."

"Well, I mean at the time it is hard to be good, that is, when boon companions are round about and are making lots o' fun."

"True, my boy, it is not so hard at the time, but it is soon felt to be hard. Who is it that after a rollicking night finds himself all wrong next day? Who is it that hath redness of eyes, a rebellious stomach, shattered nerves, remorseful feelings, a treacherous memory, and a sense of shame? Don't forget, my dear boy, that it is God Himself that says 'the way of the transgressor is hard, but that the righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger.'"

"But if you only heard how companions speak and ridicule the good, and how I have been badgered when I tried to be good, and how they call me a milk-sop and a mammy-boy and all that."

"My dear boy, what if they should call you all that and a hundred times more? What are they that you should tremble before them? They are not your judges. They will die some day; but God will never die—the soul will never die, sin will never die, memory will never die. Do you ever think of that? If conscience condemns you to-day, it will condemn you to-morrow. Conscience will never die, and you know we read of a worm that will never die and a fire that will never be quenched."

CHAPTER XXXIX.

REMINISCENCES OF AN OLD CHURCH AND CONVERSATIONS WITH CHUBB ABOUT ITS MISSIONS.

The church referred to in this caption was an old U. P. Church, reared by a former generation. It would probably accommodate about five hundred, at the most six hundred worshippers. The seats were narrow with no backward incline, and the backs were very high. The pews moreover were all furnished with doors that closed with snibs, and there was no such thing as the modern appliance of pipes heated with hot-water or steam running along on the floor of those old-fashioned pews. There was a gallery—a gallery innocent of anything artistic at the one end of the church and a pulpit at the other, constructed on the old style—the upper part very high, and made somewhat in the form of an immense wash-tub. Below was the preacher's desk, reached by a few steps of the same stairs that led up to the pulpit proper. Here from this lower desk the preacher went to lead the congregation in such tunes as Martyrdom, St. Paul's, French, Old Hundred, and, if the strain at all permitted, De-vises or Desert, and other favourites, for the sake of the youthful part of the congregation. Such qualities as accent (*fortior, lenior*), time, melody and general effect, were not so

much studied in those days in congregational singing as they are now, but if there was anything lacking in these respects in this old church it was abundantly made up for in the heartiness and general engagedness of the worshippers.

But the great attraction in that old church, as in almost every Presbyterian church, was the sermon. In that antique pulpit had stood many a man of mark in his day, such as French of Edinburgh, Robertson of Irvine, Beattie and Neilson and McFarlane and Love of Glasgow. Many a precious sermon was delivered in that old church; many an infant baptized in the name of the Father and the Son and the Holy Ghost; many a hallowed communion season enjoyed, and many a dark mind was enlightened and translated from darkness into the marvellous light of the gospel.

On the other hand, that church was not without its blemishes and bickerings and strifes. Such often took place at the business meetings—things that did much harm, the sad effects of which, like the fire that runs through the woods were visible after long years. I remember one of those business meetings—a meeting called for the purpose of choosing a minister—that was marked in this way. There had been a long vacancy, but at length the congregation resolved to choose some one of the many candidates that had preached before them. The one chosen was a young man of fair ability. He had good reason to be thankful for the handsome vote with which he had secured the election, but he had not so much reason for thankfulness for the stipend proposed. His predecessor had been in the receipt of one hundred pounds sterling, but that offered him was only eighty. A very heated discussion had arisen as to whether the stipend should be continued at one hundred or reduced to eighty pounds sterling a year; but those for the reduced stipend carried the day.

"I propose," said the mover, "that the stipend be aught. It is dangerous to give ministers too much money. They are apt to get fat and kick. The church never had better times than when her ministers were poor and persecuted, when they wandered about in sheep skins and goat skins, and were afflicted, destitute and tormented, and lived in deserts and in mountains and in dens and caves of the earth."

"I propose that the stipend be aught pounds sterling, paid half-yearly," such was in substance the utterance of this brother.

This was followed with a weighty but bitter rejoinder by one of the elders:—

"I propose that the stipend be as formerly, one hundred pounds sterling, paid quarterly."

"We have heard strange things to-day. We have been led to infer that it would be better for the church if her ministers were kept down to the starving point, and their condition was more like that of the ancient martyrs. I suppose, Mr. Chubb, if martyr times should come again we would not be without men of like precious faith who would be ready to suffer or to serve for the Master's sake. But the times in which we live are not martyr times, and to expect that our ministers are to live in the condition of the ancient martyrs is unreasonable. What benefit, I would ask, could come to us if our new minister should take up his abode in some cave or den of the earth—that he should wander about, destitute, afflicted, tormented, and that ever as he appeared on the streets he should be clothed in a sheep skin or a goat skin, as a spectacle to men and angels?"

"The thing is ridiculous. It is a shame and a scandal, saying nothing of the affront that is thus offered to our new minister."

"I propose that the stipend, as aforesaid, be one hundred pounds sterling, paid quarterly."

Still this man failed in carrying his motion, but a great deal of bitterness was engendered. The young minister had to content himself with the aught for some time; and the party that had been defeated in the popular vote had the satisfaction ultimately of seeing the salary raised to one hundred pounds sterling. Nevertheless the strife and bitterness and backbiting that ensued did much harm.

Another great storm that rose and rent that old church (Old Licht) was the question anent the use of the paraphrases. The majority could not tolerate them, and so the minority had just to content themselves with the old Psalms, and the old Psalms alone, and sing the praises of redemption in the veiled figures of a past dispensation. There was many a stormy meeting on the subject, but into the details we cannot enter.

I had many conversations with old Chubb anent the missions of this church, some of which had been started by Mrs. Carruthers, and in all of which she took a deep interest.

One of these missions is the Woman's Foreign Missionary Society, respecting which there was a difference of opinion amongst the women of the congregation. Some maintained that the Foreign Mission, because of its magnitude, was entitled to the first place, and the Home Mission the second; while others took the opposite view. Two of these women, the one holding the one view, the other, the other view, met one day in Duke Street, and Mrs. Gray, the one lady returning from a meeting of the Woman's Foreign Missionary Society, said to Mrs. Glover, the other lady:—

Mrs. Gray: "Oh, Mrs. Glover, I am so sorry you were not at the meeting to-day! What a meeting it was! Such prayers! I never thought women could pray as those women prayed."

Mrs. Glover: "What meeting do you mean, Mrs. Gray? Woman's Foreign Mission?"

Mrs. Gray: "Yes; but I am afraid you don't take much interest in the Foreign Mission. Oh, think of so many millions of women in darkness, wishing that the next time they are born they may be born snakes or toads."

Mrs. Glover: "Oh, I take an interest in the Woman's Foreign Missionary Society, but I take a still greater interest in the Home Mission. You know, Mrs. Gray, our Lord, speaking to the apostle Paul just before He left this world, said to them: 'Begin at Jerusalem.'"

Mrs. Gray: "Yes; but He did not say we were to end at Jerusalem."

Mrs. Glover: "The highest authority has said 'that a fool's eyes are at the ends of the earth, but a wise man perceiveth his steps.'"

Mrs. Gray: "Ah, Mrs. Glover (weeping), you would not speak that way if you had heard our minister to-day! You seen the chart he had, representing the regions still in darkness, and the small part of the world yet enlightened. Don't speak lightly of the Woman's Foreign Mission, Mrs. Glover. It is the grandest institution of the nineteenth century."

DOMINION BANK

PROCEEDINGS OF

The Twentieth Annual General Meeting

OF THE STOCKHOLDERS,

Held at the Banking House of the Institution in Toronto, on Wednesday, May 27th, 1891.

The Annual General Meeting of the Dominion Bank was held at the Banking House of the Institution on Wednesday, May 27th, 1891.

Among those present were notice Messrs. James Austin, Hon. Frank Smith, Major Mason, Wm. Ince, James Scott, R. S. Cassels, Anson Jones, Wilnot D. Matthews, R. L. Bethune, E. Leadlay, Aaron Ross, E. B. Osler, W. J. Baines, John Scott, John Stewart, W. T. Keily, S. Risley, W. S. Lee, G. Robertson, etc.

It was moved by Mr. W. J. Baines, seconded by Mr. E. B. Osler, that Mr. James Austin do take the chair.

Mr. W. D. Matthews moved, seconded by Mr. James Scott, and Resolved,—That Mr. R. H. Bethune do act as Secretary.

Messrs. R. S. Cassels and Walter S. Lee were appointed Scrutineers.

The Secretary read the Report of the Directors to the shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows:—

Balance of Profit and Loss Account, 30th April, 1890	\$0,253 02
Profits for the year ending 30th April, 1891, after deducting charges of management, etc., and making full provision for all bad and doubtful debts	220,423 96
	\$226,676 98
Dividend 5 per cent., paid 1st November, 1890	\$75,000 00
Dividend 5 per cent., payable 1st May, 1891	75,000 00
Bonus 1 per cent., payable 1st May, 1891	15,000 00
Amount voted to Pension and Guarantee Fund	5,000 00
	170,000 00
	\$56,676 98
Carried to Reserve Fund	50,000 00
Balance of Profit and Loss carried forward	\$6,676 98

JAS. AUSTIN,
President.

The usual resolutions were passed.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year:—Messrs. James Austin, Wm. Ince, E. Leadlay, Wilnot D. Matthews, E. B. Osler, James Scott and Hon. Frank Smith.

At a subsequent meeting of the directors, Mr. James Austin was elected President, and the Hon. Frank Smith Vice-President for the ensuing year.

GENERAL STATEMENT.

LIABILITIES.	
Capital stock paid up	\$1,600,000 00
Reserve Fund	\$1,350,000 00
Balance of profits carried forward	6,676 98
Dividend No. 40, payable 1st May	75,000 00
Bonus 1 per cent., payable 1st May	15,000 00
Reserve for interest and exchange	86,188 36
Rebate on Bills discounted	27,054 25
	\$1,559,919 59
Note in circulation	999,734 00
Debt, its not bearing interest	1,509,010 30
Deposits bearing interest	1,067,945 21
Balances due to other Banks in Great Britain	95,232 32
	\$9,671,922 33
	\$12,731,841 92
ASSETS.	
Specie	\$ 203,926 17
Dominion Government Demand Notes	772,774 00
Notes and Cheques of other Banks	232,840 24
Balances due from other Banks in Can.	200,436 29
Balances due from other Banks in U.S.	977,226 34
Provincial Government Securities	254,058 12
Municipal and other Debentures	1,224,106 98
	\$3,866,468 14
Bills Discounted and Current (including advances on call)	8,544,720 19
Overdue debts secured	33,794 49
Overdue debts not specially secured (estimated loss provided for)	90,183 64
Bank Premises	191,875 87
Other assets not included under foregoing heads	4,799 59
	\$8,965,373 78
	\$12,731,841 92

R. H. BETHUNE,
Cashier.

DOMINION BANK,
Toronto, 30th April, 1891.

Mrs. Glover: "Oh, I don't speak lightly of the Woman's Foreign Mission. I only contend for the order which our Lord laid down: 'Begin at Jerusalem.'"

Mrs. Gray: "Well, it's a comfort that whatever people may say about Woman's Foreign Mission we have this promise, 'The earth shall be filled with the glory of God,' and that He works by feeble means."

Mrs. Glover: "Yes; that's the promise and that's the encouragement. But if this is to be brought about by human means, how long will it take at the rate of giving one dollar a year (the yearly fee for members)?"

Mrs. Gray (somewhat startled): "What do you mean?"

Mrs. Glover: "Oh, nothing," she said, with a shrug of the shoulder, "only it does seem to me that there is a great deal of praying and fussing and going to meetings and sending deputations, etc., etc., over this one dollar," and, walking off, felt relieved that she had eased her mind in giving what she regarded as a proper rebuke to a very sanctimonious woman that had plenty of tears and words at her command, and dollars, too, but contented herself with giving one!

Mrs. Gray went home stung with this rebuke, and she just felt furious—felt as if she would give anything for the chance of meeting Mrs. Glover again to tell her this and that and the other thing; and especially denounce her coldness and scepticism in the matter of foreign missions. Once or twice she was on the eve of dressing to go and call upon her for this purpose, but happily the distance was too great. Next day, however, as she went from room to room dusting, as she looked at the costly furniture, the expensive *bric-a-brac* on the tables and stands, any one of which would have cost more than a dollar, she became more reconciled to the rebuke that had been administered to her. Mrs. Gray increased her subscriptions from that day to the Woman's Foreign Missionary Society.

Then in regard to the Dorcas Society that had been so useful in the past, I learned that it had not been doing so well lately—that a painful incident had taken place that had proved a great damper to the zeal of its best friends.

In talking with old Chubb and his wife, who had always supported it and done their best to promote it, I found them quite estranged from it and did not care to speak on the subject at all.

"What's the matter with the Dorcas Society?" I said.

Chubb: "Oh, it is very well, I suppose, but I tell you there is danger in everything; and, the more excellent a thing is, the danger of something going wrong is the greater. The sweetest things you know can be turned into the most bitter. Men, perverse and bent on mischief, can do harm; women can do more; angels more. I tell you, sir, there is danger in everything. And there is danger in sewing circles; there is room for gossip—for tale-bearing and a great deal of talk and whispering, some of which may be innocent enough, and some of it—bad—bad as the miasma that carries death in its wings."

"Why, Chubb, what's this all about? Was there anything of that kind connected with our Dorcas Society?"

Chubb: "Yes, plenty of it. The circle that sometimes met in our house was made up of a very mixed class; some of the women seemed to lay themselves out to bring all their gossip and surmises to the meeting. And one of those, by an idle story, killed a fine young woman—one as pure as a lily—again it whom she repeated a vile slander. I don't say that she invented the story, but simply vented the story—that is, raised the question as to whether it could be true."

"Well, now, I would not have thought that such a thing could have occurred amongst us!"

Chubb: "Well, it did. A woman killed a woman by a story—killed her as effectually as if she had used a revolver. The story spread, and there was death in its wing for it soon reached her ear."

"Tell me the whole, Chubb. I am shocked."

Chubb: "Well, the story, such as it was, spread and it soon reached her ear also. She was stunned and never recovered from the fatal wound. In her room, hidden from public gaze, with only the consolations of a devoted mother and a weeping sister and her own consciousness that she had been so foully wronged, she lived, wishing to die, and daily she prepared to obtain in the hereafter a portion of that happiness which was so cruelly denied her here. And the poor creature in talking of her death and burial, gained from her parents a promise that they would not permit her face to be looked upon by strangers after death, and that they would bury her quietly away from the city of her birth, so as to let her pass beyond that river unknown to earth. This pledge the sorely tried parents have kept. She looked on that place as her Golgotha where she was stung to death by slander, and her desire was that she might forever be hidden from strangers."

In listening to this story I thought of the melancholy case of Lady Flora Hastings, who also fell a victim to slander and whose perfect innocence was demonstrated after death. She was one of the ladies-in-waiting upon the Queen, one who had received some attention from Lord Elphinstone—a nobleman, it is said, for whom the young Queen before her marriage had a tender regard. Be this as it may, the Queen was blamed for raising a foul slander against Lady Flora Hastings, and the result was that, though few believed it, it smote her like a deadly malaria and she utterly broke down under its power, and died—pure as a lily.

(To be continued.)

THE MISSIONARY WORLD.

PROTESTANT MISSION BEFORE CAREY.

Whatever the reason may have been, certain it is that the great Reformers of the sixteenth century, with all their lofty enthusiasm and holy zeal, were possessed of no pervading and consuming desire to carry the Gospel to the ends of the earth. In the multitude of their fervid thoughts we find no reference to the sublime privilege, the bounden duty, or the possibility even of making Christ and His salvation known to every creature. This was in part on account of the tremendous pressure of such external hindrances as were named in a former article. It came about also in part because of the fact that their zeal was so largely not evangelistic, but polemic instead—anti-catholic, theological, ecclesiastical. Thus, as we have seen, the range of their intellectual and

spiritual vision extended only to the boundaries of Christendom. The Mohammedans—"Turks," as the dreadful word was—were thought of only to be feared and hated, while, as for the heathen, they had no dealings with them, or knowledge of them. In addition, it appears to be well established that missionary fervour was smothered by certain eschatological misconceptions. As many earnest souls read the Scriptures and the signs of the times, not only was the world "very evil," but "the times were waxing late." The Gospel had already reached its extreme limit in terrestrial space and the end of all things was at hand. The world was not to be converted, but was soon to be destroyed. And it has even been suggested, though perhaps without sufficient evidence, that in the fact that from 1540 onward the papacy, through the Jesuits and other similar orders, was propagating itself with such tremendous vigour in all the new-found regions, the Reformers and their successors, in their intense anti-papal prejudice, discovered a sufficient reason why they should undertake nothing of the sort.

The story of what was attempted for the salvation of mankind is so brief as to be most painful and humiliating. In 1555, at the request of the great Coligny, Calvin despatched fourteen pious men to Brazil, of whom, however, only two were clergymen; they went out more as settlers than as heralds of good news, and besides, the "mission" met with speedy and utter failure. In 1559 Gustavus Vasa (not the Swedish Church or the Swedish Christians) was moved to send the Gospel to the Lapps, and his successors carried on what he had begun. Churches were built, schools were opened, and in later years religious books were translated into the vernacular, but only the slightest spiritual results ensued. And the reason becomes evident when we are told that all services were held in Swedish, which the people did not understand, and that in the winter months the population was gathered by royal edict to pay tribute and to be indoctrinated into the faith. For those were the days of universal State and Church. And these few lines contain in outline the entire narrative of Protestant missions undertaken during the first century after the Reformation. And it is well-nigh as brief as that famous chapter upon "snakes in Iceland."

And the record of the seventeenth century is not much better, except as in it we discover the promise, the potency and the preparation for vastly brighter days to come. And what we find of good omens is almost wholly upon the secular side of human affairs. Tremendous revolutions, both political and commercial, were at hand, destined in due season to open a door for the introduction of a pure Gospel into remotest continents and islands. For a full hundred years after the immortal achievements of Columbus and Magellan and De Gama, Spain and Portugal, both wholly devoted to the Pope, had enjoyed an absolute monopoly of discovery, colonization and trade in all the vast and new-found regions. No other nation had been daring or venturesome enough to trespass upon the boundless spaces of the Pacific, or scarcely to land for purposes of traffic upon the eastern shores of the new world. But finally, through the intolerable tyranny of Philip II., three Protestant nations, and almost at the same time, were stirred to rebellion. And the change which resulted is one of the most momentous in the whole range of human history, greater far in its effects than the sending of Solomon's ships to Ophir, or the voyages and settlements of the ancient Phoenicians, and in its relation to the spread of the Gospel every way worthy to be compared with Alexander's conquests in remotest Persia and India, and the countless campaigns of the invincible Roman legions. The first result was in its nature only military, political, commercial. Supreme power simply passed from Catholic to Protestant hands. But the real divine meaning was world-wide spread of Protestant ideas, or later and more especially the dominion of God's most highly-honoured missionary agency, the Anglo-Saxon race.

The Dutch were the first to poach upon the Portuguese preserves in the East Indies. They had maintained their independence against the utmost that Philip could do, and having united in his own person the sovereignty of the two kingdoms beyond the Pyrenees, and in order to punish these doughty Netherlanders whom he could not conquer, he forbade their ships to enter the port of Lisbon, then both entrepot and depot for the spices and all other products both of the East and West. The Hollanders had long been ocean carriers for all Europe, and thus were threatened with ruin utter and without remedy. Nor were they long in concluding that if not allowed to purchase what commodities they wanted nearer home, they would procure these in their native clime, and also at first hand. The annihilation of the Spanish Armada in 1588 supplied the golden opportunity. After three unsuccessful attempts to find a north-east passage by way of Nova Zembla, in 1596, the same year in which Van Linschoten, after fifteen years' acquaintance with the Portuguese and their commerce in Lisbon and the far east, had published a book full of information, containing many maps and charts, giving routes, laying down currents, rocks, harbours, etc., the Houtmann brothers doubled the Cape of Good Hope, and a few months later appeared in Sumatra waters. In 1602 the Dutch East India Company was organized under a charter which specified as one object to be sought the carrying of the Reformed faith to the heathen. In 1605 Van der Hagen, while *en route*, made a lodgment on the Malabar coast in the vicinity of Goa, the Portuguese headquarters in India, and then sailed on to Amboyna, one of the Moluccas, and captured it. And now followed almost a century of conquest. Batavia was founded in 1619. By 1635 Formosa had become subject to the States, Malacca by 1640, while in 1651 fell the last Portuguese stronghold in Ceylon, and in 1664 the entire Malabar coast had passed into Dutch hands. Also in 1650 a colony had been planted at the Cape of Good Hope as a sort of halfway house on the road to the east.

(To be continued.)



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Ministers and Churches.

Mr. J. W. McKENZIE was inducted into the charge of Lower Stewiacke Presbyterian Church, on May 26th.

THE Rev. R. J. Beattie, pastor of Knox Church, Guelph, preached a sermon recently to the Ancient Order of United Workmen.

THE Rev. J. B. Logan, of Glasgow, Scotland, formerly of Kentville, N.S., preached in First Presbyterian Church, Truro, recently.

THE Rev. R. J. Craig and family, of Deseronto, have returned home from their trip to the West Indies and Southern States, which they much enjoyed.

THE Rev. James Barclay, B.A., of St. Paul's Church, Montreal, preached both morning and evening in St. Andrew's, East, Toronto, on Sabbath last.

THE Rev. Dr. Armstrong preached the annual sermon to the Ancient Order of United Workmen in St. Paul's Church, Ottawa, on the afternoon of Sabbath week.

THE Rev. A. J. Mowatt, the recently settled pastor of Erskine Church, Montreal, will conduct the anniversary services of the Bloor Street Presbyterian Church Toronto, on Sunday, June 7.

THE Session and managing committee of the Trisonburg and Culloden Presbyterian Churches, have granted their pastor, Rev. M. McGregor, a two months' vacation with a view to a trip to the old land.

THE Rev. Mr. Shearer, of Morewood, Ontario, the new pastor of the Presbyterian Church, on his arrival was given a reception by his people. He was announced to preach his first sermon as pastor on Sabbath last.

PRINCIPAL GRANT, of Kingston, preached anniversary services in St. Paul's Church, Peterborough, recently, and also lectured on "National Union." At the Sunday services \$1,600 were raised by collection towards the church debt.

THE Presbyterians of Campbellville recently laid the corner stone of a fine new church, with appropriate ceremonies. The church, which will be of brick, will cost in the neighbourhood of \$10,000. The stone was laid by Mr. D. D. Christie.

THE Rev. Dr. Seaton preached two sermons on Sabbath, May 10th, in St. Andrew's Church, Windsor, in the absence of the pastor, the Rev. J. Gray. Dr. Seaton also delivered two lectures on the Monday and Tuesday evenings following to large audiences.

THE Presbytery of Sarina, on the 20th ult., accepted Rev. John Lee's resignation of West Williams. Rev. Mr. Home, of Arkona, will preach and declare the pulpit vacant on 31st ult. All communications respecting supply should be addressed to him.

IN Duff's Church, Morriston, recently, seven newly elected elders were ordained. The congregation was large. The ceremony was very impressive. The new elders are William Stratton, jr., James E. McLean, Duncan McKenzie, Alexander McCaig, Wellwood Cowan, Andrew Munro, John A. Cockburn.

THE opening services of Westminster Church were continued on Sabbath last, when Rev. G. M. Milligan preached an able discourse in the morning. In the afternoon, Dr. Hugh Johnston, and Rev. J. A. Turnbull addressed the Sabbath school, and Dr. Thomas gave an interesting and practical discourse in the evening.

ON Wednesday May 20th, Mrs. J. E. Dickson and Miss Dickson gave a Missionary Tea, at the residence of the former on Gorham Street, Newmarket, which was successful, both financially and socially. The Newmarket auxiliary of the Woman's Foreign Missionary Society propose sending another box of clothing to the North-West.

THE Presbyterians of Marquette, Manitoba, have commenced the building of their church, about three miles direct north of the station, and they expect that six to seven weeks will see it completed and ready for opening. The church when completed will be as neat a one of its size as there is west of Winnipeg and will be a credit to the place.

THE Galt Ministerial Association met recently at the residence of Rev. A. Cunningham. There was a large attendance of the ministers of the town, also from Preston and Glenora. Rev. Dr. Jackson read an able paper on "Evangelists," which provoked very general discussion. After the meeting, the ministers and their wives were entertained to tea by Mr. and Mrs. Cunningham.

A GLASGOW contemporary says: The Rev. Alexander Kennedy, of Welland, Ontario, now in his eighty-eighth year, sends a subscription for the Peden monument at Cumnoek, accompanied by a letter to Mr. A. B. Todd, in which he recalls the Sabbaths of his boyhood when, in the interval of public worship, he ate his "piece" while seated on the broad stone that covered Peden's grave.

THE Rev. O. Bennet, Presbyterian clergyman, who laboured as an ordained missionary in Peterborough Presbytery last year, and who has been spending a year in Edinburgh, and travelling on the continent, has returned, and was expected to attend the formal opening of the Twelve Mile Lake Church, the erection and completion of which was largely due to his deep interest and individual effort. The rev. gentleman will receive a cordial welcome.

THE Noxwood Presbyterians have resumed worship in their church. The interior now presents an almost new appearance. The walls have been kalsomined, the woodwork varnished and many other improvements made. In the evening the beauty of the place was better brought out by the radiance of two electric arc lights. The congregation owe their thanks to the ladies of the Home Circle, to whose untiring energy the renovation is due.

THE congregation of Chalmers Presbyterian Church, Toronto, held a social and parlour concert

at the home of Mrs. Andrew Dods last week, Dec. John Much, the pastor, presiding. Recitations by Mr. Owen A. Smily and songs by Misses White and Scott and Messrs. Paton and Tilly were well received. After a liberal collection had been taken up in aid of the Church treasury the singing of the doxology brought a very pleasant evening to a close.

THE Presbytery of Stratford met in Avonton and St. Mary's, on 27th ult., for the induction of Rev. A. H. Drumm at Avonton, and the ordination of Rev. T. A. Cosgrove, B.A., to the ministry and his induction to First Church, St. Mary's. The services throughout were of the most interesting and instructive kind. Mr. Pyke preached at Avonton and Mr. Drumm at St. Mary's. Mr. Turnbull, of Toronto, was present at St. Mary's to take part in the welcome extended to his successor. The prayer of all is that both these brethren may be richly blessed in their labours in these fields.

A PETERBOROUGH contemporary is good enough to remark that whatever points of doctrinal difference some of the people of Peterborough may have with the Presbyterians, yet all will agree that the Toronto and Kingston Synod has shown good taste and good judgment in selecting Peterborough as the next place of meeting of the Synod—the second Tuesday of May, 1892. The porcine proclivities of Toronto in seeking to be made the permanent meeting place of the Synod were unsuccessful. Ten years ago the Synod met in Peterborough, and the members of the Synod have very pleasant recollections of that occasion.

MR. BURGESS, of the Fairknowe Orphan Home, Brockville, writes: I have just got word that a party of 103 girls sailed from Glasgow on the 29th ult. in charge of Mr. and Mrs. Burgess. All over ten years of age are already promised, but we will have a few girls and boys under that age, and so will be able to supply those who, having no children of their own, desire a little one to brighten their homes. Those wishing children under ten years of age should send in their applications, accompanied by minister's reference, to Fairknowe Home, Brockville, Ont.

THE Sydney Presbyterian, in its issue of March 21, mentions that Rev. H. A. Robertson, our missionary in the New Hebrides, was at that date recruiting his health in Sydney. Mr. Robertson had nearly lost his life while assisting in the rescue of the crew of the *Traganini*, the inter-island steamer, which was completely wrecked in a hurricane on Anceyem on February 11. Mr. Robertson had exposed himself to such an extent to the wet and cold that he was for several weeks laid up with a complication of maladies. We are glad to learn that at the time of writing he was greatly improved in health.

THE officers of St. Andrew's Mission Band, Perth, spent a very pleasant afternoon on Saturday, the 23rd ult., on the Scotch Line, organizing a mission band, an auxiliary to theirs, to be called the St. Andrew's Brookside Band. The new band started under most encouraging circumstances, with a membership of twenty-six, nine of whom are boys and all most enthusiastic. The following officers were elected—president, Miss Wilson; vice-presidents, Miss J. Allan and Miss B. Wilson; secretary-treasurer, Miss N. Gibson. This band, being an auxiliary to the Perth band, has the same object in view, that of supporting a student missionary in the North-West.

A MEETING of the Presbytery of London was held in Knox Church, St. Thomas, last week, when a letter was read from Rev. W. H. W. Boyle, pastor of Knox Church, now in Colorado for the benefit of his health, resigning the charge because his health was such that his physician forbade his return to Canada. Ald. Ferguson and Mr. D. K. McKenzie, who represented Knox Church congregation, spoke of the reluctance with which the congregation acquiesced in Mr. Boyle's resignation. The resignation was accepted and the pulpit ordered to be declared vacant the following Sunday, Rev. J. Ballantyne, of London, to preach, and Rev. Mr. Brown, of Belmont, to act as Moderator.

THE Young People's Society of Erskine Church, Ottawa, had a most successful concert at Mrs. Fleming's Tuesday evening week. The programme was varied and well rendered. Those taking part were Misses MacLaren, Irwin, McIntyre, Austin, Blyth, Mitchell and Brading, and Messrs. Moffatt, White, Allan, Cameron, Russell, Smellie and Hains. Before the meeting closed the president of the Young People's Society, Mr. Colin A. McLean, who is leaving to reside in Edinburgh, Scotland, was presented with an affectionately-worded address. Mr. McLean made a feeling reply, bidding the members continue in their earnest work for the advancement of the highest interests of humanity.

MRS. ADDIE THURSTON, who has been for some years a member of the choir of St. Andrew's Church, Ottawa, was made the recipient of a handsome testimonial from the choir and congregation of the Church before her departure from Montreal, where Mrs. Thurston will in future reside. On Saturday evening week after choir practice, Rev. Mr. Herndge made a brief speech, referring to the great assistance given by Mrs. Thurston to the choir and the Church, and concluded by presenting that lady with a purse containing \$100 in gold coin. Mrs. Thurston feels exceedingly grateful for the kindness and appreciation shown her by her friends in St. Andrew's, and feels much sorrow at being obliged to sever her connection with the Church.

A MEETING of the Presbyterian congregation and Sunday school, Grafton, was held in the Sunday school room recently for the purpose of bidding Mr. Johnston a kind good-bye and presenting him with two beautiful presents as a substantial evidence of their appreciation of his valuable services in the Church and Sunday school, together with addresses from the congregation, the Session and the Sunday school. The gift of the Sunday school scholars was a fine easy chair, and that of the congregation a beautiful silver tea set. Mr. Johnston

made an appropriate and feeling reply, thanking them all for their good wishes, valuable gifts and flattering addresses. He would always treasure them as souvenirs from his Grafton friends with whom he had spent so many pleasant hours and from whom he so much regretted to separate.

THE Upper Canada Tract Society Board, Toronto, met last week, with Rev. John Burton, B.D., in the chair. The reports of Messrs. Huntsman, Irvine and Rouleau, collectors of the Society in Ontario and Manitoba, showed that for April they had travelled 414 miles, visited 820 families and sold 660 religious books, Bibles, etc. Reports for the month were given in by Mr. Young, the depositary, and the Rev. Dr. Moffat, the secretary. Standing committees were appointed for the year for all the work of the Board.

A SHORT time since, St. Andrew's Manse, Carleton Place, was invaded by a company of the ladies of the congregation, and a very pleasant evening ensued. The ladies of the Church, some days previous, felt that they could not allow Mrs. McDonald, who is loved and admired by them all, to leave without some token to remind her of the many warm friends she leaves behind in Carleton Place, and with that object in view took steps to make her a presentation. The scheme met with a hearty response, and the ladies were enabled to present Mrs. McDonald with a life membership in the Woman's Foreign Missionary Society (valued at \$25) and a purse containing over \$50 in gold. The presentation was accompanied by a brief and neatly worded address. Mrs. McDonald was so taken by surprise that she was utterly unable to more than express her thanks. Mr. McDonald replied on her behalf in a very appropriate manner. He heartily thanked the deputation for their kindness and told them to convey his thanks to the rest of the ladies of the congregation, and said that wherever their lot was cast they could never forget this beautiful souvenir.

THE St. John's, Newfoundland, Herald says: We take a peculiar pleasure in drawing the attention of our readers to that part of the Athenaeum despatch which announces that the University of McGill has conferred the honorary degree of Doctor of Laws upon the Rev. Moses Harvey. It will be universally conceded that no academic distinction has ever been worthily conferred upon a resident in this colony, and it is especially gratifying to us that it should be the most distinguished among the Canadian universities that is the first to honour the most distinguished of Newfoundland men of letters. During all the years that Mr. Harvey has resided in the colony he has been steadily engaged in exploring every department of science that had a direct bearing upon the fortunes of Newfoundland, and his studies in ichthyology and geology are held in the highest repute. In addition, he is the author of the latest and most popular "History of Newfoundland." His work is valuable alike for the patient investigation upon which it is founded, and the charm of the style in which it is dressed. Every man in the colony has good reason to take pleasure in the honour which has been bestowed upon Mr. Harvey. The St. John, N. B., Telegraph endorses the sentiments embodied in the above extract. Its readers who, in former years, were delighted with Mr. Harvey's letters which appeared in its columns will be glad to know that at last his merits have been recognized by such a distinguished university. Long may Dr. Harvey live to use his pen for the good of his adopted country whose resources he has done so much to make known, and to enjoy the honour which has been conferred upon him.

THE anniversary services of the Presbyterian Church, Acton, on Sunday and Monday week, the Acton Free Press says, were of a most interesting character. The communion was observed at the morning service on Sabbath, the sermon being preached by Rev. Principal Caven. The evening service was well attended, the usual congregation being considerably augmented by members of sister Churches in town, particularly by those of the Methodist Church, the regular evening service be-

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ing withdrawn on account of the special occasion in Knox Church. Two discourses of the learned Professor were highly appreciated by the large audiences. The or, convincing and expressive exposition of the Gospel given in plain, simple, yet most chaste English, without attempt at oratory or adornment by a minister of the Presbyterian body, was most attentively listened to and favourably commended upon. The tea-meeting held in the town hall the following evening was a decided success. Tickets were sold nor was any special effort made beforehand to ensure attendance, yet a full house rarded the exertions of the Church. After tea the Council Chamber the audience was addressed by the Rev. R. H. Abraham, M.A., of Burlington, and Rev. A. B. Winchester, of Berlin. The gentlemen were well received and listened with interest. The topics taken by both were ay from those usually, or at least often, chosen by speakers at social gatherings, and those present were treated to something far superior to the usual tea-meeting talk. The pastor, Rev. Mr. Rae, is to be congratulated on having secured these gentlemen for the meeting, and those present were fortunate in the privilege enjoyed. A standing vote of thanks was tendered through the chairman, z. Rae, to Messrs. Abraham and Winchester. Suitable music from the choir filled in the interval.

THERE was a large attendance in the basement of Chalmers' Church, Guelph, last week, to hear Rev. Dr. Torrance give some particulars of his world circling trip, the meetinging under the auspices of the Women's Foreign Missions Society of that Church. Mr. Tytler acted chairman, and called on Rev. Dr. McKay to open the meeting with prayer. An anthem by the choir followed, embracing solos from Miss Maitland and Prof. Maitland, excellently rendered. Dr. Torrance, who, in beginning his address, refers to the impossibility of discussing such a comprehensive subject as a description of "A Trip Round the World" in a single evening's talk with an audience, particularizing its embracing the West Hemisphere crossed; visits in Ireland and Scotland; ten days in the great city of London; six at ports in Spain, France, and Italy; Egypt travelled through; the continent of Asia skirted its east; from Arabia to China flowery a fertile; sail up the Mediterranean; through the Red Sea from Suez; through Straits of Babel Marb; past the wells of Moses, obtaining view of the Sinaiic mountain range; crossing the Indian Ocean from east to west, with its flying fish; its water spouts; across the Atlantic Ocean to the Pacific which would better verify the title "errific"; through the China Sea and the Yellow Sea of Japan with all its attractions; through tropic regions with their fruits and flowers in variety a gorgeousness far beyond the descriptive power of word or pen; meeting individuals of every race, Singalese, Parsees, Afghans, Chinese, Japanese and many others. Even the rush of recollections of enumerations would occupy the time of my lectures and fill volumes. Speaking in line of the constitution of the Society under whose auspices he lectured, Dr. Torrance adopted as key to his remarks, a text or heading: All his experiences in my trip deepened and strengthened the conviction as to the natural in religiousness of man's nature. All religious church organizations rest upon that assumption and many experiences in foreign lands with visitations and healings were called up to prove that belief. After briefly describing a number of the points touched at in the interesting voyage, Dr. Torrance described the celebrated Buddhist temple, reputed to have one of the teeth of the Buddha referred to calls at Penang, Singapore, Hong Kong, Canton, Shanghai, Yokohama, Kobe and Nagasaki. He referred to his regret at having toss by without description of these interesting regions and their cities and the missionary work there, and mentioned particularly the necessity of having most of the missionaries sent out, as far as possible, medical graduates, as at Hong Kong hospital, where the lady missionaries moved first about, in one year there were 18,000 native applicants for advice and treatment, next year, 22,000 and the following year, 24,000, which showed opportunities for reaching their souls through treatment of the body. A hearty vote of thanks moved by Mr. Campbell and seconded by Proor Hunt was carried unanimously, and conveyed Dr. Torrance. A solo followed by Professor Maitland, "The Old Musician and His Harp," recited in his usual happy manner, and the benediction by the Rev. Mr. Kilgour, closed an interesting and instructive evening's meeting. Hope was expressed that Dr. Torrance would at a future time give all an opportunity of hearing further from him of his travels.

PRESBYTERY OF QUEBEC.—This Presbytery met in Richmond on May 11. Session records of Kingsbury, Whitton and Lingwick were read. Rev. Messrs. D. Tait, James Sutherland, D. Ferguson and Dr. Lamont were entrusted with the holding of missionary meetings. It resolved to make application to the next General Assembly for leave to ordain Mr. David Pugh, a catechist at New Rockland. Arrangements were made for the ordination of Mr. Adam Robson, B.A., missionary at Metis. A committee consisting of Revs. J. R. MacLeod, John LeSaut and Dr. Lamont, was appointed to visit Lingwick congregation. Arrangements were made for the induction of the Rev. William Shears, of Morewood, to Sherbrooke as follows: Induction to take place on May 26; Rev. John MacLeod, president and address the congregation, Rev. G. Smith to preach and Rev. J. R. MacLeod to address the minister. Provisional arrangements were made for the licensure and ordination of Hugh Craig, B.A., missionary at Sawyerville; Massawippi. Revs. Dr. Lamont, Prof. Macadam, J. M. Whitclaw and George H. Smith were appointed commissioners to the General Assembly in room of others resigned. On motion Rev. D. Tait it was resolved, "That in future

all ministerial commissioners to the General Assembly from this Presbytery shall be appointed by rotation." In view of the great amount of work which falls to the Clerk's lot, his allowance was increased by \$30 per annum. The Presbytery met again in Montreal on May 13, during meeting of Synod. A call from Three Rivers in favour of Mr. Alexander Barclay, licentiate, was sustained, and accepted by Mr. Barclay. The induction was appointed for June 2, Rev. A. T. Love to preach and preside, Rev. D. Tait to address the minister, and Rev. C. A. Tanner the congregation. The next meeting was appointed to be held in Morrin College, Quebec, on August 25, at three p.m.—J. R. MACLEOD, Pres. Clerk

PRESBYTERY OF GUELPH.—At the bi-monthly meeting of this Presbytery on the 19th ult., held in St. Andrew's Church, Guelph, under the Moderation of Rev. R. J. Beattie, there was a large attendance of members, both ministers and ruling elders. Dr. George Smellie called the attention of the Presbytery to the presence of Dr. Robert Torrance, their Clerk, who arrived at his home in Guelph a few days ago, after (his) absence on a voyage of much interest, and, with appropriate remarks, moved in the terms following: That the Presbytery place on record the expression of their thankfulness to God for His goodness in preserving and protecting their highly-esteemed friend and brother, Dr. Torrance, during his recent travels on sea and land, and of their joy in receiving him back to this place and work among them in renewed health and strength; and also the expression of their joy and gratitude in consideration of the marvellous preservation of the life of Mrs. Torrance on the occasion of the railway accident in which she sustained the serious injuries which, they learn with sincere regret, are still the cause of much suffering and inconvenience; which motion was seconded by Mr. J. C. Smith, and carried unanimously. Dr. Torrance thanked the Presbytery for the leave of absence they had granted him, for their welcome of him to their midst, and for their kind reference to Mrs. Torrance and their expressed gratification at her escape from a sudden and shocking death. Mr. J. B. Mullen called the attention of the Presbytery to the serious accident, occurring a few days ago, by which Mrs. Smellie's life was greatly imperiled, and in which she sustained much grievous bodily injury, and moved, seconded by Mr. M. L. Leitch, that the Presbytery record the expression of their sincere and earnest sympathy with Dr. and Mrs. Smellie in their afflictions occasioned by the accident in which Mrs. Smellie sustained injuries of a very serious character, and of their joy and thankfulness in learning that, besides being happily preserved when her life was in great danger, her suffering and inconvenience, are, by the blessing of God, much abated, and that there is good reason to hope that she may be restored to a condition of comfort and ability to engage in her wonted Christian exertions; which motion was carried unanimously. The names and standing of students in the bounds were reported, and the Presbytery's Committee on the Superintendence of Students was instructed to prescribe to them subjects for written exercises to be prepared by them during the summer. Mr. Milligan and Mr. Strachan, Commissioners to the next General Assembly, having expressed their desire to be relieved, their resignation was accepted, and Dr. Torrance and Mr. Hamilton were appointed in their place. Mr. Macdougall, ruling elder, having tendered resignation as Commissioner, the Presbytery accepted the same and appointed Mr. Charles Davidson in his place. The Session of Eden Mills having recommended the name of Mr. Joseph Hagen in place of that of Mr. Ramsey, and Hesperie the name of Mr. Robert Dickie in place of Mr. Grant, the Presbytery approved of the same. The Clerk reported the returns that had been made by congregations and mission stations in the bounds, of their statistics and finances for the year 1890. Mr. Strachan reported the supply provided for the First Church, Eramosa, and it was further reported that Mr. Moore was supplying the mission stations of Dracoon and Metz, Mr. Henry that of Drayton, and Mr. Anderson the station recently opened in Preston. Payment was received from those congregations that were prepared to hand in the contributions for which they were in arrears to the Synod Fund. A call from the congregation of Knox Church, Stratford, to M. L. Leitch, of Knox Church, Elora, signed by two hundred and eighty-three members and one hundred and two adherents, accompanied with a guarantee of stipend, at the rate of two thousand dollars a year, payable monthly in advance, with four weeks holidays, without a house, and a copy of Reasons of Translation, was submitted and considered, when it was resolved that Mr. Mullin preach in Knox Church, Elora, on Sabbath first, and cite the Session and congregation to appear for their interest at an adjourned meeting to be held in St. Andrew's Church, Guelph, on Thursday, the fourth day of June, at eleven o'clock in the forenoon. A deputation was appointed to Mission Fields in the Presbytery requiring assistance with a view to their rearrangement. Notices were read from several Presbyteries of their intention to apply to the General Assembly at its first meeting for leave to receive ministers applying from other churches. A request was presented by Mr. E. L. Hunt that application be made to the Assembly for the privilege of writing on the examinations of the Second Year Theology at Knox College without attending the lectures of the course. The request was granted, and Drs. Middlemiss and Torrance were appointed to support it at the meeting of the Supreme Court. At the request of the Presbytery, Dr. Torrance gave a brief account of what he had seen bearing upon the spiritual condition and prospects of the people, among whom he had travelled in his recent excursion, after which it was unanimously agreed that the Presbytery extend its cordial thanks to Dr. Torrance for the very interesting and instructive address in which he has enabled us to see somewhat, through his eyes, of the life and work of our missionaries in Japan and China, and the evils introduced by foreigners against which they have to contend. Next regular meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of July, at 10.30 o'clock in the forenoon.

British and Foreign.

NINE pickpockets in clerical disguise were arrested at Archbishop Magee's funeral.

A MEMORIAL is in course of signature in Edinburgh asking Mr. Moody to revisit Scotland.

MRS HEMPHRY WARD's new novel, to be published this summer, will be called "David."

OF the 520 Protestant Churches in China ninety-four provide entirely for their own spiritual and material wants.

IN the Tasmanian Congregational Union it was desired to nominate a layman to the chairmanship, but no layman could be induced to stand.

PROFESSOR LINDSAY, of Glasgow, preached the annual sermon of the National Temperance League in the Presbyterian church, Regent Square.

DR. WALTER MORISON, of London, has a volume of poems in the press entitled "Through the Postern." It will be published immediately.

EACH member of the Protestant Churches of Europe and America on the average gives less than one tenth of a cent a day to Foreign Missions.

SIR J. STERLING-MAXWELL laid the foundation stone of Thornliebank Church with Masonic honours, representatives of twenty-one lodges attending.

THE Rev. William Watson, of Dumbarton, has been inducted as successor to the late Dr. Alexander McLeod in Trinity Church, Cloughton, on 28th ult.

MR. E. DAVIES, son of the late Mr. D. Davies, M.P., has given \$500 a year for three years in aid of an evangelistic mission by the Presbyterians at Cardiff.

THE Rev. R. G. MacNlyre, M.A., B.D., of William, has been unanimously elected to St. Andrew's, Birkenhead, vacant by Dr. Macleod Symington's death.

MR A. M. MACARTHUR, Free Church licentiate, Glasgow, has been unanimously called to St. Paul's, Millwall, London, where he has been officiating for two months.

DR CHARLES WATSON, of Largs, has published, through Messrs. James MacLehose & Sons a volume of Lectures on "I John," intended to serve as a popular commentary.

MISS HESBA STRETTON, the authoress of "Jessica's First Prayer," is one of the most active members of the managing committee of the Friends of Russian Freedom in London.

THE ablest picture by a Scottish artist in the Royal Academy's exhibition, London, this season, is "The Ordination of Elders in a Scottish Church," by Mr. J. H. Lorimer, A.R.S.A.

IN consequence of the attack by Rev. Archibald Cross upon a brother elder in Morningside Session, during the Disestablishment debate in the U. P. Synod, the latter has sent in his resignation.

A GAELIC name has been found for the proposed Highland Eisteddfod. "Am mod Gaidhealach," a harder nut for English speaking people than even the name of the Welsh festival, is Gaelic for "Highland Court."

THE Rev. John MacQueen, of Daviot, near Inverness, who was the first minister of the floating church on Loch Sunart, where the proprietor refused a site, died recently. One of his sons is minister at Kiltarn, Ross-shire.

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The Histogenetic System

THIS SYSTEM IS COMPLETE, having different medicines for all the different diseases. The theory is entirely different from that of the old schools. The medicines are perfectly pure, containing nothing of a poisonous nature whatever, and are quite tasteless. For three years these medicines have been given away free and thoroughly tested in the most hopeless cases before being placed on the market. The result has exceeded the most sanguine expectations. Hundreds of cases supposed to be incurable have been cured, and abundance of proof can be produced to convince the most skeptical that Histogenetic Medicines have cured and are curing to-day DISEASES at a later stage than any other system of medicine in the world. In ACUTE cases the medicines act like magic. Chronic troubles require a longer time, generally from one to three months, according to the nature of the complaint. In FEMALE IRREGULARITIES, WOMB TROUBLES, etc., the Medicines have been especially successful. Private EXAMINATIONS in these troubles are almost, if not quite, absolutely unnecessary. Call or send for one of our free books explaining the system. They should be in every house in the land.

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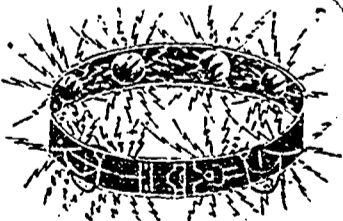
can do for them. To heal the sick we must destroy the cause. To do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. Any other method of cure is a humbug. No Electricity. "Health without Medicine," which contains nothing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

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ROAST FOWL.—There no need to give directions for this very giral dish, except to mention that the breast should be stuffed with savoury forcemeat ar the fowl glazed.

SUGAR COOKIES.—On cup of butter, two cups of sugar and three qs. Flour enough to make a soft dough. flavour with cinnamon or nutmeg and bake a moderate even.

FRUIT CAKE.—The ycs of ten eggs, ten ounces of butter, one pund of sugar, one pound of flour, one pound of citron, one pound of raisins, two pounds currants, one tea-spoonful of cinnamon, cloves, mace, nutmeg.

THE cake par excellee now is a layer cake with chocolate and coconut mixed together and put between the yers. Prepare the chocolate after any ofte well-known methods, and add the gratecoconut to it. No once can think who hanot tasted it what a delectable morsel it is.

MERINGUE PEACH PIE.—Make a rich pie-crust and line a deep pte, drain and sweeten one can of peaches anfill the pie-plate, bake until the crust is doi turning a plate over the top in order not brown the peaches. Beat whites of two eg to a stiff froth and add the syrup from the peaches that has been boiled down with oncup of sugar until it threads. Spread th over the pie and set in the oven to brown ghtly.

A GOOD method of cooking fish is "en papillotes." Halibut salmon trout or small mackerel may be cced in this way. Season the fish with salt & pepper. If mackerel are cooked in this inner season them inside with salt and pep and gash the outside once or twice and b in salt and pepper. Cut two thin slices of m for each fish, or slice of fish, and two pie: of white paper a little larger and longer in the fish is. Oil these papers thoroughly, or six slices of fish or three mackerel chop to mince an onion and two shallots, or thre small onions if you have no shallots (though shallots are better and can almost always bbtained at about to cents a quart in our msets). Fry the shallot and onion in a tableonful of butter, and add to them, when th are brown, twice their bulk of chopped mushrooms; canned mushrooms will do. Seas the whole mince with salt and pepper, & add a teaspoonful of minced parsley; rub e bowl in which the mixture is to be turn with a clove of garlic, and beat it for a mom in the bowl after putting it in. This gives a the necessary flavour of garlic to the mince. Spread a teaspoonful of this mince on ea side of the fish and lay a slice of ham over, and then a piece of the oiled paper over ham. Twist up the ends of the paper as to inclose the fish, tying them up if necary. When ready lay them in a moderate hot oven and bake them twenty minutes. When ready to serve them, dish them in th envelopes on a platter and decorate them th parsley. They do not need any sauc and are especially delicious for breakfast in this way. Trout are also nice cool "en papillote." Do not use the mince orbs and ham with trout, but wrap each fister seasoning it in a thin slice of salt larg pork. Put them in a baking dish, and ser them with an Allemande sauce or with a am sauce in which a little minced parsley mixed.

433

TAPIOCA CREAM.—Soak one half cup of pearl tapioca in water over night, put a quart of milk in a saucepan to heat, beat the yolks of three eggs and two-thirds of a cup of sugar with the tapioca. When the milk is hot stir in and boil two minutes, stirring constantly. Set on the ice, and just before serving beat in the whites of three eggs beaten stiff, and season with lemon and vanilla.

MANCHESTER PUDDING.—Boil three-quarters of a pint of new milk with a quarter of a pound of castor sugar, a little vanilla essence and a pinch of nutmeg. Pour the boiling milk on four well-beaten eggs. Stir in half a pound of bread crumbs, a quarter of a pound of currants, a quarter of a pound of sultanas and a little finely-shred citron peel. Melt three ounces of butter and add it to the mixture. Butter a pie dish thickly. Pour in the mixture and bake in a moderate oven. When cold turn out.

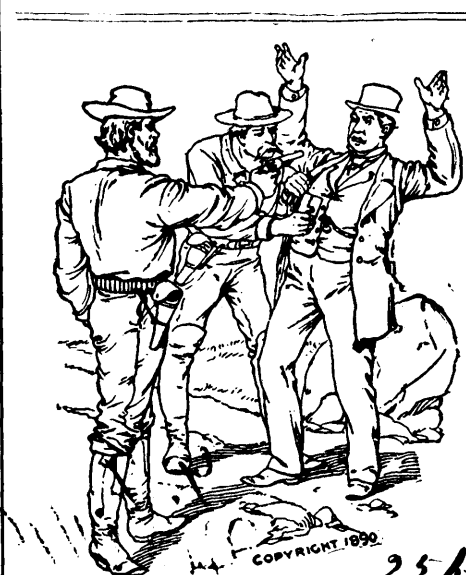
SANDWICH CAKE.—Mix three eggs well beaten with a quarter of a pound of butter, an ounce and a half of castor-sugar, half a pound of flour and a little milk. Beat the whole for ten minutes. Butter four pudding-plates and pour the mixture, equally divided, upon them. Bake about half an hour. Spread three sandwiches with raspberry jam, and lay one on the top of another. Sift powdered loaf sugar over the top one, which is not spread with jam, and divide in eight's from top to bottom before serving.

TEA CAKES.—Rub one heaped teaspoonful of baking powder into a pound of flour. Add two ounces of butter, also rubbed in; a quarter of a pound of sugar and two ounces of currants. Mix it with two eggs well beaten and stirred into half a pint of buttermilk or new milk. Roll out, and make of the quantity six tea cakes. Bake in a moderate oven, and when half done wash over with the yolk of an egg beaten up with a teaspoonful of milk. These tea cakes are very nice cut in slices and buttered cold for tea.

A COMPOTE of red bananas served with whipped cream is a nice lucheon dish. Make a syrup with a large cup of sugar and a scant pint of water. Let the syrup come to the boiling point and boil rapidly for ten minutes, and then add a gill of marschino. Pour the hot syrup over as many red bananas, cut in thin slices, as it will cover. When the syrup is cold serve the bananas with whipped cream. Many fresh fruits are much more delicious sweetened with a cooked syrup like this than with raw sugar. Oranges are especially nice cut up and served in this way. Omit the marschino, however, for orange but flavour the syrup, if you wish, with a little grated orange peel.

MOCK BISQUE SOUP.—One half can of tomatoes, one quart of milk, one fourth of a cup of butter, one teaspoonful of corn-starch, one teaspoonful of salt, one-eighth of a teaspoonful of white pepper. Stew tomatoes until soft enough to strain easily. Heat milk in double boiler; cook one teaspoonful of the butter and

the corn-starch together in a small saucepan, adding enough of the hot milk to make it pour easily. Stir it carefully into the scalding milk and cook ten minutes. Add remainder of butter in small pieces, and stir till well mixed. Add salt and pepper and strained tomatoes. If tomato is very acid, add one-eighth of a teaspoonful of soda before straining. Serve very hot.



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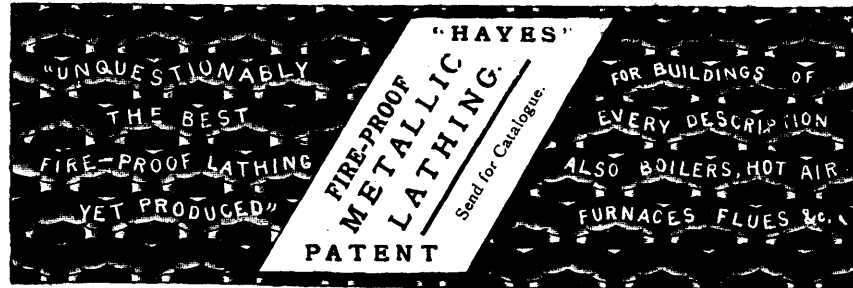
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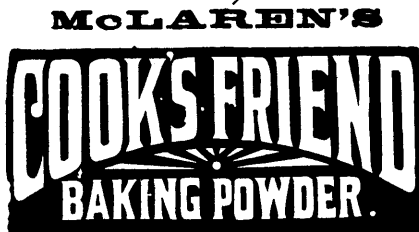
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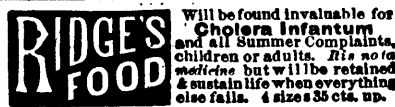


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Miscellaneous.

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MARRIED.

At Emsdale, on May 5th, 1891, at the residence of the bride's brother, by the Rev. J. R. Gilchrist, B.A., of Baltimore, Ont., the Rev. James Gilchrist, of Seabright, to Miss Sarah Galbraith.

On May 19th, 1891, at the residence of the bride's father, Mr. Edmund Anderson, St. Peter's Bay, P. E. Island, by Rev. J. W. McKenzie, B.A., Rev. P. A. McLeod, M.A., Sonya, Ont., to Miss Emma J. Anderson.

DIED.

At the Manse, Newmarket, on the 26th May, Maria Jane Clark, beloved wife of the Rev. J. W. Bell, in her 40th year.

At Beaverton, on Wednesday, May 27, at 2.15 p.m., James Cameron, in the 51st year of his age.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, July 28, at 11 a.m.

BRUCE.—At Southampton, July 14, at 5 p.m.

CALGARY.—In St. Paul's Church, Banff, on 9th September.

COLUMBIA.—In St. Andrew's Church, New Westminster, second Tuesday in September, at 3 p.m.

GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, July 21, at 10.30 a.m.

HURON.—At Goderich, July 14, at 11 a.m.

KINGSTON.—In John Street Church, Belleville, 1st Tuesday in July, at 7 p.m.

LONDON.—At St. Thomas, second Tuesday of July, at 11 a.m.

MAITLAND.—At Wingham, Tuesday, July 14, at 11.15 a.m.

MONTREAL.—In Convocation Hall, Tuesday, 23rd June, at 10 a.m.

OWEN SOUND.—In Division Street Hall, Owen Sound, Tuesday, June 30, at 9 a.m.

PARIS.—In St. Paul's Church, Ingersoll, on 7th July.

PETERBORO.—In St. Andrew's Church, Peterboro, July 8, at 9.30 a.m.

QUEBEC.—In Morrin College, Quebec, on August 25, at 3 p.m.

SARNIA.—Next meeting of Presbytery in St. Andrew's Church, Sarnia, on 7th July at 10 a.m.

STRATFORD.—In St. Andrew's Church, North Easthope, July 13, at 7.30 p.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 14th July, at 3 p.m.

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— ON —

WEDNESDAY, 10th JUNE,

AT 7.30 P.M.

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Particulars as to the different fields may be learned from Rev. D. Frazer, M.A., of Victoria, who is now visiting Ontario. Letters will find him either at Kingston or Mount Forest. BRANTFORD, May 28, 1891.

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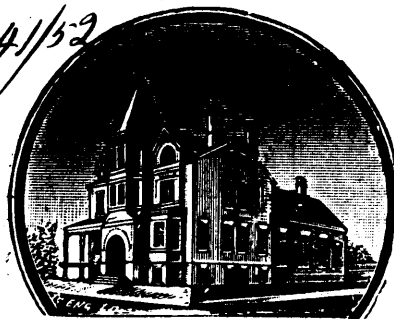
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