



THE PRESBYTERIAN REVIEW

"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak, impugn it who list. JOHN KNOX.

Vol. X.

Toronto, June 28, 1894.

No. 51.

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Department of Militia and Defence,
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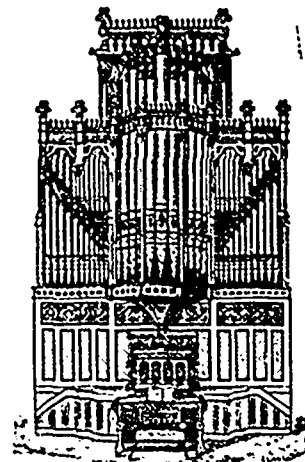
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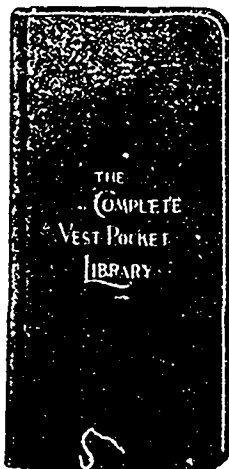
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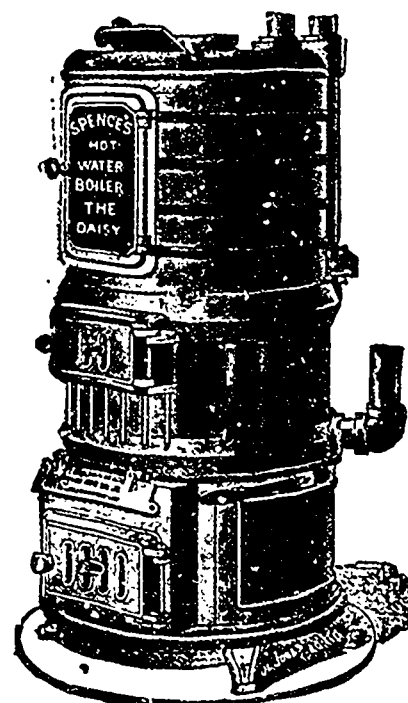


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LITERARY NOTES.

Mr. Richard Harding Davis has written for the "Editor's Drawer" of the *June Harper's* an amusing study of the young married couple who go to live in the country near New York. He calls it "Our Suburban Friends."

The Municipal Laboratory of Paris, the most thoroughly organized and equipped department of food inspection, probably, in the world, will be fully described, with many illustrations, in the July number of *McClure's Magazine*.

Doctor Carl Lumholtz, who has been exploring for the past three years in the Sierra Madre of Mexico, has written for the July *Scribner* a paper on the strange tribe, "The Tarahumaris," whom he found in that region, many of them being cave-dwellers.

Mrs. Burton Harrison's story, "A Bachelor Maid," which begins publication in the July number of *The Century*, takes up a new phase of the woman's rights question, the revolt against matrimony and the more or less exacting ties of family life, which are supposed by those who have aspirations to hamper the fullest development of ideal womanhood.

The July *Harper's* will include among its stories and articles an account of the life led by Yale and Harvard oarsmen at New London, by Dr. W. A. Brooks, with drawings by C. D. Gibson; an adequate description of the Government shops at Washington, where large guns are now successfully made, written by the Superintendent, Commander T. F. Jewell, of the Navy; an article on "The President at Home," showing how the Chief Executive spends his leisure hours in Washington and on his vacations; a Fourth of July story by Robert Grant; a summer sketch written and illustrated by C. S. Reinhart, the artist; another Western story by Owen Wister, illustrated by Remington; and a brief study of the commercial value of lightning, by Alexander McAdie, of the United States Weather Bureau.



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The Presbyterian Review.

Vol. X.—No. 51

TORONTO, JUNE 28, 1894.

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The Presbyterian Review.

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Toronto, June 28, 1894.

The General Assembly.

THE General Assembly which brought its labors to a close last week at St. John, N.B., was one which will be remembered in the history of the church for several reasons. It was an Assembly of useful work, of unique incidents, of far-reaching decisions that will long enchain the memory; and not the least pleasing and suggestive feature of all the sessions was the harmony and openness of purpose which characterized the commissioners.

The election of Rev. Dr. MacKay to the Moderatorship, was of itself a matter of congratulation. With admirable tact he has filled the chair, discharging the duties devolving upon him, and meeting the demands of the position with the success of a veteran commissioner. His appointment has drawn the eyes of the churches abroad to the church in Canada. His name is known as few are—as that of a Christian hero and apostle—wherever the labors of missionaries excite an interest, and from far and wide come expressions of satisfaction that a man so deserving, and so illustrious should have been fittingly honored.

Next to the Moderator, probably the report of the Hymnal Committee. It is not surprising that the work of this committee should have received the close attention which it did receive. No more important subject than that of public praise could be discussed by Fathers and Brethren. The report, itself, ran the gauntlet of some severe criticism, but few indeed could have wished it were otherwise, for undoubtedly the debate will have a good effect, if only for the earnestness, the desire of

attaining to the very best results, which was so evidently the motive and aim of the speakers. From Canada has gone forth a movement for a Common Hymnal for the churches in Britain, Ireland, and the colonies, that gives promise of success. The English Presbyterians have taken action by the appointment of a committee to co-operate with the churches in Scotland as a correspondent says:—"The English Synod has made common cause with the U.P. Synod, and we sincerely trust these two churches will "hasten slowly" until opportunity is given to the other Churches in Scotland and our own Church in Ireland to have representatives on the Compiling Committee. Nothing could be more acceptable at this hour than a hymn-book which has been distinctly endorsed by all the Presbyterian Churches. It would prevent the use of many undesirable books. It would lead to the use of hymns where the absence of ecclesiastical sanction has prevented their introduction. It would enable Presbyterians moving anywhere in these islands to carry with them their book of praise and to feel at home in their new surroundings, and it would do more to foster the spirit of union among the various sections of the Presbyterian family than all other schemes to that end. It will certainly come one day, and it cannot come a day too soon." Many extracts from the religious press of Britain could be given to show that the question is receiving the support of the press and of the churches interested. Thus, a common book of praise may be regarded as within the possibilities of the near future, and the action of the General Assembly will go toward bringing that much to be desired end to a speedy realization.

The relations between the church and the theological colleges as to the appointment of professors were discussed and the decision was that hereafter the appointment of theological professors unless specially excepted, as Queen's College has already been, shall be made by the General Assembly on the nomination of the board of the College. When an appointment fails to be made, the board shall intimate the fact in time to allow of nominations being sent to the board by Presbyteries, and the nomination of the board shall be intimated to the Church at least one month before the meeting of the Assembly. The tendency of the times is to bring the colleges more and more under the control of the Assembly, a tendency which cannot be attacked on the ground of unreasonableness.

A Standard of Giving.

"One needs but to compare the prevailing practice of giving, or rather of not giving, with the teaching of Holy Scripture and the demands of God's work, to see that from the very foundations upward our whole system of so-called benevolence needs reconstruction. Such

comparison becomes contrast at every point. It is only in rare and exceptional instances that there can be found any real conformity or approximation to the pattern shown to us in the mount, and it is a sad fact that the current impression is that the biblical standard is an impracticable ideal!"

These are the opening words of a timely and convincing article from the pen of Rev. Dr. A. T. Pierson, in the *Missionary Magazine*. No one who has given the question close attention will doubt the justice of the indictment which strikes at the basis of Christian character. No doubt it can be urged that this century has been characterized by great liberality towards religious objects, that princely gifts have been piously and cheerfully given to the cause of Christ. The interest in and the support enlisted in behalf of foreign missions, in an especial manner, and of other schemes of the church, may be cited to show that the grace of liberality is still a living exercise; and the experiences of other Presbyterian Churches in the United States, and in Scotland would support the contention, as witness the United Presbyterian, the Free and the Established Churches with the millions of contributions to their credit, nevertheless, with all this before us, Dr. Pierson's statement admits of general application. The view which the greatest number of people take respecting the duty of giving is not the Bible view. How seldom is it that the first-fruits are dedicated to the Lord, how few, comparatively speaking, make real sacrifices so that their contributions may be regularly paid to the treasury; how few curtail the daily luxuries, nay, who break off an evil, expensive habit that the Gospel may be supported and propagated. If one-half the amount of the theatre bill in church-going families, if one-half the liquor bill paid by professing, yea real, Christians, were transferred to the Home Mission, the Aged and Infirm Ministers, or Augmentation Funds, how different would be the tale told at meetings of Standing Committees and General Assemblies! But, indeed, if every member of the church were but to give a few cents additional to their present giving, how much could be done in the many needy fields at present inadequately handled for want of financial supply. And it is in this direction that effort ought to be more and more directed. We have always felt that the church has been remiss in this respect. It is well that contributions should be offerings given voluntarily, but the freedom thus exercised ought to be a freedom to give more, not less to the support of religion, it being every one's duty to give his or her quota. Every church member and adherent ought to realize that the church requires a financial basis, without which as a living, working, systematized organization, she cannot discharge her all-important duties. The responsibility to make provisions for ways and means lies primarily not on the ministers, but on the laymen, and laymen ought to see to it that the monies placed at the credit of the schemes of the church should be adequate for the work to be done. The whole question of church finance would bear a thorough overhauling to which sooner or later it must be submitted.

The report of the Committee on Systematic Benevolence presented to the General Assembly and published in full elsewhere in this issue of the *Review*, is an interesting document. Its tone is hopeful and there are paragraphs which show that the question of giving

systematically is forcing itself on the conscience of the church. It will be observed that from 292 pulpits went forth information and appeals. Why not from over a thousand pulpits it would be difficult to explain except by the fact that four-fifths of the ministers failed to do their duty. Yet there is hope for them; and it is a matter for no small congratulation that many of the pastors who are alive to the importance of this work are putting forth noble efforts. It cannot be said that the recommendations of the committee are of a sweeping character, but they ought to be productive of much good. A radical change, not contemplated by the committee will be found to be necessary in order to construct a first-class system, the committee has not ventured far, but if its modest demands are cordially and loyally carried out the church will be in a position to consider an elaborate system. The report is commended to the careful perusal of our readers.

A subject germane to that of giving to the schemes of the church is that of rendering financial help to weak congregations. There ought to be a common fund in each Presbytery for this purpose, contributed to *pro rata* or in some equitable manner by all the congregations within the bounds. The money might be raised in various ways. Not later than last Sabbath it was announced in the Methodist churches of Toronto that a collection would be taken on the first day of July in all the churches in the city to raise the sum of \$2,000 which is necessary to save some poor churches in the city from being seized for debt. The \$2,000 will be raised and the recipients will be put on a comfortable footing, Even more than that is likely to be done. It is probable a similar collection will be made every year so that the debt on the poor churches may be wiped off altogether. The community of interest between Methodist congregations is not stronger than that existing between Presbyterian congregations, and the help so much needed by many struggling congregations in the suburbs and on the outskirts ought to be forthcoming in a similar or equally effective way. Too often the pastor has to toil and beg and toil for money, when well directed enterprise on the part of the young people, or the members as a whole, of the churches adjacent to each other would be more than sufficient to meet the crying needs referred to.

Augmentation Report.

The report for the Eastern Section having been crowded out of its proper place in our report of the proceedings of the General Assembly the gist of it is given here. The conveners say:—As compared with the previous year, there is an increase in the collections of 5 Presbyteries and a decrease in the other 6, making a total decrease of \$183.16 from congregations. From interest, legacies and donations, that were received \$193.64, as compared with \$144 the previous year, an increase of \$49.64. On the receipts from all sources, there is a decrease of \$103.52. Only one Presbytery, that of Miramichi, procured what the Synod asked; and when it is considered that \$67 of its contributions were made in the early part of the year to cover a shortage on the preceding year, it appears that even it fell below the requirement by \$52.22. The congregations that gave what their Presbyteries assigned to them, as their fair proportion, number 138; while 27 only gave a part of what was requested from them;

and 35 gave nothing at all. These facts can not be regarded as fully satisfactory; and indeed would have been very serious, had it not been for a state of things, much to be deplored in our Church, viz.: the vacancy of a good many of the congregations, once on the list of settled augmented charges. The burden of supplementing their own liberality so as to pay for the supply they have enjoyed, rendered by missionaries placed over them for a year or more, or by a succession of itinerant ministers has fallen upon the Home Mission Fund; which, in consequence, has gone considerably into debt. Had these all been drawing from the Augmentation Fund, as in a perfectly healthy state they would do, the receipts would not have been sufficient, by at least \$2000, to meet the demands of the scheme. Therefore, although the balance in favor of the Fund has gone up to over \$4000—at which figure it ought to be kept as a comfortable working balance—it is really not a matter of congratulation, since it proceeds not from an overflowing stream of liberality falling into the treasury; but from a diminished outlet, caused by the withdrawal from the beneficent influence of the scheme, of some of the needy places it once gladdened. Only 42 congregations, as compared with 50 the previous year, received aid from the Fund calling for a disbursement of \$7064, nearly \$300 less than the previous year. There is a gratifying increase of \$689 in local contributions to stipend; but there is no case, this year, of a congregation abandoning aid from the Fund, and assuming the full salary of its minister. We can only point to 11, as yet, who have grown into sufficient strength, by the aid of the Fund, to walk without this financial support. At the April meeting of the Committee, there were 55 applications for assistance; and 46 of them were promised aid to the amount of \$7810, while 9 of them were deferred, either because they were vacant or for want of sufficient information to enable the Committee to deal with them intelligently. The permission of Assembly is asked for the Committee to treat all these, and any new cases that may come up, according to the rules. There are four congregations, that do not qualify, on the list passed by the Committee; but they are all, in the opinion of the Committee, deserving of recognition, and the Assembly is asked to sanction the grants to them, as well as to the others.

Drop in the Sustentation Fund. The Sustentation Fund receipts this year have been so much decreased that the Free Church has found it necessary to reduce the grants in the case of 600 ministers to the extent of £10 each, and in the case of several hundreds to £5 each.

Another Movement for Union. The Free and United Presbyterian Churches are taking practical steps for union, and so far the harmony and good feeling which ought to exist between kindred religious bodies have not been disturbed by the ever watchful opposition. What the future will bring forth none can tell, but there are predictions of bitter hostility to incorporation with the U. P's. on a basis of Voluntaryism.

Instrumental Music in Church. The question of instrumental music in church agitated the Irish General Assembly considerably. In 1886 a truce was entered into between the "liberty men" and the anti-organ section, that, for the sake of unity and peace of the church, no discussion should be indulged in on the merits of the question by the General Assembly. It

seems some of the anti's become restive under the restriction and a committee reported against the congregation of Howth for using a harmonium. The report provoked a long and warm debate ending however without practical result. The brethren in Ireland are still far from a frame of mind that will tolerate instrumental music for general use in their church.

The Day of Iama. A letter from the aged Dr. W. A. Booth contains the following pithy sentences: "I have been an observer of most of the church controversies of the last sixty-five years. They have had their day, and are almost forgotten. Finneyism, Puseyism, and Bushnellism, and many others have disturbed and gone. What there was of good in either of them remains. So we may regard Briggsism. Dr. Briggs' influence has diminished of late, and he has largely ceased to be a factor in the present controversy, and his ism will soon take its place with the others."

The Lapsed Masses. The never failing cry about the lapsed masses is again heard throughout the length and breadth of the Old Land. The reports of the Synods and Assemblies emphasized it. There are some who describe this plaint as a perpetual whine, and who regard the complainers as pessimists. There are lapsed masses, non-church goers, in every community and the church that does not recognize the fact and her duty in the premises is unfaithful to her charge. The question is one of great importance, and it is well that the Old Country churches are not contented to sit with folded arms while thousands around and among them are perishing for the bread of life.

Charge of Garbling the Sacred Books. The *Truth* says:—Rev. James Johnstone has convicted Prof. Max Muller of the grossest dishonesty in editing "The Sacred Books of the East." He charges and proves that the Professor has omitted large portions without the slightest intimation that these had been left out, and, therefore, making a total false impression as to the character of these books. "When challenged, the Professor frankly admitted that he had left out portions for the very sufficient reasons, that if he had translated them as they exist in the originals, he would have been persecuted for publishing obscene literature." Yet these are the books lauded to the skies at the Parliament of Religions amid the clapping of white-handed American women.

A Wail From Belgium. A wail comes from Pastor A. Brocher, of Brussels; for the present condition of his country, which he says is given almost entirely over to Roman Catholicism. Morality is very low, drinking and other forms of vice being extremely prevalent among all classes. The work of evangelizing Belgium had been begun by Swiss missionaries in the sixteenth century, but the work had languished and nearly disappeared, when fifty-five years ago it had been recommenced. At that time there were only four Protestant places of worship in Belgium, and these were mostly attended by foreigners. At the present day they have twenty-nine churches fully equipped in every way for carrying out the evangelisation of the country. To each of these churches are attached out stations, where Divine worship is regularly conducted. Colporteurs they also have for going over the country selling literature and holding meetings whenever possible. By these and other means an effort is being made to spread the Gospel among the people.

THE CANON.

According to Mr. MacInnes of New South Wales.

BY REV. HENRY ORSAY, GANASQUE,
(Conclusion.)

the internal evidence is very strong and convincing. (4) The testimony of Jesus and His disciples to the value and authority of the Scriptures. And their reference to them in such terms as to render it almost absolutely certain that the collection they sanctioned and quoted was precisely the same as that which we now have. We find Jesus condemning the Scribes and authorities among the Jews for many things, but no hint is recorded of a rebuke or insinuation as to unfaithfulness regarding the Scriptures. These are the grounds on which we receive with confidence, the various books of the O.T. and the collection as a whole. Candidly weighed they seem sufficient to satisfy reasonable men. Such objections as are raised by Mr. MacInnes appear, over against these broad and solid foundations, to be very light and trivial reasons indeed, for doubt and misgiving. And his contention that our faith has nothing better to rest on in this important matter, than the skill and integrity of the Scribes and Pharisees, is an unworthy insinuation that appears to be due to something worse than ignorance.

We now turn to what Mr. MacInnes has to say about the N.T. Canon. Various circumstances about the framing of it are mentioned, such as the following: "It was not till the Councils of Carthage, A. D. 397 and 419 that the N.T. assumed the form that it has with us. . . . "Out of the great mass of literature in circulation, the Church felt at liberty to make its own selection; and each father had his own list of authoritative books. It was not till the beginning of the 5th century that all differences disappeared, and the N.T. as we now have it was agreed upon by all except the Assyrian Church." Speaking of the antilegomena, he says there were two classes—those books now in the N.T. Canon which at first were questioned, and those not now in it; which at first had a place in many collections. With regard to these things and others of a similar nature, it is possible to look upon them in very different ways, and draw very different conclusions from them. They may be looked upon as evidence that the selection of the books of the N.T. was a very arbitrary proceeding, and it depended altogether upon the most trivial circumstances, whether good or bad books should be selected; whether suitable or unsuitable material should constitute the sacred volume. Skeptics and scoffers often dwell with emphasis upon just such incidents as are quoted above, to show that there is nothing reliable about the N.T. Canon, and that its character depended upon the taste of certain fathers, or the precarious majorities at certain councils. Such are the inferences that some gladly draw from what has been handed down about the Canon.

Others are led to quite a contrary conclusion. They see in those long continued discussions over certain books in the N.T., evidence of carefulness and research, and thorough examination on the part of those whose business it was, in the early church, to take care of the sacred writings. They infer that everything was done openly and above board; that there was no secret entrance by which questionable material could be introduced into the sacred collection and foisted upon the church, under false colors, as the Higher Critics assume was the case with Deuteronomy in the time of Josiah, and with Genesis, Exodus, Leviticus and Numbers, in the time of Ezra. The fact then, that a certain book was not finally and generally accepted till a comparatively late date, instead of moving us to doubt and misgiving, should rather establish our confidence and assure us that the final evidence for admission was strong and convincing.

The inference or conclusion that Mr. MacInnes draws, appears to be altogether wide of the mark. His reference to the Canon is made to draw from the method of its settlement, facts that will utterly upset the Verbal Theory of Inspiration. He accordingly proceeds to the following conclusion:—"The Verbal Theory requires that in forming the N.T. Canon no mistake shall have been made, such as excluding the Epistle of Clement, which claims to be inspired, and including 2 Peter which does not claim to be inspired. The Theory cannot hold its ground except on the assumption that all who cooperate in forming the Canon, i. e. the Fathers, the church officials, the whole body of the Christian people, and even the heretical leaders and sects were inspired and inerrant in making an infallibly correct collection of authoritative and sacred books."

This is pushing the case to an extreme of absurdity altogether uncalled for, in order to ridicule the Verbal Theory of Inspiration. Take the books constituting the antilegomena of the N.T. and no such thing as inspiration was required for the guidance of those who finally decided upon those which should be admitted and those which should be rejected. There were two simple grounds of procedure: *First*, The character of the books or documents themselves, their intrinsic merit; in other words the internal evidence in favor of this admission. And a guide in reaching a conclusion on this question would be the consensus in teaching of the large number of documents that were universally accepted as genuine. Here then was a simple test that intelligent men could apply. Do these documents confirm in their teaching, in their doctrine, in their general tone with the authoritative teachings of the N.T. literature? It did not need inspiration to settle this point. It is just such work as theologians and critics are doing every day now. Then *second*, they had to consider when and by

whom the document under consideration was written; and if after patient, candid and thorough investigation; they came to the conclusion that it was produced by an apostle or a man under apostolic direction, and that its teaching harmonized with the accepted portions of the N.T., that was sufficient reason for giving it a place in the Canon. But if it was found, after examination; that the document did not harmonize with the accepted portions; or harmonizing, that it was not written by an apostle, or a man under apostolic guidance when he wrote, as was the case with the Epistle of Clement, or that while purporting to be the work of an apostle, it was in reality not the work of an apostle, as the Gospel of Peter, they were justified in excluding it. The framers of the Canon were wise enough to see that it would not do to include in the Canon all that was written in the apostolic age, irrespective of its character and author, nor to load the Canon with all in the immediate succeeding age that was found in harmony with the universally accepted portions of the N.T.

Hence it seems to me the settling of the Canon was a simple matter so far as the rules governing it were concerned. But anyone can see at a glance that it was a matter requiring great care, research, patient investigation, and a candid weighing of much evidence. Yet all the work necessary to a thoroughly reliable and successful issue was within the ability of men of ordinary learning, piety and judgment in that age.

This being the principle upon which the Canon was settled we are not disturbed in our faith and confidence in the N.T. collection by what we read of the discussions, and long continued deliberation over the admission of certain documents. On the contrary we are rather assured, by this evidence that the work was not done in a corner; that it was not the work of irresponsible parties; or decided upon we know not when, or on what grounds. The story of the compilation of the N.T. Canon has reached us, and we receive it as confirming our faith in the book as a whole. The story of the forming of the O.T. Canon has not reached us, but instead we have the sanction of Jesus and His Apostles which confirms us; thus the whole Bible comes into our hands well authenticated, and sufficiently guaranteed as God's Word to men.

The Trend in Scotland.

Rev. Professor A. B. Bruce, the Briggs of Scotland, furnished the Christian Commonwealth recently with his views on the present theological tendencies in Scotland. He dealt with each of the great Churches separately. He said: "In the Established Church I think I notice just now a reaction in a conservative direction. A quarter of a century ago the prevailing influential type of thought was somewhat broad, on the lines of Robertson, of Brighton, and Norman Macleod, the founder of *Good Words*, and Principal Caird. But that type seems now to be receding into the background. Dr. James Robertson—a first rate man—Professor of Hebrew in the University of Glasgow, is the exponent of what one might call intelligent, well-informed, orthodox conservatism. Then, again, so far as I can learn I speak of course as a comparative outsider, not so intimately in touch with movements in the Established Church as in my own communion there seems to be a pretty strong tendency among the younger clergy towards High Calvinism, of which the Church Society is the embodiment and expression."

"Is that at all similar to the Church Service Society, started by Dr. Hunter?"

"Similar in some respects. The object of both is the cultivation of the spiritual life, and the strengthening of the habits of devotion and worship; but the Church Society has a wider and deeper scope and aim than Dr. Hunter's society."

"As regards the Free Church," Prof. Bruce continued, there is in it a great amount of literary activity in theology, and many well known men are engaged in earnest study. Than the Established Church the Free Church is more in sympathy with recent critical movements in theology, and is characterized by a certain amount of breadth in harmony with a thorough adherence to evangelical faith. I do not know in the Free Church any representatives of what might be called mere negative theology. There is a combination of breadth of view and adherence to the great catholic verities. The United Presbyterian Church has not been so active in theology of late years, but there are indications of a revival of interest among the younger men."

"Would you say that in Scotland the general tendency is away from rather than towards the distinctive doctrines of Calvinistic theology?"

"Those doctrines are certainly not accentuated so much now as they used to be. But I do not think there has been any departure from them in the sense of adopting antagonistic or Arminian theology. The present tendency is to emphasize the great broad general aspects of the Christian faith, and to treat questions about Calvinism's questions of the schools rather than as essential matters of faith. A man may be a Calvinist or he may have leanings towards Arminianism, but in either case these questions are regarded as secondary and subordinate."

Being asked "Do you favor a liturgical element?" his reply is "Not much. I favor aesthetic improvement, but recognize that the important thing, after all, is that praise should be the expression of religious feeling. That, however, is quite compatible with artistic accomplishment which is very desirable. In the matter of prayer, I think the liturgical element might be introduced into part of the service, to be used at option. I should not advocate a fixed form, and I certainly would not like to see free prayer superseded. There are occasions when it is very desirable that the right form of words should be employed that the general sentiment may be properly expressed, and at such times, rather than that a man should feebly express himself, it is better that he fall back upon a chosen formula."

For the Sabbath School.

International S. S. Lesson.

LESSON II.—JULY 8.—LUKE II., 25-38.

(Presentation in the Temple.)

GOLDEN TEXT. "A light to lighten the Gentiles and the glory of thy people Israel." Luke ii : 32.

OUTLINE OF LESSON.—(1) The birth of Jesus. (2) The Angels' song. (3) The presentation in the temple. (4) Simeon's hymn of praise, the *Nunc Dimittis*. (5) The wise men from the East.

EXPLANATORY—THE PRESENTATION IN THE TEMPLE.—Vs. 21-24. When Jesus was forty days old the Holy Family went up from Bethlehem to perform two ceremonies required by the Jewish law. The first was that of the ceremonial purification of Mary, described in Leviticus xii. For this, two offerings were required,—a lamb for a *burnt offering*, and a turtle dove or young pigeon for a *sin offering*. But any poor person might substitute another turtle dove or young pigeon for the lamb, as we see that Mary did (Luke ii ; 24). This was distinctly called "the poor's offering" (Talmud), and shows the moderate circumstances of the family. A lamb was worth 75 cents (or the wages of five ordinary days' work), while a turtle dove was worth about eight cents, and sometimes was as low as two cents.

The other ceremony was The Redemption of the First-born, commonly in case of Jesus called the *Presentation in the Temple*, because in his case the ceremony was performed in the temple, though this was not necessary.

Every first-born male child, like the first fruits of the farm, was consecrated to God, belonged to Him, because the first-born of the children of Israel had been preserved from the destroyer who slew the first-born of all the Egyptians (Ex. xiii : 2, 13-15). The oldest sons would naturally become the priests and religious teachers of the people. But God afterwards chose the whole tribe of Levi for these services instead of the first-born (Num. iii : 12, 13). In recognition of this, the first-born son was consecrated to God, and redeemed to the family by the payment of five shekels (\$2.75.)

Consecration of children. Parents should in their hearts and purpose, consecrate their children to God from their birth. For they are the gift of God's love. In them are vast possibilities for good or for evil for themselves or for others, for time and for eternity. We shall best care for the child if we devote him to Christ and His Church (as the Puritans dedicated their college *Christo et Ecclesie*).

THE PICTURE OF AN AGED SAINT.—Vs. 25-28. And, behold, there was a man in Jerusalem, whose name was Simeon. (The same as *Simon*.) Nothing is known of this aged saint, except what is here revealed; but his present holy state must have been the ripened fruit of long years of true living, and of communion with God.

He was a man of spiritual insight. And it was (had been) revealed unto him by the Holy Ghost. In what way we do not know; but the Holy Spirit illumines the mind, purifies the conscience, gives clearer vision of old truths as well as reveals new truths. The Spirit's presence in the soul is like the full daylight after the dimness of twilight. That he should not see death: *i. e.*, should not die; for the only way to see death is by experience. Before he had seen the Lord's Christ: *i. e.*, the Lord's Anointed; "the Messiah whom Jehovah gives and sends."

THE AGED SAINT'S BENEDICTION.—Vs. 34, 35. And Simeon blessed them. Pronounced a blessing upon them.

This child is set for a fall and rising again, or rising up. If the fall and rising refer to the same persons, then the fall is that of consciousness of sin, a feeling of need, of helplessness, a low estimate of one's goodness; and the rising again is into newness of life, into divine favor, into higher hopes, into the family of God.

If the reference is to different persons, "Christ brought downfall to the hopes of those who expected a

temporal prince and a political millennium, and ruin to those whose desire for the kingdom of God was really a personal ambition for place and power in it, as the Pharisees, and notably Judas Iscariot among His own disciples. He brought rising again to those who were willing that God should overthrow their plans and ambitions, and accepted from Him the grander gift of a universal kingdom, prepared for all peoples."

And for a sign. The word translated *sign* is one of the names applied to a miracle, pointing to its design as an evidence, a divine token (chap. xxiii : 8; John iv : 48).

Jesus was a sign of God's love, of God's power, of the new era of righteousness, of the fulfilment of God's promises, of the strong feeling of God against sin, of the only way of salvation. This sign is a great blessing, even though some speak against it. Which shall be spoken against. Jesus was spoken against by the Jews, for His life and example reproved them, his teachings overturned their selfish and ungodly plans and customs, and built up a kingdom which would leave them out unless they repented.

THE BLESSING OF A MOTHER IN ISRAEL.—Vs. 36-38. Christ has had so much to do with the blessing and amelioration of the lot of women, that is eminently fitting that a woman should give her benediction with that of a man.

Anna, the same name as Hannah. A prophetess, one who holds communion with God and speaks forth what He gives her to say. Phanuel, same as Peniel. Aser, same as Asher.

A widow of about fourscore and four years. This is either her age or the time of her widowhood, in which case her age would be over a hundred years.

Gave thanks. Showing that by faith she saw who Jesus was.

Christian Endeavor.

Daily Readings.

First Day.—He gives the new birth.—John iii : 1-8.

Second Day.—He comforts us.—John xiv : 15-21.

Third Day.—He opens blind eyes.—Acts ix : 10-18.

Fourth Day.—He gives power.—Zech. iv : 1-10.

Fifth Day.—He helps our infirmities.—Rom. viii : 22-28.

Sixth Day.—He comes freely.—Acts viii : 17-24.

Seventh Day.—HOW ARE MEN HELPED BY THE HOLY SPIRIT?—John xvi : 7-14.

CONVENTION PRAYER MEETING, July 8.—This is the last prayer meeting before the great Cleveland gathering, and should be devoted to the consideration of the purpose and possibilities of the convention, and prayer for blessing upon it. Our topic may be well turned to account by dwelling upon the absolute need of the presence of the Holy Spirit in order that undoubted dangers may be avoided, and success reached that will be to the glory of God. Let the 13-14 verses of our topic passage be the motto of all attending, and there will indeed be showers of blessing.

BRIEFLY PUT:—Consider a Spiritual convention, Acts ii : 1-14, iv : 31-37. Don't go to Cleveland without the Holy Ghost, Ex. xxxiii : 14, 15. Go looking for Christ, not for good speakers; filled with spiritual joy, not merely soulless enthusiasm.

Vacation Pointers.

Don't go where you can't take Christ.

Don't leave your Bible and Christian Endeavor Pledge at home.

Don't wear your Christian Endeavor pin always on the coat that hangs in the cupboard.

Don't cease Christian Endeavor because it's hot; the Devil likes heat.

Don't go home again without leaving the sweet savor of Christian Endeavor behind you.

Don't neglect a chance to form a Y.P.S.C.E. if there is none where you happen to be.

ASSEMBLY SKETCHES.

Descriptive Notes of the City of St. John—The Sabbath Services—The Hymnal Debate.

Special Correspondence.

Now that Presbyterianism has taken such a firm hold on this famous sea-port of New Brunswick, perhaps your readers might see something of interest in the rambles of a Commissioner to the General Assembly. Here first permit me to say that on all sides are heard very favorable comments on the enterprise, general get up and character of the "PRESBYTERIAN REVIEW" and especially with last week's issue containing the opening services of this General Assembly. St. John has welcomed in the most cordial manner the representatives of the Presbyterian Church and nothing seems too good for a Commissioner. The people of St. John have a just and well deserved pride in their city, but no people point out the beauties of their surroundings with more modesty than they, yet "what do you think of St. John?" is an oft heard, oft repeated question. And one is glad that he can say St. John is a beautiful city. When on all hands you are experiencing a most hospitable welcome from a warm-hearted kindly people, it is a gladdening thing to be able to conserve the truth and at the same time gratify the hearts and minds of your kind entertainers by the honest assurance that you are not only pleased but delighted with the beauty of their city. Of course with that true pride which every true people have in their own home, they know it is beautiful, but to be wholly satisfied they require that their guests be also captivated as they are by its beauty, so that they too may be at home while they sojourn here. The beauty of St. John does not consist in any conspicuous specimens of architectural beauty or symmetry of its buildings public or private, though these are for the most part solid, substantial and comfortable looking. It is well built, especially that portion which phoenix like has risen from the ashes of that great fire of the 20th June, 1877, a day that will ever be memorable in its history, when St. John became a smoldering ruin. The fire was a sad loss to St. John, but the heart of all Canada was touched, and as never before, our brethren by the sea then learned how warm and true were the cords of sympathy and love binding all the Canadian people into one indivisible whole.

The beauty of St. John then consists chiefly in its situation, and here on all sides nature has done its part with no stinted hand. The city proper is built on a peninsula of solid rock. On the west lies the beautiful river St. John, and the harbor, on the east Courtney Bay. On the west of the harbor in Carleton created on its top-most height with a martello tower of such ancient history that my good friends in St. John could not tell by whose hand it had been erected, but from which on a fair day such a magnificent view is had of the beauties of land and sea, nature and art, embracing the whole of St. John and its surroundings, that memory will long linger over this scene of combined activity and restful peace. Looking down the harbor one sees to the north Fort Howe, Portland Heights and Mount Pleasant, on the west Lancaster Heights. Out in the ocean lying across the mouth of the harbor is Partridge Island.

St. John appears to have a splendid harbor where ships of greatest burden can find safe anchorage. Every care seems to have been taken to provide all necessary marine devices for safeguarding the ships to and from this port, and on a clear night the harbor is a "thing of beauty" with its many colored lights and signals. As we saw it the soft beams of moonlight ever and anon in fitful gleams glistened over the gently undulating waves of the tide as it receded out to ocean, and greatly enhanced the beauty of the scene. What one misses most in St. John is the beautiful trees of our western cities, the well kept lawns, the gardens, squares and parks, and in this a great contrast is felt. On Saturday the Assembly was treated to a most enjoyable sail of twenty-five miles up the famous river St. John by the courtesy of some members of the Board of Trade. So that everything should be in harmony and in keeping with the occasion the "Aberdeen" was selected as the best and most appropriate boat to bear so many sons and daughters of Scotland, or of those claiming an inalienable heritage in all the glory of that land, on this delightful trip. The St. John is a beautiful river, broad, swift and deep, and passes through a country of ever varying scenery. Near St. John city the cliffs on either side rise high up in rugged grandeur and splendor and makes an especially beautiful scene where the

waters of the river take their wild joyous leap or plunge over the rocky gorge in their haste to join the waters of old ocean. As the journey upwards progresses the bold cliffs and frowning headlands gradually recede into distant hills, and waving forests are the background to the picture. Lovely islands dot the water here and there, some with cosy summer cottages nestling most invitingly amid the trees, others apparently in their primeval beauty silent in their glory, and away up on the slopes on either shore are seen many pretty dwellings and farm houses. The view from the steamer is extended and very beautiful, the weary city man longing for rest and relaxation can scarcely seek a more peaceful or restful place in which to gain strength and health.

On Saturday evening the Presbyterian ladies of St. John held a reception for the Assembly in the Mechanic's Hall. Many if not all the Commissioners were present and enjoyed a very pleasant evening.

On Sunday many of the pulpits of the city were occupied by Presbyterian preachers. At St. Stephen's Dr. McCrae's church, Rev. Mr. Herridge, of Ottawa, preached an admirable sermon in the morning on the theme "Provide things honest in the sight of all men," and in the same church in the evening Rev. D. J. Macdonnell delivered on the text, "In my fathers house are many mansions," a touching and impressive sermon, powerful in the intense earnestness with which the truth of the fathomless love of the risen Lord was carried with conviction to the hearts of the large congregation. This sermon was solemnly impressive and doubtless brought comfort to many a heart oppressed with care and bereavement.

The business of the Assembly has been carried on with great earnestness and close application and much good work has been the result. Perhaps no more important subject engaged the attention of the court than that of the hymnology as brought up by the report of the Hymnal Committee, the chief interest was taken in that part of the report which dealt with the Psalms. The report recommended that while the whole 150 psalms should be retained in the "Book of Praise," selections which had been carefully made of psalms and portions of psalms more commonly used in public worship should also form a distinct part of the book. A very earnest debate took place on this proposition which resulted in the recommendation of the Hymnal Committee being sustained by a vote 156 to 89.

The great missions of the Church received much attention, and all the sessions of the Assembly dealing with these and kindred subjects were largely attended by the Presbyterians of the city, in fact great interest was shown in all the deliberations which came before the Assembly, proving that our people are intensely interested in everything which concerns the working and prosperity of our Church.

Very gratifying to those who look beyond the limits of our own particular branch of the Christian Church and desire fuller expansion of the bond of Christian unity and love was the presence of so many representatives from other Churches who came under the authority of their various church governments to express their regard for and appreciation of the great work this Church was doing for the Master and to wish her all prosperity. All were ably represented. All were well received, but, perhaps, none were more happy in the form, manner and substance of these greetings than the representatives of the Church of England in St. John. Whatever lines may divide and forms may separate, the great heart of protestantism is one and the Church is one, in the broad and ever broadening bonds of Christian love. The scene was impressive and uplifting when the great missionary Moderator, in apt and eloquent terms conveyed to these brethren the assurance of the respect and love which the great Presbyterian Church in Canada entertains for its brethren of the English Church. At the close of the reception with one accord all joined feelingly in that immortal hymn

"Hast he the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

This Assembly is remarkable in many ways. Many are disposed to judge an Assembly and its power for work only by the speaking ability or conspicuously directive force displayed. This is no doubt a good test, in a measure, but it is not the only criterion or the best, of its power and worth. It is a note worthy fact, that in this Assembly there are, now, no leaders or at least no leaders in the sense of party, college or section. Each question has

in a large measure been considered solely on its merits and apart from all undue consideration of the personnel of the Committee, or prominence of the member of the Assembly bringing the subject before its deliberation. That there are leading minds in the Assembly and cultivated hearts and consecrated lives which lend strength to any argument is true and ought to be so, but the perfect freedom of individual thought and action, free from all leading except that of reason and conviction was abundantly evident.

An intensely interesting event in the proceedings of the Assembly was the account given by the Rev. C. W. Gordon, formerly in the mission field at Banff, but soon to assume the pastorate of a charge in Winnipeg, of his great and very successful work in awakening the churches in Scotland to their responsibility for assisting in the oversight and care of the many young Scotchmen who are flocking to the North West. Mr. Gordon's success has been very marked but no person wondered thereat, as in his taking earnest manner he reported the various steps taken to accomplish his mission and lead up to success.

Taken as a whole this was a strong, sensible, bright and fair Assembly. In a large measure it has represented the mind of the Church. There was manifest zeal and liberalism combined with due conservatism and ability, but there was great freedom from all humor, and scarcely anything savoring of rancor. The Church should receive fresh inspiration to enter with increased vigor upon the prosecution of her educational and evangelical work with renewed confidence and devotion.

The Assembly of 1894 has accomplished its labors, its parting hymn of praise and prayer the 125th Psalm has been sung and we separate each on his own way yet all commending each, and each commending all to the blessing and guidance of the one Father. Having received the most kindly welcome, experienced hospitality offered in the most natural and spontaneous manner, we bear glad testimony of the genial character of the good people of St. John and wish them and their beautiful city continued and increased prosperity.

General Assembly.

St. JOHN, N.B., June 16th.

At the time of going to press last week, the account of the proceedings of Assembly was brought down to the date above, when the reports from the colleges were dealt with. Following are the reports for which space was not then available:—

QUEEN'S UNIVERSITY.—II.

In dealing with this question, it is desirable to harmonize two things, namely, the securing to the Church control over the appointments to Theological Chairs, and a due regard to the history and statutes of each institution, and to the feelings of those who have founded and maintained it by long continued sacrifices. These two things are certainly not antagonistic. If the second were disregarded, no mere outward uniformity would compensate the Church for the loss that would ensue. Recent discussion has proved that the men who have done everything for Queen's are a unit on this question, as they were before the Union, when they formally expressed "A decided preference for the election of theological professors by governing boards instead of by Church courts." And in this as in other matters, unity is more desirable than uniformity.

The trustees would therefore respectfully report, after a year's consideration of the subject, the following fuller statement of their proposal. The theological professors shall be appointed by the Trustees subject to the veto of the General Assembly, and no such professor shall enter upon his duties until after the meeting of the Assembly next succeeding the date of his appointment.

The trustees would submit that this proposal gives a better guarantee for control by the Church than the alternative method of appointment by the Assembly on nomination by a board. Due notice will by it be given to the Church, of any appointment made by the trustees, before the General Assembly meets; whereas, under the alternative method, the Assembly may be and has been, again and again, called upon to appoint at an hour's notice.

Our Theological faculty is small in number, too small to do the work that is now required. The Jubilee Fund enabled us to strengthen the staff by the addition of one professor, but another professor should be appointed without delay. If the \$1,000 recommended several years ago by the Assembly's Committee had been regularly received from congregational collections, it would have been in the power of the trustees to provide for an additional lectureship in theology, without any fresh canvass for funds. Instead of that there is an accumulated deficit of \$13,260, and the annual collection is still about \$1,000 short. It is surely not too much to expect that a sum may be secured which will both cover this deficit and yield \$1,000 per annum additional, in lieu of the average deficit of the General Assembly's College Fund. If the \$35,700 can thus be secured, the staff may be strengthened at an early date and better service rendered in the training of men for the ministry. One gentleman has offered \$5,000 for the endowment of a

new chair, if the required amount can be raised; another has offered \$100 a year, for five years; and some smaller sums have been promised. The Church knows the need and that ought to be sufficient. We cast ourselves upon the conscience and heart of the Church, and hope that this General Assembly will lift its voice impressively on behalf of its oldest theological faculty.

MORIN COLLEGE.

The Rev. W. T. Love, Quebec, presented the report of Morin College. The College has an immediate prospect of a very handsome endowment of about \$180,000, which will put the institution on a satisfactory financial basis.

BRANTFORD LADIES' COLLEGE.

Dr. Cochrane, as usual, presented the report of the Brantford Ladies' College, which showed the institution to be prospering and progressing. The Assembly expressed its continued confidence in the efficiency and usefulness of the College, and commends the institution to the cordial sympathy and support of the Church.

Excursion to Delegates.

The delegates, with their friends, to the number of five hundred, on the invitation of the Board of Trade, took an excursion in the afternoon up the St. John river for about twenty-five miles, as far as Oak Point, on the steamer Aberdeen. The afternoon being nice and cool, all enjoyed to the fullest the beautiful scenery of what is termed the "Rhine of America."

In the evening a reception was given to the members of the Assembly in the rooms of the Mechanics' Institute, at which the abounding hospitality of the Presbyterians of this city was seen at its best. Old acquaintances were renewed, and many new ones made, and a very pleasant evening spent by the delegates with each other and their friends. The afternoon and evening were a very pleasant relief from the arduous labours of the week, and a fine preparation for the work yet before the Assembly.

MONDAY, June 18th.

The resolution from the Home Mission Committee requiring graduating students and ministers received from other churches to give at least one year's service in a mission field before being eligible for a call, was sent to Presbyteries and Board of Colleges to deal with and report to next Assembly.

The unsatisfactory condition of the

AUGMENTATION SCHEME.

came under review to-day. The convener of the committee declared that had it not been for the Nichols' bequest, the scheme would have been abolished more than two years ago. Some change must be made. A dozen suggestions were offered. The difficulty in working the scheme is felt in the western section rather than the eastern. A large proportion of the congregations have given nothing, or little more than nothing, to the scheme since its inception. It was first proposed to pass a resolution, expressing regret at the \$4,500 deficit of this year, and enjoining congregations and ministers to do better for another year. The Assembly thought that this proposal was too gentle. Another proposal carried, was to appoint a large representative committee to take this whole matter into consideration and report at a subsequent diet of the court.

Overtures were presented from the Presbytery of Brandon and Calgary, having in view a change in the composition of the

HOME MISSION COMMITTEE.

This, too, was committed to a specially appointed committee for examination, the results of which will be presented for ratification later on.

REV. C. W. GORDON'S MISSION.

The Rev. C. W. Gordon, the agent of the Home Mission Committee, operating among the Presbyterian churches in Great Britain, in aid of Canadian home missions, was given a part of an hour to make a report upon his work. The work was conducted mainly in Scotland. The difficulty of want of information in the Scottish churches in general regarding particulars had first to be overcome. The colonial committees of the churches were consulted. Canada was a magic word, indeed. Leading congregations were approached with a view to taking an interest in that particular field to the extent of \$250 or \$500. The sympathy was expressed of such men as Dr. MacAdam Muir, Marshall Lang, Dr. White, Ross, Taylor, and others. Up to date between thirty and thirty-five stations have been promised full support for a period running over three and five years. Three of the colleges in Scotland have committees taking a special interest in this work. A number of congregations in the Irish Presbyterian Church have taken an interest in North-West mission work, and six fields have been promised a five years' support each. It is maintained that fully thirty-two millions of the people of the United States attend no church. This deplorable condition of things, with its accompanying affliction to the republic, is explained in the neglect to send, in early days, missionaries and ministers to the original settlers. The alienation of tens of thousands in Australasia from the churches is accounted for in the same way. Canada has not escaped the evil of neglect. The gambler, the liquor seller and the strange woman reach the frontier town by fast express. The time for the Presbyterian Church in Canada to have its missionaries on the spot is by no late train. The British churches are appealed to because so many British settlers are coming to the North-West.

The General Assembly expressed its gratification to the churches of the Old Land to day, and on motion made and very cordially carried, the moderator conveyed to Mr. C. W. Gordon the thanks of the churches at large for his services in Great Britain and Ireland during the past year.

DELEGATES FROM SCOTLAND.

Rev. W. Wilson, of the north parish, Aberdeen, was received as the delegate to the Assembly from the Church of Scotland. He spoke at some length on the kindly relation between the church which he represented and that whose General Assembly he was addressing and gave facts and figures to show how the work of the "Auld Kirk" is prospering at home.

NEXT MEETING. PRO P.

The Assembly during the afternoon, made the selection of the place for holding its next meeting. Winnipeg and London were claimants for the honour. The Assembly thought it would be too much to go so far west next year after meeting in a place so far east this year. London, therefore, was preferred to Winnipeg, and the time fixed for the next General Assembly was the second Wednesday of June, 1895, in St. Andrew's church, London.

Statistics.

The bulkiest report presented to the Assembly is that on statistics and finances. In the absence of the convener, Messrs. Glasford and Craig had charge of it.

Comparing the statistics of pastoral charges as a whole for 1892 with those of 1893, delayed returns in both cases included, we find the following results:

In the number of churches or stations supplied by pastors there was an increase of 108, but strange to state there was a reported decrease in the sitting accommodation of 98,804. In some cases however, sessions do not report the number of sittings which their churches contain, a neglect or oversight for which it is difficult to account, for even although their pews are not numbered, yet they are easily counted, and the number of persons which each can hold ascertainable without difficulty. A few minutes spent in doing this would repay the labour.

In the number of families there is an increase of 2,151. The entire number of these is now 91,638, and it may be safely computed that these represent more than 500,000 persons. With mission stations included they would represent between 30,000 and 40,000 more.

Your committees are gratified in being able to report an increase of 1,069 single persons away from the homes to which they belong. More attention is evidently given to this class of individuals in our congregations than was bestowed a few years ago. It is only proper that they should be looked after faithfully by those to whose bounds they have removed, and by those charged with the spiritual oversight of the congregations in which they worship. Seasonable care may save some of them from making shipwreck of their souls. Parents will be comforted by knowing that they are not forgotten among strangers. As baptized individuals they have a claim upon the interest and good offices of the Church.

In the number of communicants there is an increase of 1,875, but a decrease of 958 on those added on their own profession of faith, and an increase of 31 of those added on certificate. It is encouraging to the Church to know that her membership is growing. It is evidence that she is fulfilling, to some extent at least, the end of her institution: that she is enjoying the continued influence of the Spirit, who is the great agent in all success, and that Christ is honoring her in contributing to the satisfaction He feels as He sees of the travail of His soul. One of the main proofs of her success is the ingathering of souls from the world, the reviving of those who have personally given themselves to the Lord. This shows that her labour is not in vain against the kingdom of Satan. And although our Zion has not made such inroads upon that kingdom in the later of the years we are comparing, yet she has no reason to complain that she has laboured in vain, nor spent her strength in vain.

There have been decreases of 77 and 673 respectively in those removed by death and certificate. Among the latter are included some removed by discipline, but on the schedules sent out no provision was made for reporting such, still in two or three instances such are mentioned.

Baptism was administered to 10,094 infants, 32 more than the preceding year; and to 894 adults, 29 more. It is a cause of thanksgiving to observe that Christian parents are not careless as to their privilege under the Gospel of having their young children recognized as entitled to the ordinance which signifies and seals their ingathering into the Church, their partaking of the benefits of the covenant of grace, and their engagement to be the Lord's. How manifold are the obligations and privileges set forth by that New Testament sacrament.

In the number of ruling elders there has been an increase of 81, but of other office bearers, whether managers or deacons, a decrease of 539.

The communicants in our Church are represented in the weekly prayer meeting by 57,528, an increase of 2,132, being less than 63 per cent of the number of families.

Sabbath school and Bible classes show an increase of 1,252, and the officers in charge and management of these, an increase of 580—both results gratifying and calling for devout acknowledgment.

Congregational Missionary Associations have fallen off by 29, but Woman's Foreign and Woman's and Young People's Home Mission Societies have increased—the former by 14 and the latter by 32.

Six hundred and twenty manse, an increase of 23, and 49 rented houses, a decrease of 9, are provided for ministers by the people of their charge, and 29 manses, an increase of 3, were built during the year, and 51 churches, the same in each, while two answer "yes," not specifying whether it was a church or manse that was built, and one reports a Sabbath school room.

FRATERNAL GREETINGS.

A deputation of eight clergymen and laymen, of whom Sir Leonard Tilley was one, from the Church of England, came to the Assembly with the accompanying official document.

"To the General Assembly of the Presbyterian Church in Canada.

"DEAR BRETHREN.—We, the clergy of the Deanery of St. John, offer you our Christian greeting as fellow workers in the Kingdom of our common Lord and Saviour Jesus Christ.

"We readily recognize and heartily appreciate your zeal, your liberality, your perseverance and spiritual power in the cause of Christianity, and the abundant blessing that has rested on your labours in the extension of Christ's Kingdom. While unable for the present in all points to co-operate because, as we judge, principles are at stake causing difficulties which we pray may in God's own time be removed, we nevertheless hail with much satisfaction the desire for Christian unity everywhere manifested and believe that we see in it the dawning of that day when there shall again be one body as there is but one Lord, one faith, one baptism, one God and Father of all. Commending you to the love of God, the grace of Jesus Christ and the fellowship of the Holy Ghost, we remain your brethren in Christ.

(Signed) F. H. J. BRISTOL, D. D., Rural Dean and Archdeacon,
(Signed) Wm. EASTON, Secretary.

Three of the eight spoke, after which, on motion of Rev. Mr. Heritage, Dr. Murray and Principal Cayen, it was placed on record.

"That the Assembly heartily reciprocate the fraternal greetings of their brethren representing the Deanery of St. John. The Presbyterian Church in Canada hails with delight every token of spiritual growth and prosperity in the Anglican communion, and earnestly pray that the blessing of God may still more abundantly rest upon it. We are prepared to do all that lies in our power in the application of those liberal principles which govern our policy, to remove every needless obstacle in the way of concerted action against our common foes, so that, however long delayed may be the issue of organic union, we may be able now and always to keep the unity of the spirit in the bond of peace."

A deputation of three came from the Baptist body. Each spoke kindly words. Dr. Moore and Rev. D. M. Gordon proposed a fraternal resolution, which was carried by a standing vote. The moderator spoke to the visitors in the name of the Assembly, after which they retired.

SABBATH OBSERVANCE.

The report on Sabbath Observance was in charge of Rev. Dr. Armstrong.

FRENCH EVANGELIZATION.

The report on French Evangelization was submitted by Rev. Principal MacVicar. It appeared in a late issue of THE PRESBYTERIAN REVIEW. Dr. MacVicar's speech was followed by speeches from Rev. Messrs. Tat, Ducloux, Bourgon and Chiquay.

Finances.

On the stipend received from all sources, including, for example, the grant from the Augmentation Fund, there has been an increase of \$3,761, and on that paid by congregations, without such or similar aid, a decrease of \$19,432, the total amount having been \$812,585, as compared with \$832,017.

Unfortunately, or disappointingly, there has also been an increase of \$2,402 on arrears of stipend, these being now \$15,615. These are heaviest in the Synod of Manitoba and the North West Territories and next in that of the Maritime Provinces; the Synod of Toronto, and Kingston standing third, British Columbia fourth, Hamilton and London fifth and Montreal and Ottawa last. The figures in that case being \$812. The congregations embraced in delayed returns show arrears aggregating \$1,208.

On the expenditure on church and manse there has been an increase of \$2,213, and on other incidental congregational objects \$2,572, making on these two items \$4,785.

On the total payments for strictly congregational purposes, there was a falling off from \$1,633,216 to \$1,643,872, or a decrease of \$9,341, and by far the greater item towards this was in stipend paid by the different congregations.

On the contributions to the Schemes of the Church there are decreases as follows: College Fund, ordinary, \$4,793; special, \$4,661; on Augmentation, \$2,799; on Aged and Infirm Ministers' Fund, \$9,889; on Widows' and Orphans', \$113; and on Assembly Expense Fund, \$212.

The amount reported in 1892 for Foreign Missions was \$98,311, of which Women's Mission Societies raised \$43,155, which deducted would leave \$54,856 for congregations alone. In 1893 the sum raised was \$59,356, which gives an increase of \$4,509; while the amount raised by Woman's Societies was \$47,114, an increase of \$1,659, or a total increase for this department of the Church's work of \$3,159. On Home Missions there was an increase of \$5,683, on French Evangelization of \$273, and \$8,616 were paid in to the Endowment Fund for Aged and Infirm Ministers, and perhaps this should be set forward against the decrease reported in the case of the fund for their benefit.

In 1893 the total payments to the Schemes of the Church were \$295,261, and in 1892 they were \$295,475, a decrease of \$211.

On the amount raised by Sabbath schools and Bible classes there was a decrease of \$399; by Woman's and Young People's Home Mission Societies, \$1,431; for Synod and Presbytery Funds, \$477; and for other religious and benevolent purposes, \$7,965. It will thus be seen that on many of the schemes there is a considerable falling off.

The contributions for all purposes have fallen from \$2,076,171 in 1892 to \$2,056,300 in 1893, being a decrease of \$19,871. In the Synod of the Maritime Provinces there has been a decrease of \$23,392;

Toronto and Kingston, \$34,900; Manitoba and the North West Territories, \$106, and British Columbia, \$2,308, making an aggregate decrease of \$61,006. The Synod of Montreal and Ottawa gives an increase of \$32,820, and Hamilton and London of \$316, which, with an increase in delayed returns of \$8,000, make a total increase of \$33,136, leaving a net decrease of \$19,871 as stated.

TUESDAY, June 10th.

It was agreed that Rev. A. Moodie, of Stayner and Sunndale, be allowed to retire from the pastorate and retain his status in the Presbytery.

Rev. Dr. MacRae submitted the report on the distribution of the Assembly minutes. The report recommended that every member of the session who subscribed for two years to the fund should receive a copy.

The committee who had the case of Rev. Mr. McKnight of Hamilton under consideration reported that in the event of his making application the Presbytery of Hamilton has power to receive him back as a minister of the Church.

CHINESE IMMIGRATION.

Dr. Cochran read the overtures re Chinese immigration. These overtures set forth that Canada ought to welcome people from all countries to develop her resources, that it is contrary to righteousness, to international comity, and to British practices and treaties to so discriminate, that the present law of Canada discriminates in an unjust and odious way against the Government and people of China; that the General Assembly take into its serious consideration to endeavor, in conjunction with sister churches, to bring influence to bear upon the Canadian Government to remove the unjust restrictions. The overtures were largely signed. Rev. D. M. Gordon in moving for a committee to deal with the matter, made a forcible address. Moderator Mackay spoke most eloquently, upholding the cause of the Chinese, and condemning the course adopted in placing restrictions upon them. It was said here that the Chinese work cheaply, they retained their own food habits and customs, they returned home after they had made money in this country, and they were grossly immoral. He would like to hear of any charge against the Chinese here, including the immorality, which charge was not made by the Chinese in their own country against the European residents there, and upon as good grounds. He said he felt that in Canada and the United States it was high time that the people removed the scales of prejudice and national pride from their own eyes. He would feel proud to go back to Formosa, knowing that the Church he loved in the country he loved had placed itself upon record as against unjust restrictions against the Chinese. The motion was passed by a standing vote.

SETTLEMENT OF MINISTERS.

The problem of the settlement of vacancies was next considered. Overtures from Toronto and Matland Presbyteries were read. Rev. D. J. Macdonnell very ably supported the overture from Toronto, setting forth the evils of long vacancies and the rights of Presbyteries in caring for and securing the settlement of vacant charges. This is a matter of vital and pressing importance. The average length of vacancies is about a year, or about eighty years of pastoral work lost to the Church yearly. Something must be done to stop the leakage and waste of service.

A strong plea was made for term service by Rev. R. P. Mackay.

Dr. Reid reminded the Assembly of the difficulty of getting Presbyteries to carry out the regulations of the Assembly. He opposed the idea of superintendents, or even granting Presbyteries authority to settle ministers. He deprecated the idea of restoring patronage in any form.

Mr. Macdonnell said that the only semblance of patronage in the Church was in the hands of the principals and professors of colleges, a statement repudiated by two of the principals, Principal Caven and Dr. McRae.

Dr. Proudfoot and others took part in the discussion.

It was moved by Mr. Macdonnell, and agreed to, that a large committee be appointed to take the overtures and the whole matter of the call and settlement of ministers, to suggest such modifications in the practice of the Church as shall secure that vacant charges shall be more speedily and suitably filled, so that the services of ministers shall be more fully utilized by the Church, and report to the next General Assembly, with Rev. D. M. Gordon, D. J. Macdonnell, and Prof. Hart as joint conveners.

FOREIGN MISSIONS.

A resolution on the Foreign Mission report recommends reference by all pastors to this jubilee year of the foreign mission work on the 5th or 15th of July, directs correspondence with the Australian Church with the view to the transference to them of the New Hebrides mission, and refers the question of placing the Jewish mission under a separate committee, to Presbyteries to report at next Assembly.

An overture asked for the appointment of an itinerant missionary to the Chinese in Ontario and Quebec, and the request was warmly advocated by Dr. MacVicar and Dr. Campbell.

Mr. Hamilton Cassils moved that the overture be laid on the table. He called attention to the profit of the work of teaching Chinese to the many engaged in it, and the impracticability of any one satisfactorily superintending it.

State of Religion.

Rev. D. M. Ramsay presented the report on the State of Religion. We give this important report in full: MODERATOR, FATHERS AND BROTHERS. - In presenting their report on the State of Religion, your committee desires to say that reports have been received from (1) the Synods of British Columbia, Manitoba and the North West, Hamilton and London, Toronto and Kingston, Montreal and

Ottawa; and (2) the Presbyteries of Miramichi, St. John, Truro, Wallace, Halifax, Inverness, Sydney and Prince Edward Island. There are wanting the reports of the Presbyteries of Picton, Lunenburg and Shelburne, and Newfoundland in the Synod of the Maritime Provinces, as well as those of Winnipeg in the Synod of Manitoba and the North-West, and Victoria in the Synod of British Columbia. Besides, the Presbyterial and Synodical reports in hand, complain that many sessions, some of them representing large congregations, have failed to do their duty. For example, fifty four sessions belonging to the Synod of Hamilton and London are not represented in the report of that Synod; the Presbyteries of Bruce, Paris, Sarnia and Stratford, having received returns from only half their sessions. Many sessions in the Presbytery of Kingston failed to report. Only half the congregations and mission fields of British Columbia have been heard from. The religious condition of half the Presbyteries of St. John and Miramichi is unknown to your committee. It appears rather strange, that in spite of all the urgent appeals of many former Assemblies, Sessions and Presbyteries show no noticeable improvement in this regard. As one of the Synods remarks, many of our Church courts seem to look upon the furnishing of the information sought by the Assembly as a favour which they may confer upon conveners, who lean them persistently. It is respectfully suggested that this Assembly should take some definite action in order to remedy the evil so constantly and rightly complained of. Further, sessions in particular should remember that it would be of the greatest advantage to them to take the opportunity given by the preparation of a report on the state of religion for a yearly review of the whole work of their congregations, and upon that occasion to devise methods by which that work might be more fully accomplished. On the other hand, it is pleasant to record that the reports forwarded to your committee have been, with few exceptions, carefully compiled and, inasmuch as they also come from every section of our country, we may venture to hope that they reveal within limits the actual state of religion among us.

I. - THE SESSION - ITS WORK, ITS METHODS, ITS ENCOURAGEMENTS. - The first matter concerning which information is asked, is the work of the session. Little is said in the reports of the special work of the minister, perhaps, as one suggests, because it is assumed that he is the inspirer and guide of all the religious activity of the congregation. The Presbytery of Inverness, however, makes not untimely reference to the labour still required of a number of our ministers who preach in the two languages to congregations which contain a large Gaelic-speaking element, and affirms credibly enough that the "wear" of it is known only to those who have experienced it. The difficulty of the missionary in the newer Synods of the West is of a different kind. There, a large number of congregations are yet without a Session, but the conviction of the missionaries seems to be that their existence is amply warranted even where the best material for elders is not available. One of the reports testifies that the session may render excellent service by watching and helping with sympathetic advice the young recruits who go out often with fear and trembling to begin their great life-work of preaching the Gospel, while another informs us that a few sessions have successfully conducted public worship during the winter in the absence of a missionary elsewhere. The elders sometimes undertake to conduct the Sabbath services of the sanctuary in the absence of the pastor. As a general rule they take the general oversight of the congregation, do their share in the exercise of discipline and the admission of candidates into full communion with the Church, take part in Sabbath schools, prayer meetings, and the like, or, in many cases, conduct these and visit the families of the congregation, while less frequently they visit poor-houses and jails, or conduct Bible readings and evangelistic services. True, a number of reports say, perhaps a little too strongly, that the session as a session does nothing, that the elders do nothing but routine duty, that they look upon the distribution of the elements at the Lord's supper as their main duty, that they help only by taking up the collection; but these are not the sentiments of the majority. From various quarters comes the testimony that the elders are men conscious of the duties and opportunities of their office, that for the most part they are zealous and efficient labourers, that they are the active agents of the Church in every community, that the men elected to this office are in touch with the young people of their congregations. Not least cheering is the deliberate conviction expressed by several Presbyteries of the Synod of Hamilton and London, that there is among them a deepening sense of responsibility and a consequent increase of activity. Altogether it is no small amount of solid work which is done by our elders gratuitously, and, as we may believe, out of love for the Master we serve and the souls He has redeemed. It must never be forgotten that many of them are very busy men, who, in order to earn an honest livelihood, must, as a Synodical report reminds us, content themselves with few hours of leisure. We are convinced that after all the Divine wisdom is abundantly justified by the fruits of their appointment, that they do magnify their office. At the same time it is quite evident that there are still too many who, with fair opportunities, can scarcely be said to be in labours very abundant; the circumstances of our elders differ less widely than their performances.

With regard to methods of work our information is not very precise. A number of sessions report that they have made no division of labour, that they have no systematic plan of working, and it may well be hoped, in the language of one of the reports, that these "feel that they are living far below their privileges." It seems, however, to be now not uncommon in the older parts of our country to divide congregations into districts, over each of which an elder has special charge. In almost all such cases the elders visit the aged, the sick and the poor, and at this we may well rejoice; but in all parts of the country there are some sessions the elders of which visit their whole district regularly, e.g. once a

quarter. Naturally this method obtains least in the new North-West, but there also a beginning has been made, and the report of the Synod of Manitoba and the North-West points out that it is very desirable in the wide and sparsely settled districts of that region. Two sessions held more definitely their plans. In the one case "the elders hold monthly meetings, have charge of the various organizations in the congregation, receive reports, and send deputations to convey expressions of sympathy and encouragement;" in the other case "each elder has assigned to him a district. Faithfully he visits the sick in his district, keeps a watchful eye upon the conduct of those under his care and reports to the session anything requiring attention. Each elder also accompanies the pastor in his regular visitations and assists him by reading a specified portion of Scripture." It should be noted that a few reports mention meetings of the Session for conference and devotion—a practice which deserves the warmest commendation on many accounts.

Sessions speak but sparingly of the encouragements which they receive in their work. A few of the Synod of Manitoba and the North-West deserve our sincere sympathy, for they report "nothing but discouragement on account of the indifference of our people to spiritual things." Others, however, are cheered by increased liberality, by a gratifying or a growing attendance upon the means of grace, by prosperous Sabbath schools, by the reception of large numbers into full communion, by greater interest in the work, by a consistency of life among the members which leaves little room for discipline, by a noticeable improvement all along the line. Our information is too meagre for any general statement save that the faithful elder is usually received with kindness and highly honoured, and that his labour is cordially appreciated, but this may be enough to induce some good men whom timidity or modesty has hitherto restrained to throw themselves heartily into their work. The result of the sowing of the seed, if we water it with prayer, we may confidently leave with the Head of the Church Himself.

II.—THE SABBATH SCHOOL.—ITS SUBJECTS OF STUDY, THE NUMBER ATTENDING IT COMPARED WITH THE NUMBER OF CHILDREN IN THE FAMILIES OF THE CONGREGATION, ITS MOST IMPORTANT FEATURES.—The second matter with which we have to do is the Sabbath school. The International series of lessons is in almost universal use among us, British Columbia alone reporting exceptions, but satisfaction therewith is not quite so widespread. A session expresses a decided preference for a graded system, such, we suppose, as the Blakelee system, and a Presbytery thinks that the popular system promotes a scrappy rather than a systematic study of the Word. Some Bible classes supplement these lessons with a special course, e.g., "The Books of the Bible." The Shorter Catechism is largely thought not so universally used. In the Synod of British Columbia a majority of the schools use it, but in that of Manitoba and the North-West only six or seven schools mention its use. Two sessions in the Presbytery of Hamilton say that it is not used in their schools. It is to be hoped that those schools which are without it will speedily supply the lack, and that all our schools will use it as intelligently and thoroughly as possible. The International series of lessons is a scheme which possesses many merits, but surely one valid objection is the lack of system already referred to, and an age in which such a system is in general use, is an age which can by no means afford to neglect so admirable a summary of divine truth as the Shorter Catechism gives. A goodly number of schools memorize selected portions of Scripture, but this most profitable exercise does not appear to be at all general. One school which is graded, and prescribes to each grade suitable passages to be committed to memory, commends its plan to other schools. The scheme for the Higher Religious Instruction of young people does not seem, if one may judge from the reports, to be taken up by schools in three Presbyteries of the Synod of Toronto and Kingston and by one school in the Synod of Montreal and Ottawa, but by no others. The Mother's Catechism is employed everywhere with the infant classes.

We have great reason to be thankful for the numbers who attend our schools. To be sure, that congregation with thirty families which has but twenty-seven children in its school, ought to fear for its spiritual strength in the next generation, and that session, of whose country families sixty-two do not enjoy Sabbath school privileges, might well be advised to imitate those sessions which have established two or even three, at least schools within their field. In general, too, it is found somewhat difficult to retain the older boys in the school, yet it would probably be safe to say that, on the whole, whether in the east or in the west, whether in the older or in the newer settlements seventy-five per cent. of the youth of our Church study the Word of God and the doctrine of Christianity in the Sabbath school. Halifax speaks of three-fourths and seven-eighths of the children of proper age as members of the school. British Columbia says that the proportion varies from one-half to all; and in a large number of places nearly all, or all who are within reach, attend. It is the Synod of Manitoba and the North-West which states that "the most flourishing department of the Church's work," and we may rejoice heartily if this be the case everywhere, for while it is the duty of the home to train, it is the duty of the Church also to instruct, to catechise as did the Church of apostolic days. We are dissatisfied only because our Church has not the long lead in aggressive and advanced Sabbath school work which she might have. No Church lays more stress on the instruction of its members than does ours; no Church has a greater number of members who are apt to teach than ours has. Our sessions, then, should never rest satisfied until they know that all the children whom they can reach, are regularly taught the way of life by the most competent teachers who can be trained.

The outlook for our schools is, as the Presbytery of Halifax re-

marks, very cheering. The work shows many hopeful features. The fidelity and deep interest of the teachers, the regular attendance and good attention of the scholars, the lively and growing interest of the schools in missions, are features full of promise which are frequently specified, while almost every report dwells with a thankfulness, which the whole Church may make its own, upon additions to the congregational roll, from the school. Less general, but still quite frequently mentioned, are the attachment of the young men to the school, deep concern and generous contributions by parents, better knowledge of the Shorter Catechism, larger collections. There have been, here and there, times of refreshing from the presence of the Lord. There has been a great improvement in the singing in one place; there are a number of children of Roman Catholic parentage attending in another place. The Synod of Toronto and Kingston finds some careless parents to have been won by the interest of their children in the school, and the Synod of Manitoba and North-West rejoice that parents who almost entirely neglect their duty to their children in the home, seem to be glad to send them to the Sabbath School. For such tokens of the Divine presence let us thank God and take courage.

III.—THE CONGREGATION.—ITS FAMILY WORSHIP, ITS ATTENDANCE UPON THE MEANS OF GRACE, ITS INTEREST IN MISSION WORK.—The third department of our work is the life of the congregation and the first matter to be entered into is the religion of the family as manifested by family worship. For many years the Assembly has not failed to urge upon all concerned the importance of this matter and of definite information regarding it, but still many of the reports of sessions are, as the Synods say in chorus, "very vague." One session says distinctly that it is unable to give the information asked. Not much more satisfactory are fears that family worship is much neglected or very irregularly observed or not altogether abandoned, or not general, or not as it should be. Somewhat definite, if not more comforting, are such statements as that it is sadly neglected save by a few, or that it is not regularly observed except by the staid and old-fashioned, or that there is an almost entire lack of it. But in most cases it is both possible and wise to get more precise information. There may be very few places like that whose session says, "We doubt the wisdom of making any general investigation in this community. That method has been tried with rather unfortunate results" but many sessions in every Synod can give the exact number of families in their congregations which observe this practice. The convener of one Presbyterian committee tells us that in making his first pastoral calls in his present congregation he asks the head of each household, in the presence of his family, whether he conducted family worship, and in no case did he fail to get an answer on which he believes he can rely. In those congregations whose sessions know the state of things, family worship is observed in four families out of three-one, in one-tenth, one-sixth, one-fifth, one-fourth, one-half, and again in three-fifths, two-thirds, three-fourths, four-fifths and five-sixths of the homes. It is questionable whether the spiritual life of the congregation corresponds exactly with the extent to which this practice is in vogue. Nor does it seem possible to distinguish between various sections of the country. However, the Presbyteries of Sydney and Inverness give the most cheering report, the latter even finding family worship observed by some parents who are not communicants while, if it might be expected, the state of the newer districts is least encouraging. It should also be said that from Manitoba and the North-West, Montreal and Ottawa, and elsewhere comes the good news that there is some improvement, that the cloud is lifting, that this matter is receiving greater attention. The Synod of Toronto and Kingston even says, "It may be that hitherto we have been casting shame upon our people when they should have been commended." In these signs let us rejoice; "family religion," to quote from the Presbytery of Prince Edward Island, "is the foundation of all that is solid and strong in congregational life and has been the glory of Presbyterianism in the lands where she shaped character into high and holy endeavour. A revival of family religion would speedily lead to the larger revival of congregational and national religion."

When we turn to the attendance at the prayer-meeting, we find a more cheerful tone in the reports. While the record of British Columbia is "small to fair" and Manitoba and the North west reminds us of the difficulty of keeping it up in districts that are sparsely settled and divided religiously, the language used by the majority is "fair" and not a few say "good," encouraging, "on the increase," etc. Business men and men in public positions are often missed, but young men not seldom take their place, and the hands that rule the world because they rock the cradles are present in large numbers. It is remarkable in how many cases district meetings are held for the better attended. Is not this a fact most encouraging to the elders? Still our sessions are evidently not content. "There would," says the Synod of Hamilton and London "be a much deeper interest in spiritual things and a more joyful consciousness of the Spirit's presence in the church, if more of our members would make an effort to snatch this hour from the world, and consecrate it to Christian fellowship." May not a partial explanation of the difficulty be that many pastors do not make the same careful preparation for the prayer-meeting as for the Sabbath services? When meetings for social prayer are even fairly attended, is not something that practically from all sides comes the testimony that the attendance on Sabbath is good, very good, exceptionally good, improving, encouraging, most encouraging, and at communion, almost all that could be desired. Plainly we have no such problem in Canada to solve as have the churches of those countries, in which large classes of the community are alienated from Christianity, yet in view of the discrepancy between the ecclesiastical estimate of the Presbyterian population we have good reason to review our opinion of the attendance of the services of the sanctuary. We seem to be holding our own very well, but not to be making great inroads upon even that part of the world which we can

reach more easily than any other denomination. Turning now to the interests of the congregation in mission work, we learn that it is deepening in almost every part of the church and is shown especially by more liberal contributions, but also by larger attendance at missionary meetings. In some cases it is pleaded that hard times prevent a deeper interest from taking a more tangible form, in others, that the interest awakened by the visit of missionaries may not have had time to produce greater liberality. From Inverness on the one hand, comes the report that the interest is felt specially in foreign missions; Manitoba and the North west, on the other hand, shows little interest in that department. One Presbyterian report suggests that if Dr. G. L. Mackay, could be persuaded to spend two months lecturing in the West, the next annual report would show the effect in increased contributions to Foreign Missions. And the complaint seems to be somewhat general that the larger and wealthier congregations occupy the time of returned missionaries, and then find fault with other congregations which have not felt the same stimulus.

IV.—THE CHURCH'S HELPERS.—THE NUMBERS WHO ARE ENGAGED IN THE W. F. M. S., MISSION BANDS; Y. P. S. C. E., AND OTHER SOCIETIES HELPFUL TO THE CHURCH.—Among the Church's helpers, which are next called for, the W. F. M. S., and the Y. P. S. C. E. stands easily first in the favour of congregations, but we are unable even approximately to give the numbers. Universal testimony is borne to the valuable services rendered by the W. F. M. S. in "distributing information on every side and inspiring the people with a missionary spirit," but one report adds that some need to be reminded that this society has a special work and represents only a part of the congregation. It is not admitted by us all that the Y. P. S. C. E. has resolved to any great extent the problem of reaching the young men, nevertheless this society stands very high in the general estimation. For example, we are told that its meetings are an inspiration, that it has been a boon and a blessing, a means of mental stimulus and spiritual blessing. Truro Presbytery thinks that it may help the solution of several important questions, viz.: how to develop the lay element, how to cultivate social intercourse, how to save the young for Christ and the church, and another Presbytery finds it most helpful in interesting the young people in Bible study, encouraging them to confess Christ before men and forming in them a true Christian character. To this society many sessions trace also a greater interest in missions manifest in the congregation. Among other societies existing in many parts of our church and commending themselves to sessions, are Mission Bands of many names, Bands of Hope, and Ladies' Aid Societies. These are old friends but a new candidate for public favour is the Boys' Brigade, which comes to us with the advantage of a Scottish origin, but about whose usefulness nothing is said in the reports. Except in the newer districts most of our congregations seem to be well organized. We hear of one congregation which rejoices in a dozen societies, but from a Montreal Session comes the reasonable doubt whether family religion may not be harmed by multiplicity of religious meetings. At the same time, as the report of the Synod of Montreal and Ottawa answers, it is matter for thankfulness that so many channels for Christian usefulness are open and that multitudes of our people have entered them with so much zeal. It will be the duty of the session sometimes to restrain the multiplication of them, and always to oversee them in a sympathetic spirit.

V.—THE CHURCH HINDERERS.—WHAT ARE THEY? WHAT MEANS ARE EMPLOYED TO OVERCOME THEM? WITH WHAT SUCCESS?—The last point is the hindrances of the Church. Their name is legion. Some sessions have no special hindrance. Worldliness in its various forms—covetousness, ambition, love of pleasure—seems to be one of the greatest hindrances throughout our bounds. Indifference and inconsistency interfere with the work of all sessions. Sabbath-breaking and unfavourable outward circumstances with that of many prolonged vacancies have had a disastrous effect in not a few places. Various forms of error—Infidelity, Mormonism, Universalism, Adventism, Plymouthism, Roman Catholicism—lift their heads up here and there. Cranks and grumblers, gamblers and swearers, are to be found in many parts. We are not without internal dissensions. A spirit of antinomianism may be set over against a love of ethical preaching. One session, with no little candour, complains of the laziness of its own elders. Lordly talkers who are also lazy workers, and motu-hunters with beams in their own eyes are gibbeted, each in one report. Satan, one tells us, is at work seven days in the week and every hour in the night. It is remarkable how comparatively few sessions seem to find the drinking usages of society a hindrance so great as to be worthy of mention. Perhaps this is their fault, but it is certain that were drunkenness to cease from the land, the Church would still have gigantic foes to contend with, and of these, the evil heart of unbelief, out of which proceed worldliness, inconsistency, indifference, etc., must be reckoned the great source. Accordingly it is gratifying to find that the chief weapon with which these foes are met is the word of the Cross. It is maintained on all hands that He who was lifted up is still able to draw all classes unto Him, to uproot all errors and to break the power of every sin. Our sessions believe in the plain, practical preaching of the Word and crave for us no sensations, at the same time not a few have found in their happy experience the advantage of a constant and pointed application of the Gospel by means of special services, in convincing and converting sinners and edifying God's people. Much more widely recognized is the value of personal dosing. It is generally felt that the people addressed in the sanctuary must be tenderly yet faithfully dealt with in the workshop, at the home and by the way, and that thus the truth must be brought to bear upon the peculiar condition of individuals and made to wear that aspect of intense reality which perhaps only close contact can give it. Moreover, the influence of a godly example is again and again insisted upon. Our sessions do not share the delusion that they, the leaders of the flock, may wander away, and yet the sheep will remain in the good pasture. They, or at least many

of them, see that if the light of our good works shine before men, they will be induced to glorify our Father in Heaven. The circulation of good literature is not neglected, though apparently much greater use might be made of this means. Nor is it all forgotten that God alone giveth the increase and accordingly great stress is laid upon the power of earnest, persistent prayer.

Perhaps half the reports say nothing of the success that has attended these efforts. In British Columbia the Sessions speak "cautiously yet encouragingly." In St. John cranks are becoming scarce, and the devil with his helpers are being fought "not by men that beat the air." In Inverness the number of earnest Christian people is much greater than a few years ago. Halifax believes that "the day will deliver it," and goes on "in firm faith in the Divine blessing." Your committee may say with the Synod of Toronto and Kingston, that taking a general survey, we see much ground for humiliation, indeed, but also, no little cause for thankfulness and hope. Let us strive with renewed zeal to do our full duty in the year that is before us, and let us pray with greater importunity that the blessing of God may rest upon us.

RECOMMENDATIONS.

I. That Presbyterians be urged to make a conference on the state of religion, and the consideration of their report on the same subject, a standing order for some regular meeting or meetings of Presbytery, and that a copy of this resolution be sent to the clerk of every Presbytery.

II. That sessions be strongly advised to hold meetings for devotion and conference on the state of religion and to divide their fields into districts suitable for the supervision of the elders.

III. That Sabbath schools be carefully graded and suitable parts of the Mother's or Shorter Catechism and passages of Scripture be assigned to each grade, to be committed to memory.

IV. That ministers be again instructed to give due prominence to the subject of family religion, and Presbyteries to use due diligence in securing from all sessions full and definite reports on this subject.

V. That sessions be asked to interest themselves personally in the various Societies connected with their congregations, especially in those which are occupied in work for the young.

VI. That faithfulness in private dealing, with the individual conscience, and directness of inculcation of Christian duties in pulpit discourse, be commended to all who labour in the word and doctrine.

QUESTIONS FOR 1894.

1. *The Session.*—State the different branches of your work and any successful methods of accomplishing it.

2. *The Sabbath School.*—Its subjects of study; the numbers attending it compared with the number of children in the families of the congregation, its most hopeful features.

3. *The Congregation.*—Its family religion, its attendance at the prayer-meeting, the Sabbath services and the communion; its interest in missions.

4. *The Church Helpers.*—The numbers engaged in various societies, and the services rendered by them.

5. *The Church Hinderers.*—Their character; the means employed to overcome them; the encouragements.

The adoption of the report was seconded by Rev. Mr. Hay, of Cobourg, and carried.
An address of welcome from the W.C.T.U. of the Maritime Provinces was read.

Report on Temperance.

This report was presented by F. v. Stiles Fraser.

The Committee on Temperance, of which Rev. Stiles Fraser is convener, presents a hopeful report. It recites work done during the past year, with which the public is familiar already, and refers especially in this respect to the plebiscites taken now in four provinces.

The reports from lower courts of the Church warrant the statement that the subject of temperance has never before received so much attention throughout the Church as it has during the past year. And in this respect the Church has been keeping in touch with the increased activity throughout the whole Dominion in the interests of the temperance reform. Much good has been accomplished, and encouraging progress has been made in every department of the work. The sure and steady growth of the temperance sentiment and practice cannot be doubted by one who has read the reports that come from every corner of the land. The song of hope is universal. In a great majority of the congregations good temperance work is being done along similar lines. The quarterly temperance lesson is very generally taught. The pledge is circulated and largely signed in a great number of Sabbath schools; Christian Endeavour Societies, for the most part, have active committees on temperance. Bands of Hope are reported as being carried on with much interest in many places. Then, too, almost without exception, the reports show that the pulpits of our Church give no uncertain sound on this great question in the ears of the people. Glancing over the whole field we get a very encouraging view of the work our Church is doing to educate her people, particularly her children and youth, in sound temperance principles and practice. In addition to all this work within the Church, the reports show that in nearly every community there is some outside temperance organization, working among both adults and children. In some places they are said to be doing all the temperance work required within their bounds. Many of our ministers, too, are among the foremost leaders in these societies, and are often heard speaking effectively from the platform and through the press, as well as from their pulpits—the place of their greatest power. Very few, indeed, are the communities in which no active temperance work is being done.

TEMPERANCE IN THE PUBLIC SCHOOLS.

Last Assembly having embodied full information in its report on temperance, as to the law regarding the teaching of the subject in the

public schools, directed Presbyteries "to ascertain, as fully as possible, from public school inspectors, to what extent the law regarding the teaching of temperance in the public schools is being carried out within their respective bounds, and to report to the Assembly's Committee on Temperance." This duty has been very generally attended to by Presbyteries.

In Prince Edward Island, we are sorry to learn, the law is "largely a dead letter," the subject being taught in only a small number of the schools. Efforts were made to obtain the desired information, but the Presbytery, at the time of reporting, was not able to give any definite statement. This important matter should be urged upon the educational authorities until the subject of temperance be put in its proper place in the common school curriculum, and receive its proper share of attention in all the schools.

The present law regarding this subject in Nova Scotia came into full operation in August, 1893, and reports received from the inspectors by Presbyteries are all very satisfactory. The new text books are well liked, and for a time the supply was not equal to the demand. The subject is taught in nearly all the schools, and in very many both teachers and scholars take a great interest in the study.

New Brunswick has also made good progress. Temperance is put on the same footing as other "useful knowledge" subjects. A new and greatly improved text book has been lately adopted, and the demand is beyond the supply, but the teachers are reported as doing their best in the meantime to carry out the law by giving oral lessons where text-books cannot be obtained.

There has been no change during the year in Quebec, but the subject is said to be generally taught, and the inspector of the seventy Protestant academies and model schools says: "More attention could not be given to the subject."

Ontario, since last report, has taken two important steps in advance. (1) Temperance was put on the lists of subjects required for entrance examinations to high schools and collegiate institutes, formerly it was optional. (2) The new text book, promised last year by the Minister of Education, has been issued and is now in use. It is reported to be a great improvement over the old, and several inspectors speak of it as very satisfactory, and teachers and pupils are said to be taking a deeper interest in the subject than in former years. The moral phase of the question is also receiving increased attention. This fact is encouraging, as it shows that the subject is being treated more as it should be, not only on the grounds of science and expediency, but on the higher ground that temperance is a duty and that intemperance is a sin. The progress made in such teaching, while the subject was only optional, gives good grounds to hope that now, with its place on the list of required subjects, with a good text-book, there will be very decided advances made in the near future. In 1892 the number of pupils reported as receiving instruction on temperance was 33,926; in 1893 the number had risen to 171,549, an increase of 405 per cent.

In Manitoba temperance is in the regular course of study, and should be taught in all the schools. The Presbytery of Rock Lake gives the fullest information, and probably the state of matters within its bounds will not be much different from what it is throughout the province. The inspector in that district says that temperance is taught systematically in about thirty per cent. of the schools; incidentally in from thirty to forty per cent. more. He also remarks that "intemperance has been taught objectively in a few schools, while excessive drunkenness has been recorded, objectively, in only one instance."

In the North-west Territories teaching of temperance is optional, and is not very general. The Presbytery of Regina has agreed to again memorialize the educational authorities to place temperance on the list of required studies.

British Columbia has the subject as a branch of anatomy, physiology and hygiene. It is optional, but teachers are directed to give it due attention, and in all papers which the department of education sets on physiology and hygiene, certain questions on temperance are included. The inspector of Victoria says in his annual report: "With respect to the teachings of temperance, a branch subject of hygiene, the sentiment of the school is sound. The conviction that alcohol and tobacco are bad things to use is universal."

Taking a general view of the matter there is much reason for encouragement. Teachers and inspectors appear to be giving the subject special attention in most parts of the country, and in a very large majority of public schools in the Dominion temperance is taught with a growing interest, while special advances have recently been made by the educational authorities in Nova Scotia, New Brunswick and Ontario.

Among the resolutions recommended to the Assembly for approval by the committee are:

That in view of the pronounced state of public opinion in favour of prohibition, as expressed by the recent plebiscites held in Manitoba, Prince Edward Island, Ontario, and Nova Scotia,—by the unanimous vote of the Legislature of New Brunswick, and by the reports of Sessions, and Presbyteries, and in accordance with the request of the Synod of Hamilton and London, this Assembly instructs its Committee on Temperance to approach by memorial and petition the legislative body, or bodies which shall be declared competent by the Privy Council asking the immediate enactment and vigorous enforcement of legislation, prohibiting the liquor traffic. This Assembly also advises electors to secure as representatives in the legislatures, Dominion and Provincial, men whose opinions and practice are in accord with total abstinence and prohibition.

That this Assembly is gratified to be able to recognize the progress made in the teaching of temperance in the public schools, that, during 1893, improved text books have been adopted in Nova Scotia, New Brunswick and Ontario; that in Ontario temperance has been placed upon the list of required subjects; that the moral phase of the question is receiving increased attention, and that in accordance with orders of the Hon. the Minister of Militia and Defence, the sale of

intoxicating liquors has been discontinued at all camps of instruction. At the same time this Assembly regrets that no action has been taken, to close the canteens connected with the North West Mounted Police, and instructs its Committee on Temperance to press the matter upon the attention of the proper authorities.

That, in future, until otherwise ordered, questions on temperance be sent down to Sessions only once in three years,—and that in the intervening years Presbyteries be enjoined to watch over the interests of temperance within their respective bounds, note the course of events bearing upon the movement, hold conferences upon the subject, and report directly to the Assembly's Committee on Temperance, which shall report to the Assembly.

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

SABBATH SCHOOLS.

The report on Sabbath schools was presented by Rev. T. F. Fotheringham: There are 143,162 scholars in the schools; a growing percentage of them are memorizing Scripture and the Shorter Catechism, and preparing their lessons at home; more teachers' meetings are held; more scholars are attending church; about one-third of the members added to the Church, come direct from the Sabbath school. The schools contributed last year \$11,867 to religious and benevolent objects.

Mr. T. W. Nesbitt, Sarria, gave some interesting information about the Boys' Brigade, and moved the reception of the report.

WEDNESDAY, June 20th.

Rev. Dr. MacRae submitted the resolutions on seminaries, colleges, representation of mission stations and Synodical powers. The committee recommended that, in regard to the representation of mission stations, the interim account become the law of the church, that in regard to enlarged powers of Synod no further action be taken in this direction by the General Assembly.

The report on standing committees was read, and a few additions made.

RECEPTION OF MINISTERS.

Rev. Principal Forrest read the report on the reception of ministers from other denominations. The following ministers were received: Rev. Messrs. Hamilton, Thomas Corbett, R. Aylward, D. Archibald Kobacs, T. Lamb (if approved by the Synod of Manitoba), R. Livingston, W. P. Anderson, C. E. Amaron, P. A. Timkin (to attend one session at college), J. Burton (returned from Congregational Church), J. F. Somerville, R. H. Sinclair, John S. Muir (if approved by the Presbytery of Toronto).

AUGMENTATION CHANGES.

Rev. D. J. Macdonnell reported for the special committee appointed to revise the augmentation scheme recommending the following changes: The minimum stipend to be for unmarried men not requiring a house, \$700; for married men, \$750, with house, or \$800 without, \$850 with manse, or \$900 without in Manitoba and the North-west, where the expense of living is exceptionally high, and in cases of exceptional liberality on the part of congregations, the grant may be increased at the discretion of the committee. Grants asked by Presbyteries shall be reviewed by Synodical Committees to be appointed, which will also do all possible to stimulate interest in the fund. In the western section, as in the eastern section, the fund shall be administered by a committee distinct from the Home Mission Committee.

SPECIAL COURSES FOR STUDENTS.

Rev. D. M. Ramsay reported for this committee, and the applications from the following students for special courses were granted: Messrs. D. J. Scott, R. A. Guthrie, W. E. Ashe, J. B. Cropper, M. S. Scott (second year extramural), J. A. Shinnon, T. W. Richmond (on completion of two years), M. S. Mackay, G. M. Morrow, R. Murray, D. McLean, A. Stewart (advised to take university course), C. A. Coleman (to take special course under Presbytery of Victoria), J. A. McConnell (to have standing of first year in theology).

Memorials from the Presbyteries of Barris and Algoma asking for the establishment of a church and manse fund for Muskoka and Algoma were received. The memorials were referred to the Home Mission Committee, western section, to consider the advisability of instituting a fund for the more destitute fields in the western section east of Manitoba.

The following ministers have leave to retire, and to be placed on the Aged and Infirm Ministers' Fund:—I. J. Murray, John Morrison, John Anderson, Nathaniel Patterson, John Scott, D. M. Beattie (annuity up to time of death), G. E. Freeman, (half benefit), M. Turnbull, John Ewing, W. Maxwell, Dr. Patterson, Alex. McKee, Edward Roberts (half benefit), E. Grant.

An overture from St. John Presbytery asks the Assembly to define a family for statistical purposes, and to say how families in the congregations should be reckoned. The overture was transmitted to the Committee on Statistics for consideration, to report to next Assembly.

AUGMENTATION FUND.

The following is the Separate Committee appointed to administer the Augmentation Fund, western section.—The Rev. D. J. Macdonnell, (convener), Dr. Warden, Dr. R. Campbell, Dr. Robertson, Dr. Laing, Dr. Laidlaw, Messrs. J. Somerville, E. Cockburn, Jas. Ballantyne, A. Findlay, W. G. Wallace, R. D. Fraser, M. McGillivray, John Hay, John Neil, Peter Wright, J. A. Macdonald, James Herdman, W. J. Clark, ministers, and W. Mortimer Clark, J. A. Patterson, Joseph Gibson, Joseph Herderson, G. T. Ferguson, A. Jardine, W. Hamilton, Jas. Tusker, George Rutherford, D. D. Wilson, William Thompson (Hamilton), J. S. Stewart (Woodstock), elders.

GREETINGS FROM AUSTRALIA.

The Rev. W. Scott Whittier conveyed to the Assembly the goodwill and congratulations of the Presbyterian Church of New South Wales.

which he had been commissioned to represent, in a few felicitous remarks, to which a fitting response was made by the moderator.

An overture was received from the Presbytery of Montreal asking that the Foreign Mission Committee be instructed to secure a suitable man to labour among the Chinese in Montreal and other cities in Canada as an itinerant evangelist and missionary superintendent. It is said there are about 500 Chinese in Montreal alone. The moderator left the chair to say that he did not think it was possible, with the very limited knowledge of English the Chinese attain, that they should learn the way of life from the earnest, enthusiastic lady teachers who are so devotedly giving themselves to this work, and that such a man as is proposed should be sought out and appointed. The overture was received, and the Foreign Mission Committee instructed to secure the services of a competent person, who will work as an evangelist among the Chinese population of Montreal and other cities of Quebec and Ontario.

THEOLOGICAL PROFESSORS

It was agreed that all final action respecting the appointment of theological professors shall be taken by the Assembly. In other words, that the Assembly shall have the power of veto or appointment.

THURSDAY, June 21st.

AGED AND INFIRM MINISTERS.

This report, already published in the REVIEW was submitted by Mr. J. K. Macdonald. After much discussion, an overture from the Synod of the Maritime Provinces, recommending all that ministers henceforth should be required to connect themselves with this fund at their ordination, was sent down to the presbyteries to report to next Assembly.

The Aged and Infirm Ministers' Funds of the Church show a balance on hand in both. The demands on the funds are yearly increasing. Fair progress has been made in the West with the Endowment Fund, \$137,600 having been subscribed, and of this \$112,743 have been paid. There are now 91 annuitants on the Fund. Hereafter service on the probationers' list shall count for benefit.

CHURCH AND MANSE FUND.

The report of the Church and Manse Building Fund shows that aid was given 45 congregations to erect 26 churches and 13 manses. During the last twelve years the Board has helped to erect 222 churches and 49 manses, the estimated value of which is about \$400,000. This Fund has greatly helped to take possession of villages, towns, and country districts in the name of the Church of Christ.

Mr. J. T. Morton, of London, England, has lent \$12,000 to this Fund for five years without interest, on condition that one-fifth be returned each year. The subscription list is headed by \$5,000 from an anonymous giver, followed by \$1,000 from Sir Donald A. Smith. The total contributions for the year were \$9,578.

An overture was submitted from the Synod of Toronto and Kingston in favour of the amalgamation of the committees on the State of Religion, Sabbath Observance, Systematic Beneficence, and Temperance. After some discussion as to whether the change should be adopted at once or referred to Presbyteries for further consideration, it was sent down to be reported on next year.

The report of the Presbyterian Record shows a circulation of more than 50,000, and for the Children's Record more than 20,000, with a good working balance on hand.

Systematic Beneficence.

Last year an effort was made to gather a few facts relating to the methods of giving within our Church. Reports were received from 36 Presbyteries out of 43 on the roll of 1892. The Committee was reappointed, and directed among other duties to seek for fuller statistics in regard to the methods of giving within our bounds during the past year. Diligence has been used in this direction, but the results have not been as favorable as could be desired. Only 32 out of 46 Presbyteries have sent in reports for 1893. In the following report we have supplemented the returns received during the year, by statements from the reports of 1892. So that this report will represent the approximate condition of 39 out of 46 Presbyteries. From 7 of our Presbyteries we have had no report either in this year or last. In the case of two of these, however, reports were prepared and forwarded to Synod Committee but failed to reach us. Your Committee therefore has information that at least 41 out of our 46 Presbyteries have given attention to the subject of systematic giving during the last two years.

The 39 Presbyteries whose reports are before us, represent 912 congregations,—a congregation being generally equivalent to a pastoral charge. When, however, two different methods obtain in different sections of the same charge, these are reported separately, a circumstance which will explain some apparent discrepancies in the following figures. Of the 912 congregations under charge of reporting Presbyteries, only 662 have reported. The fact that only 72 per cent. of the congregations have sent us any report, diminishes the interest and value of these statistics. Occasionally a strong and well organized congregation may neglect to fill out a return, but in general it is the weak and only half organized charge from which we get no report.

Of the whole number reporting (662), 359 support ordinances by means of subscription lists renewed more or less frequently. In 75 congregations, pew rents supplemented by voluntary contributions form the chief dependence for support. 357 congregations employ the envelope system for collecting salaries, &c. When this system is in use it is generally found necessary to renew the guarantee of stipend by occasionally rechartering the congregation. There is no magic about an envelope. It will not do the work of an active committee. But when used as an aid to systematic collecting, it is found to be a great saving of labour. 46 congregations report a combination of the preceding methods, and 4 charges this year, as last, report that all the funds of the Church are taken by voluntary contributions on the Sabbath day. That the total by these methods exceeds the number of

congregations reporting, arises from two or more methods existing in one pastoral charge.

In response to the question in regard to methods of paying pastors' salary, we learn that 32 congregations settle with their pastor annually, 156 semi-annually, 286 quarterly, 192 monthly, and 12 make weekly payments. In some instances where annual settlements are reported, the pastor draws during the year from the treasurer, but the balance is struck annually. It is to be noted that in those sections of the Church which have been long settled, the annual payment has disappeared. But in the new and scattered districts and mission fields, church funds are subject to the irregularities and privations of pioneer life.

Your Committee is glad to be able to report that a good deal of attention has been given to the teaching of the grace of liberality during the past year. Not a Presbytery return has come to hand which does not indicate considerable work done. In 292 congregations this subject of Systematic Beneficence has formed the matter of pulpit treatment. One brother, in his eagerness to impress this duty, has preached thereon once a month during the year. The people of 116 congregations have had their minds refreshed by the circulation of suitable literature, and in 103 congregations better organization has been adopted. Many of the Christian Endeavor Societies have adopted the weekly method of contributing to mission work, and though this movement is still in its infancy, many Presbyteries report hopeful progress.

Methods of raising funds for the Missionary schemes of the Church are still loose and inadequate. 254 congregations are still content simply to take an annual collection. In the majority of cases this statement means an annual collection for each scheme. But in some cases at least, it means that one collection is taken, and the resulting fund is divided by the session among the schemes. 52 congregations take collections semi-annually, 42 congregations take collections bi-monthly—which probably means an annual collection for the six principal schemes, 67 congregations take quarterly collections for missions—many choose the Communion Sabbath as a suitable date, 137 congregations contribute monthly, and 26 weekly. The methods employed in gathering in these funds are as varied as the dates. It is a question whether in the great variety of circumstances existing within the Church, any uniform method of collecting Missionary funds could be adopted. But it is unquestionable that in many cases very feeble methods and very inadequate results obtain. The annual or semi-annual collection is far from adequate to the Lord's commission, or to the pitiful destitution of the many fields we are seeking to cultivate. There is ample field for ecclesiastical statesmanship in devising a more effective method of calling out the great resources of our Church, and applying them to evangelization of the world.

Your Committee would respectfully submit the following recommendations to the Assembly:—

- (1). That the Committee on Systematic Beneficence be continued.
- (2). That in accordance with the deliverance of last year, no statistics be collected during the next two years; but that the work of the Committee be directed to the use of the religious press of our Church, the circulation of literature, and through Presbyteries to any cases requiring special attention.
- (3). That committees on Systematic Beneficence be continued or appointed in all our Presbyteries, which shall give special attention to the better organization of congregations manifestly defective in the grace of liberality.
- (4). That this Assembly urge upon all our congregations the system of weekly storing and contributing to the furtherance of the cause of God.
- (5). That this Assembly impress upon our congregations the duty of contributing to the Schemes of the Church not less frequently than once a month.
- (6). That our Sabbath Schools be urged to contribute annually to one at least of the Missionary Schemes of the Church.

The following new Presbyteries have been erected in the Synod of Manitoba and North-West Territories: Superior, R. Navin, first moderator; Portage la Prairie, P. Wright, first moderator; Melita, Joseph White, first moderator; Glenboro', A. McD. Haigh, first moderator.

Hereafter, for the convenience of members, the minutes of the previous meeting will be bound with the volume of reports prepared for them at each meeting of the Assembly.

An overture, recommending that the Sabbath School Committee should call for less elaborate statistics, should simplify the scheme of higher religious instruction, so as to lessen expense, and should keep the expense of publishing the Home Study Leaflet, if possible, within the income of the committee, was submitted. The overture was approved and submitted to the Sabbath School Committee, and the cordial thanks of the Assembly tendered to Mr. Fotheringham, the convener.

With reference to Young People's Societies, the Assembly urged upon sessions to assume careful and constant supervision of such societies, and that the societies be recommended to report annually to the sessions, that in all societies organized as Societies of Christian Endeavour, or upon the same basis, the active membership shall, in all cases, be composed of communicants, and that in all cases pastors of congregations, where there are such societies, be ex-officio active members.

The overture from Toronto Presbytery, proposing that in the appointments of students to home mission fields preference be given theological students over literary students, and in both cases to students far on in their course to those not so far advanced, was adopted, after some discussion, by a large majority.

On application of the Presbytery of Algona, leave was granted to add the name of Rev. E. B. Rogers to its roll. The Rev. Messrs. John Neil, L. H. Jordan, and Not. Steen and A. Hearn, elders, were added to the Home Mission Committee, and the Rev. D. B.

McDonald was substituted for the Rev. John Neil on the Augmentation Committee.

The Assembly expressed sympathy with the work of the Prisoner's Aid Association, but declared it inexpedient to express approval of the details of the legislation proposed, or to enter into consideration of them.

The very cordial thanks of the Assembly were tendered to the people of St. John for their most cordial hospitality, and to all other individuals, societies, boards, and transportation companies who have treated the Assembly with so much courtesy and consideration, especially to the Rev. Mr. Bruce, the chairman of the Billeting Committee, and those associated with him, and to the Rev. W. Burns, for their arduous and efficient services in arranging for travelling facilities, and the entertainment of the members of the Assembly. An unusually large number of members remained to the close of the Assembly.

After a brief but appropriate address by the moderator, Psalm 122 was sung, and the Assembly was closed.

Church News.

In Canada.

THE Steady Gleaners' bazaar at Deseronto turned out most successful.

ALL communications regarding supply at Wick and Greenbank should be addressed to Mr. Alexander Loasz, Wick, P. O., Ont.

REV. DR. SEXTON will supply the pulpit of the Presbyterian church, Deseronto, during the entire month of August, and that of North Broad Street Presbyterian church, Philadelphia, in September.

A NUMBER of members of the church at Cullolen assembled last week at the house of Mr. George Barr and presented Mrs. Barr with a handsome chair in recognition of her services as choir leader and organist.

THE Lord's Supper was observed at Elmvale, Ont., Sabbath, the 17th inst., when eight united with the Church, ten by certificate and eight by profession of faith. Rev. Mr. Johnston, of Pentanguishene, preached on fastday an excellent sermon. There were ninety communicants present on Sabbath.

Mrs. GLASSFORD, Guelph, was recently presented with an address and a purse containing a hundred dollars in gold by the members of the Bible Class. The address was as follows: Dear Mrs. Glassford,—We are here this evening on behalf of the Bible Class and friends in the congregation, to convey to you this gift as a slight token of the esteem in which you are held by them. During the past weeks you have had the deep sympathy of all. Many earnest prayers have gone up that you might be spared to carry on Christ's work amongst us hand in hand with our esteemed pastor. As far as we can see God has graciously answered these prayers, and it is still the prayer of the whom you represent that He will be with you and that you will return to us fully restored in health and greatly strengthened by the holiday which it is their wish you should take, and that you may long be spared to go in and out amongst those to whom you have endeared yourself during the past year.

THE term of my agreement at Chalk River expiring at the close of March, 1933, and by appointment to the Presbytery, with sanction of the Home Mission Committee, I began my work at Watson's Corners on the first Sabbath of April, same year, and to continue for the same period. While this district has been long settled and the ordinances of religion regularly dispensed for many years past, the congregation composing my present charge is comparatively new. There are four stations in the charge, which, in the summer months, enable me to give three services on the Sabbath and to attend, in rotation, a weekly prayer meeting. As a general thing the members of the church have faithfully attended to the duties of these meetings. In these four districts there

are three churches; two of these are called union churches, and only one built exclusively and used only by our own people. We have just lately given out the contract for a new Presbyterian church at this place, which we hope will be ready for use by the 1st of October. We have had a good number of accessions to the church since our work began. During the first year there were twenty-eight additions in the whole charge. On last Sabbath we had communion at St. James' church for entire congregation, and there were at this service on Saturday and Sabbath, twenty-eight additions—four by letter and twenty-four by profession of faith. Yours truly, J. A. McC.

THE Peterboro' Examiner devotes considerable space to a report of the very successful anniversary services which were conducted in St. Andrew's church by Rev. Thomas Goldsmith, of Toronto, so well and favorably known in Peterboro. It was the third anniversary of Mr. McWilliams' pastorate. It is needless to say that these have been three years of great prosperity in this congregation. The church, almost empty, is now full. The membership has increased from about 130 to 320, notwithstanding that many have been removed by death and having for other parts. The Sabbath school has also had phenomenal growth, now numbering about 350, there being over 100 in the pastor's Bible class. There are also large and active junior and senior Y.P.S.C.E. societies. The prayer meeting is now largely attended. The Ladies' Aid and W.F.M.S. are also large and doing excellent work. In fact the congregation is now large and well organized in every department. The labors of Mr. MacWilliams and his faithful workers have not been without fruit and must be very gratifying and encouraging to all. The congregational social in connection with the anniversary was also most successfully carried out.

Presbytery of Victoria.

THE Presbytery of Victoria met on the 14th at St. Andrew's church, the business being to deal with the petition for the organization of a new congregation at James Bay, to take Mr. R. J. Murison on probation, and to ordain him in the evening. The induction of Rev. W. L. Clay as pastor of St. Andrew's church had to be postponed, he having been detained by the Mainland floods. The members of the Presbytery present were Rev. D. A. Macrae, of Nanaimo, Moderator; Rev. Dr. Campbell, Rev. A. B. Winchester, Rev. Mr. Rogers, of Wellington, and Mr. J. T. Bethune. Rev. Mr. Jenkins, of Melbourne, Australia, by invitation sat as a corresponding member.

The petition of Rev. P. McF. McLeod's congregation to form a congregation in the James Bay District, to worship in the school house on Kingston street, was read, the signatures of fifty-five members and fifty-three adherents being attached. On motion of Rev. Dr. Campbell, seconded by Rev. A. B. Winchester, the petition was in regular course laid on the table and a committee composed of Rev. Mr. Rogers, and A. Sharp, Wellington, and Rev. Mr. Macrae, Nanaimo, were appointed to ascertain all the information necessary and to report at a later date to the Presbytery.

Mr. R. G. Murison was then taken on probationary trial, his examination being conducted in private by the Presbytery.

At 8 o'clock the Presbytery met in the Mission hall, Spring Ridge, for the purpose of ordaining Mr. R. G. Murison as missionary in charge of the three mission fields, Cedar Hill, Fernwood, and Spring Ridge. Rev. Dr. Campbell presided, and put the usual questions to the missionary. Previous to this, Dr. Campbell stated that Mr. Murison, had passed a very satisfactory examination, and paid a high tribute to his qualifications for the work he had agreed to enter upon, that of a home missionary. The usual questions having been satisfactorily answered Rev. Mr. Rogers, of Wellington, preached an able sermon on the work of the Holy Spirit. Then Rev. D. Macrae, of St. Paul's, addressed the missionary in eloquent and earnest words, giving him many practical

lessons from his own sixteen years' experience in similar work and offering him wise counsel for his guidance in dealing with his field of labour. The Moderator, Rev. D. A. Macrae, Nanaimo, addressed the congregation, urging them to help their minister and the work on which he is to engage.

Rev. Dr. Campbell then completed the ordination ceremony by invoking the Divine blessing and along with the other members of Presbytery engaged in the "laying on of hands of the Presbytery." This was followed by the missionary's answering the questions put as to his adherence to the Presbyterian form of government.

Presbytery of Brockville.

At a *pro re nata* meeting of the Presbytery of Brockville held at Chosterville, June the 11th inst., the resignation of the Rev. Mr. Glog, of Morewood and Chesterville, was accepted. Mr. Gillespie, one of the elders, spoke in feeling terms of Mr. Glog personally and as a preacher of the Gospel, and of the high esteem in which he was held by the people. The brethren present expressed the deepest regret at parting with a brother so beloved, a presbyter and preacher so faithful. Many touching allusions were made to the death of Mrs. Glog's father in England, which was the cause of the resignation, and while all the members were sorry to part with Mr. and Mrs. Glog, it was hoped that they might have a prosperous journey, and the wish was entertained that they might soon be back again to labor in the Presbyterian Church in Canada.—G. MACARTHUR, Clerk.

THE Independent cites in proof of the excellent fruits of the Parliament of Religious the fraternal interview of the Archbishop of Zante with the Methodist Episcopal Conference in Calcutta. But surely that would have come to pass all the more certainly from a parliament of Christians.

In a scathing address, delivered to an immense congregation in the Balmain Central Methodist Mission Hall on Sunday night, on the subject of a "crisis" in political morality, the Rev. P. J. Stephen said he candidly confessed that he had never had a kind thought for Sir George Dibbs since he first came to the colony, because in nearly the first parliamentary debate he had read Sir George had designated Jesus Christ as "that wretch who was put to death nineteen hundred years ago." The man who spoke thus, he said, was the premier of the colony, who went on Sunday fishing excursions to prepare his bills. What could be expected from a regime led by such a man? Would Christian people rest and let the present state of things longer, or move themselves and wipe out the stain on the country's honor? It was utter selfishness for Christian people to be satisfied with their present condition and not to be caring about the toiling millions around them. It was the duty of every man in the State to give to the State this moral support he possessed and take his stand upon the law of God and righteousness and common decency."—Australian Christian World.

Y. P. S. C. E.

A SPECIAL train will leave Buffalo on July 11th at 10.30 a.m., via the Nickel Plate Road for the accommodation of delegates to the Christian Endeavour Convention at Cleveland, O. This train will stop at Euclid Avenue, Madison Ave., Willson Ave. and Broadway stations. A souvenir map furnished by addressing F. J. Moore, General Agent, 23 Exchange St., Buffalo, N.Y.

It will doubtless be of interest to our readers to learn that the popular Niagara River Line will, on and after Friday next, run six trips daily from Toronto to Niagara, leaving Toronto at 7 a.m., 9 a.m., 11 a.m., 2 p.m., 3.30 p.m. and 4.45 p.m. Persons taking any of these boats, with the exception of the 4.45, may return to the city the same day. This is another evidence of the enterprise of this very popular line.

Mission Field.

THE first missionaries sent abroad by an independent Swedish society went to China in 1848. Since then a certain predilection for China has always prevailed in Sweden among the friends of missions.

THE Moravian Missions Blatt, speaking of Capetown Colony, says: "We have more and more occasion to feel that the English element has lost its power in the colony, and that the rude, unrighteous Boer party has the reins in its hands."

ALTHOUGH Madagascar is an African island, neither its fauna nor its flora nor its men are African. The Hovas, the ruling tribe, have not even been sufficiently mixed with African blood to lose the smooth, glossy hair of the Polynesian or Malay race. Their speech also is of the Malay type.

THE Norwegian Church carries on work in five foreign fields, and although in comparison with other churches it is both small and poor, it raises over half a million kroner (\$25,000) per annum for this purpose. This devotion is reacting in quickened life at home."—Bombay Guardian.

THE Emperor Akbar, being once remonstrated with by the Mollahs for his friendship with the Portuguese missionaries, answered: "I am not going to adopt their creed; yet it is not worthy of thought, that the Moslems spread their religion by shedding the blood of others—these Christians by shedding their own!"

THE Allgemeine Missions-Zeitschrift calls attention to a hitherto unnoticed prophet of missions, Pastor Christian Gerber, of Lockwitz, Saxony (1660-1731), who, in 1690, stirred up by the illustrious Justinian von Welz, published a treatise, "Unrecognized Sins of the World," including among these "sleepy indifference in extension and advancement of the kingdom of Christ and His honor," and especially exhorting students to dedicate themselves to the service of missions, adding practical suggestions respecting the carrying out of this work.

"JESUS CHRIST—in the mutation of the times, in the coming and going of the generations, in the fluctuating contests of intellect, He is the one fixed point on which we rest, the never-setting sun which with His beams unerringly illumines and cheers our hearts, and the surest and most blessed goal, that gives to our whole thinking, acting, and aiming the right direction. Happy all who build themselves up upon this ever-enduring spiritual rock, that follows with them." For he that hath the Son hath life."

"THE proud title of 'The National Church of India' is borne by a little society in Madras, founded by the native physician, Dr. PALNI ANANDI, who is known to the present writer as an earnest and sincerely pious man. His avowed intent is little by little to unite under his banner all Christians—at least all Protestant Christians—of India. What moved him to this step? Christianity, he seems to have said, as brought by the missionaries, comes to us in the multimiform divisions of the English and American sects. We cannot understand the distinction between the sects, and still less can we desire that this motley variety should be grafted upon Indian Christendom. Therefore we will found a communion independent of all these distinctions, one which seeks to set forth a simple, confessionless Christianity."

THE Paris Societe des Missions Evangeliques has been considering the question whether it is its duty to establish a mission in the great island of which its government has so unwarrantably, as M. Saillens has abundantly shown, usurped the control, externally, and will undoubtedly endeavor to reduce it gradually into a mere French province. We are glad to see that the society thus far has the good sense to hold aloof from an intervention which, as the directors perceive, will either expose it to be suspected by the Malagase as treacherous to Protestantism if it identifies itself with Franco,

or by the French as treacherous to France if it identifies itself with Protestantism.

BISHOP HOMER, of Athabasca, speaking of his diocese, says: "The chief characteristic of an Arctic life consists not so much in what is present as in features that are conspicuous by their absence. No cities, towns, or villages, streets, roads, or lanes; no markets, farms, or bazaars; no flocks, or herds, or carriages; no money, whether coin or notes; no railways, mails, or telegraphs; no government, or soldiers, or police; no prisons or taxes; no lawyers or doctors." The bishop thinks that in the stern magnificence of Arctic nature, varied by a few weeks of summer loveliness, one is brought so near the Creator as to compensate for the lack of many things.

IT is known how the French Government has driven the English missionaries out of various Pacific isles, as well as out of Tahiti. For this intolerance and bigotry, however, the French Protestants, as a body, are not responsible. It is political rather than religious, and is hardly greater than the coarse intolerance shown by the German colonial authorities toward their fellow-Protestants, the American missionaries in the Marshall Islands. Towards the English missionaries in German East Africa they are beginning to be more reasonable.

An Evening with a Japanese Buddhist Priest.

THE days grow long in British Columbia towards the end of May. So it was still light, though nearly nine o'clock, when our three Japanese friends came. Slowly in single file they came along the narrow sidewalk through the poplars. The first two, prosperous residents in Canada, looked trim and neat in new spring suits and a Buddhist, as became his profession, was in plain black. After the greeting, which was accompanied by much baring of heads and low bowing, as the evening was very fine, we took our seats on the veranda.

I do not think that the sun can set more beautifully anywhere than at Vancouver. And at this time of the year, when he goes down just where the level line of the outlying islands begins to curve upward toward the Cascade summits the scene is especially glorious. Over the hazy hills he seems to hang reluctantly while he bids us farewell with volleys of the softest and roiddest rays shot out over the intervening waste. Along the rising mountain side to the north these rays salt, deepening from sapphire and violet to purple. Then he drops clear out of sight and leaves the snowy profile of the hills cut with a cameo distinctness against the red sky.

We watched these changes and talked of transcontinental railway routes, the contrast between American and Japanese customs, and the World's Fair with its Parliament of Religions to which our chief guest had been a distinguished delegate, till the air grew chilly and we retreated inside.

Now the priest could be clearly seen. He had similar features to the Japs that dot our streets, but with an added air of intelligence and distinction. His eyes were bright and kindly behind his spectacles. His mouth was flexible and firm, his hair bristling and beginning to show the approaches of thinness or the remains of a shaven crown. His body was small and puny. Though a foreigner and dark-skinned, he did not seem a heathen. He lacked the pitiable quality we express in "poor." There was nothing dull or benighted about him. His command of English proved to be extensive and his pronunciation good, though he sometimes tripped in the particles. He was thoroughly self-possessed and courteous. As he was looking over my library I pointed out a book entitled "The Religions of the World." He glanced at the chapter on Buddhism and put the book up again.

"Do you consider," said I "that a fair representation of your religion?"

"I think not," he replied, "for the author asserts that Nirvana is a state of annihilation. There can be no annihilation, and Nirvana is not a state. It is a universal law corresponding somewhat closely to the word 'God.'"

"But," I asked, "is it not true that the Buddhists strive to destroy desire, and count such destruction bliss?"

"That could not be," he said quickly, "for even to desire to destroy desire is desire itself. Such a course would defeat itself."

"What then do you teach?"

"We teach nothing," was his smiling answer.

"Truth cannot be taught. Some can aid others in the search, but each must find truth for himself. Suppose you lived in the mountain and had never seen fire. I might describe it to you in a hundred billion words and yet you would get no knowledge of heat. But if I put your finger in the flame you would learn heat very quickly. Such is the nature of abstract truth. We attempt to prompt and guide others, but each learns for himself."

"And do you find that all come concurrently to the same conclusions?"

"Our religion includes all conclusions. Missionaries mistake the Japanese in expecting to find them believers in some one religious system and unbelievers in all the rest. The Japanese consider the sea as a religion; are good, the difference being that each emphasizes a different part of truth. Every Japanese has at least two or three religions. I am, myself, a Christian and a Tavist and a Shintoist and a Confucianist and a Buddhist. We synthesize the various religions. We have no inspired scriptures. All the founders of religions were great sages, none of them are to be worshipped. We have a motto 'Kill Buddha, burn his scriptures!' and a common proverb is 'There are many roads up the mountain but the same moon shines at the top.'"

After some illustrations of the possibility of believing several contradictory things at the same time he proceeded: "There is no absolute good and no absolute wrong. If there were, duties could be tabulated. Jesus instead of uttering many sayings and parables would have given a complete and final list of all that men should do. Good and wrong vary with the ages. In Fiji Islands, I am told, it was counted a pious custom to bury one's aged parents alive. We consider it barbarous, but he was counted a good son who said to his grey-haired father, 'Come father, I have dug your grave.' In Sparta we know stealing was counted a virtue if only it were done cleverly. We strain to live up to the best morality of the age, but are sensible that our descendants may look back and count our ideals vile.

"Abstract truth is God. He fills all space. He includes all life. He is in the grass making it green. He is in the sea and the forests; it is in man giving him power to think and will and act. He is, in my view? But as soon as He is considered as active He comes into relation with his own parts and therefore loses His absoluteness. He is, thus, as differently viewed, both absolute and relative. He cannot be personal. Personality would limit and narrow His infinity. I shrink back from such a conception in horror."

Refreshments were now served, during which the conversation became of a more general and lighter character. We all laughed heartily at a story one of the other Japanese gentlemen told to illustrate their repugnance from the Chinese. An educated Jap once travelling through the Eastern States fell in with an American who asked him: "Are you Japanese or Chinese?" to which the ready and indignant rejoinder was "are you Yankee or monkey?"

Presently we found ourselves questioning our interesting guest and the conversation resumed as follows:

"Do you believe in an existence after death?"

"Ah, now you ask me a serious question! Certainly we do. All life is like the ocean. Men are like tumblers in that vast ocean, each of which contains part of the water. Death is the shattering of the tumbler—the liquid remains. Or, here is a better illustration: Each man is like an example worked out on slates. $2 \times 2 = 4$ $1 + 5 \times 3 = 15$. Let that be me. $2 \times 3 = 6$, may represent another. These figures are rubbed off the slate—some of the particles fall to the ground, some are dispersed into the air, some remain on the rag that rubs them off. But the principle of the example remains. It is still true, whether it

* The speaker is a Japanese Buddhist, not from India
† "View" used in the sense of idea or notion.

be visible or not, that 2-2 1-1 5-3 15. So man's body dies and decomposes but the principle, the reality, the spirit of the man lives on forever.

"And is there consciousness in this future life?"

"Yes, for nothing is destroyed. Change there may be, but never annihilation. Consciousness can no more cease than the man's body can go into entire nothingness."

"Does your creed contain any belief in re-incarnation?"

"Let me use again the illustration on the slate, 2-2 4-1-5-3 15 represents me. If ever it chances that those same figures are repeated, that will be me again. But as actually a man is not represented by such a simple example as that but by one exceedingly complex, he is not likely to be re-incarnated. I am the result of a long succession of occurrences, stretching back to the most distant past. Any slight change in these would have prevented my appearance. My father and mother, being such people as they were, were responsible in a certain way for my birth. Their parents in turn were for my father's and mother's birth. And so on as far back as we can go. If ever this succession of events should happen again in exactly the same fashion, I should be re-incarnated. But in natural probability these events will never happen again. So re-incarnation is theoretically possible, but practically impossible. Of course if one should be re-incarnated he would have no memory of any previous existence."

We were growing a little ashamed by this time of our continual questioning but on being assured by our guest that he was as happy to answer as we could be to ask me ventured one more.

"Do you consider that moral conduct in this life has any effect upon one's condition in the next world?"

"How can I tell? What is good conduct? What is bad conduct? In the next world will be men from all countries and all ages. Some of them will have striven hard to be moral by practising what others have as vigorously shunned. The Fiji will be there, proud of having buried his father. The Spartan expecting reward for his dextrous stealing. The soldier with his record of slaughter and the missionary with his self-sacrifice will be there. Which of these should be happy and which unhappy? I cannot tell."

It was now late. Our guests lit their cigars and departed. The Buddhist is, as I write, well on his journey homeward aboard the C.P.R. steamship Empress of India. I have not been able to report our conversation verbatim, but I am confident that the above narrative is a faithful description of his belief. As I did not argue with him, I do not criticise, but simply report what I saw and heard.

J. W. M.

VANOUVER B.C.

Glengarry Presbyterian W. F. M. S.

THE eleventh annual meeting of the Glengarry Presbyterian W. F. M. S. was held in the Presbyterian church, Alexandria, on June 6th and 7th, 1894. The church was nicely decorated for the occasion with plants and flowers and several missionary maps hung round greatly assisted the speakers. Of the twenty-six auxiliaries and eight mission bands in the Presbytery, twenty-two auxiliaries and five mission bands were represented, and most of them reported progress and increased interest in missions, and testified to having received a blessing whilst endeavoring to help others, and to having become better acquainted with the work and workers in the different fields where our missionaries are laboring. The total amount contributed by the Glengarry W. F. M. S. for 1893 was \$1,962.37, an increase of \$129.49 over last year. The interest in the meeting was much increased by the part taken in each session by Miss Baker of the Prince Albert Mission, who has been in the work for fifteen years, and who is now home on furlough. Miss Baker vividly described the conditions under which this mission had worked and is working. The difficulties and encouragements were both touched upon. Several valuable papers were contributed to the interest of the meeting, giving a

glurpe of the great need of more help and helpers in the fields that are white already to harvest; also showing that if some of us are called to "abide by the stult," we may help together by prayer and means.

A comparatively new field, viz. Africa, was brought forward this time in a striking manner by one of our members showing the great need of more workers in that field. We hope to have the above paper printed in leaflet form for distribution. The meeting consisted of three sessions and a public meeting held the first evening at which Rev. D. McLaren, Alexandria, presided. The other speakers of the evening being Rev. Messrs. A. R. McLennan, Dalhousie; M. McLennan, Kirkcubbin, N. McLeod, Dunvegan; all of whom gave the sisters many helpful and encouraging words of sympathy and cheer, bidding them God-speed in this noble sphere of Christian service, assuring them by many proofs both in the Old and New Testament that woman was divinely called and that woman's sphere is whatever her capacities allow or whatever God leads her to do. We could wish that the sisters who read this and who may as yet not have joined our ranks in this service may soon unite with us and expence for themselves that "It is more blessed to give than to receive," remembering that we are redeemed souls and only His stewards, having nothing but what He loans us, yet peculiarly provided in this Gospel land. May we not be hiding His talent in a napkin, for to whom much is given of them shall much be required.

C. A. SCOTT.

Coligny College, Ottawa.

THE closing exercises of this young ladies' college were held last Friday evening, when the assembly hall was filled to overflowing by the elite of Ottawa. The Rev. Dr. Warden occupied the chair. In the course of a short address he stated that the Governor-General was expected to be present but that owing to the absence in England of the Countess of Aberdeen the visit had been postponed till next season. He referred to the work of the session just closed and characterized it as in every respect most successful and encouraging. The number of pupils exceeded one hundred and the progress made was creditable alike to teachers and pupils. After a brief musical programme, the following medals and prizes were distributed by Miss McBratney, the Principal:

Collegiate Class—Gold medal, Miss Anna Ross; silver medal, Miss Katie Weddell.

Second Senior Class—Gold medal, Miss Leah Keir; prize, Miss Edith Forbes.

First Senior Class—Silver medal, Miss Perside Bourgoin; prize, Miss Lulu Charleson.

Intermediate Class—Prize, Miss Ray Masters.

Junior Class—First prize, Miss Jessie Christie; second prize, Miss Gertrude Burland.

Second Preparatory Class—Prize, Miss Ellen Christie.

First Preparatory Class—Prize, Miss Frances Campbell.

Senior Music—Prize, Miss L. Van Vliet.

Junior Music—Silver medal, Miss Isa Jamieson.

Painting, etc.—Prizes, Misses Lizzy Bryson, Annie Buckham, and Ethel McOuat.

Drawing—Prizes, Misses Allie Kier, Birdie Bryson and Sarah Bryson.

Botany—Special prize, Miss Anna Ross.

Stenography—Miss Ada Sollock.

Typewriting—Miss Maud Davidson.

Best kept single room—Miss Anna Bowe.

Best kept double room—The Misses Miller.

Special mention was made of Mr. David Morrice, Montreal, who provided the two gold and the three silver medals. The walls of the art room of the college were lined with paintings, crayons and drawings, executed by the pupils. The visitors were enthusiastic in their commendation of the taste and skill displayed.

At the close of the public programme the present and former pupils met in the dining room where refreshments were served and a happy hour spent. The college re-opens on September 11th, next. Circulars can be obtained by addressing the Rev. Dr. Warden, Montreal.

Christian Endeavor Convention.

THE Cleveland Convention will open on July 11th (Wednesday), and continues in session until the evening of the 15th.

Low rates have been obtained on all railways. Both the C.P.R. and G.T.R. will issue return tickets from all stations at one single first-class fare for double journey. No certificates are necessary.

In addition to this a special rate from Toronto of \$5.00 for return trip has been obtained, via Niagara Navigation Steamers to Lewiston thence by N.Y.C. and H.R.R. to Buffalo; from that point by boat to Cleveland (Buffalo and Cleveland Line).

A \$3.00 rate has been secured from London and delegates may travel from Sarnia to Cleveland and back for the same price. Time limit of tickets is from July 9th to 31st. A circular giving full information may be obtained by writing the Secretary, 70 Madison Avenue, Toronto.

Correspondence.

God Meant—Not Satan.

EDITOR PRESBYTERIAN REVIEW:

SIR.—Prof. Campbell, in a sermon on "The Great Election," which he has lately published, says: "Christ never belittled the Evil One, . . . concerning whom he said, 'I will forewarn you whom ye shall fear.'" These words of our Lord he plainly considers to refer to Satan. Let us examine them in the passage to which they belong. In Luke xii., 4-5, we read as follows: "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; fear Him, which, after He hath killed, hath power to cast into hell; yea, I say unto you, fear Him." In Matthew x., 28, we find a passage to the same effect: "And fear not them which kill the body but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." It is plain that He of whom Christ speaks in opposition to man, is not Satan, but God. Satan is never once represented in Scripture as casting any into hell; it is always God who is represented as doing so. Christ tells us that He shall say to the wicked at the last day, "Depart from Me, ye cursed, into everlasting fire. In II. Thessalonians, i., 9, it is said that the wicked shall be "punished with everlasting destruction from the presence of the Lord." In his second Epistle (ii., 4), Peter says that God "spared not the angels that sinned, but cast them down to hell." Jude (6) uses language to the same effect. As Bishop Ryle very justly remarks, "The power of life and death is not in the hands of the devil."

I fully agree with the professor when he says that the devil should not be lightly spoken of. Many professing Christians, though they do not deny his being, make him only a matter of jest. No true Christian can do so. He knows that Satan is only a creature, and, therefore, can do him no harm, for the Lord is on his side. But he knows also that, in his own strength, he could not, for a moment, stand before him.

Satan is not at all offended when any one denies his being, or makes him food for mirth. On the contrary, he is pleased, for he believes that he who does the one, or the other, is in his power.

Many professing Christians are very angry when the minister of the Gospel speaks of "an eternal hell of conscious suffering." "Preach the love of God," they say, "you can never scare people into heaven." In reply to that, I shall simply quote a part of Dr. Brown's remarks on Luke, xii. 5; he says: "Only the one fear (that of God), would effectually expel the other (that of man). . . . Fear of hell is a divinely authorized and needed motive of action even to Christ's 'friends.' As Christ's 'meekness and gentleness' were not compromised by such harsh notes as these, so those servants of Christ want their Master's spirit who soften down all such language to please 'ears polite.'"

WOODBRIDGE, Ont.

T. FENWICK.

Ravages of Rationalism.

Editor PRESBYTERIAN REVIEW.

SIR,—Permit me to say a word with reference to a paragraph that appeared in the REVIEW of May 10th, entitled the "Ravages of Rationalism," and describing what the writer imagines is the influence of the late Professor Smith's teachings in the Free Church of Scotland. To anyone who knows even a little about the condition of the Free Church such a statement must appear a total misrepresentation. I have been a church member in Aberdeen and Edinburgh under two "rationalistic" ministers whose churches have not a vacant pew and whose pulpits continually ring out with the pure Gospel. I have studied in New College, Edinburgh, and heard many Free Church ministers but I have absolutely failed to find trace of these "ravages." Surely, sir, it is ridiculous to suppose that the ministers of the Free Church have surrendered their Bibles and with them all independence of judgment, and have taken to a blind following of Professor Smith. But the writer finds an indisputable proof of it. Suddenly, ten years after Professor Smith left the church, the pews have emptied and the Sustentation Fund has gone down £4,000. The writer's weakness of logic is only paralleled by his ignorance of fact. Financial depression had hitherto been looked upon as the insufficient cause of this falling off a cause which has been producing similar results in other churches and in other countries. Since, then, other churches have suffered likewise, it is, to say the least of it, needless to devise a special reason to meet the case of the Free Church. But special reasons there are. When we consider the great demand upon the church's liberality made by the Jubilee Fund last year and the magnificent response that was made to it, it is only wonderful that the ordinary funds have suffered so little. But some men have an unhappy facility for seeing only what they wish to see, and perhaps they are to be pitied for, they see nothing very far nor very clearly.

Yours, etc.,

JAS. H. MORRISON.

Buffalo Lake, N.W.T.,
May 25th, 1894.

The Links That Bind Us.

BY JOHN IMRIE, TORONTO.

Oh! the fond links that bind us to this earth,
Strong as bands of iron—yet fine as gold;
Partings and tears oft mingled with our mirth,—

If loving much love never can grow cold!

Ah! were it not for partings now and then,
Love of home and friends were never tested,—

Hardship and trial make the noblest men:
Present pain is future joy invested!

The patriot's wistful eyes are dimm'd with tears

When parting from his much-lov'd soil,
His heart doth throb with many doubts and fears,

Yet hope points FORWARD though his soul recoil!

But when the weary years have come and gone,

And o'er the sea he homeward ploughs his way,

He finds his former doubts and fears have flown—

Midnight with him hath changed to dawn of day!

A mother parts with one—her only son,
Each shows but half the anguish that they feel,—

The voyage finished, or the battle won,
What depths of love the meeting doth reveal!

Methinks such joy is ours when God, at last,
Shall find us gather'd 'neath Heaven's azure dome;

Our journeys, tears, and partings of the past
Will be as naught if we but reach our home!

You should get a copy of the Third Edition of JOHN IMRIE'S POEMS containing about 400 pages, neatly bound in cloth and gold, and will be sent, post free, on receipt of one dollar. IMRIE & GRAHAM & Co., 31 Church Street, Toronto Canada.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.
Beware of substitutes and imitations.



Always Disappointed

Every time you are dull dosed into buying or drinking any other Water than St. Leon. Just consider the sources from which each is recommended and also look at the results. St. Leon is universally endorsed by the medical profession and used by them in their practice. It never disappoints, never irritates and never produces reaction.

St. Leon Mineral Water Co., Ltd.

HEAD OFFICE.—TORONTO,
All Doctors



To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

WYETH'S MALT EXTRACT

gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed
**To Assist Digestion,
To Improve the Appetite,
To Act as a Food for Consumptives,
In Nervous Exhaustion, and as a Valuable Tonic.**

PRICE, 40 CENTS PER BOTTLE.

The Union Loan and Savings Company.

Fifty-ninth Half-yearly Dividend

Notice is hereby given that a dividend at the rate of seven per cent per annum has been declared by the Directors of this company for the half year ending instant and that the same will be paid at the Company's office, 24 and 30 Toronto Street, on and

Friday, the 6th day of July prox.

The transfer books will be closed from the 2nd to the 30th instant, both inclusive.

By order W. MACLEAN,
Managing Director

Toronto, June 6th, 1894

THE HOME SAVINGS AND LOAN CO., LIMITED.

DIVIDEND NO 30.

Notice is hereby given that a dividend at the rate of seven per cent has this day been declared on the paid up Capital Stock of the Company for the half year ending 30th June inst., and that the same will be payable at the office of the Company, No 78 Church Street, Toronto, on and after 3rd July prox. The transfer books will be closed from 16th to 30th June inst., both days inclusive.

By order of the Board JAMES MASON, Manager.

Toronto, June 8, 1894

THE ART INTERCHANGE

Known in its sixteenth year, and has established for itself such a reputation for reliability, progressiveness, and excellence of character, that it is recognized as the leading art and household magazine in the United States.

Among the departments—all treated by expert workers and able designers and writers, are:

- Wood Carving, Home Decoration,
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- Artist Biography, Sketching,
- Drawing for Illustration, Fine Art,
- Decorative Art, Photography,
- Miniature Painting, Pyrography,
- Leather Work, Art Criticism,
- Oil, Water and Mineral Color Painting.

A year's subscription gives you, besides the 12 elaborately illustrated monthly numbers, 36 superb studies in oil and water colors, for framing or copying—facsimiles of paintings by well-known AMERICAN artists, and 24 large sheets of full size designs for home art work. All colored and other designs are accompanied with careful directions for carrying them out.

Everyone who sends the regular price of \$4.00 for one year's subscription direct to our office, will be presented with

"PICTURESQUE VENICE."

This is an exquisite portfolio of fine plates, in color, showing various views of the historic city of Venice, accompanied with descriptive text, all printed on heavy paper, with wide margins, making it a dainty work for the library table. The edition is limited, and we therefore urge all who desire to possess a copy to avail themselves of this offer without delay, as it can be obtained only by subscribing for one year to THE ART INTERCHANGE. Sample copy of THE ART INTERCHANGE, with three superb colored pictures, together with descriptive circulars, sent for 30 cents. Trial three months' subscription, \$1.00, with the privilege of sending \$3.00 to complete the year and secure PICTURESQUE VENICE.

MENTION THIS PAPER.

The Art Interchange, New York



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See This Dress ?

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White goods are made whiter and colored goods brighten by the use of Surprise Soap.

Thousands use it. Why don't you ?

Use Surprise on washday for all kinds of goods without Boiling or Scalding.

READ the directions on the wrapper

From the Tea Gardens To the Tea Pot.

The New Tariff will not affect the price or quality of our Pure Indian and Ceylon Teas

INDIA 40, 50, 60, 75 cts. per lb. CEYLON 50, 60 cts. per lb. . . .

HERWARD SPENCER & CO. India & Ceylon Tea Merchants. 69 1/2 KING ST. WEST, Doors West from Bay St. Telephone 1807



See that mark "G.B." It's on the bottom of the best Chocolates only—the most delicious. Look for the G.B.

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CUSTOM TAILORING



We are showing in this department a large and select stock of Spring Woollens, and we are making Good Tweed Suits to measure at

\$16 \$18 and \$20.



SPRING OVERCOATS from \$12.00 up.

G. MARTIN & CO. Cor. King and West Market Sts., Toronto.

Births, Marriages and Deaths.

Marriages.

CHART—LAIDLAW—At the residence of the bride's parents, 419 Ontario street, Toronto, on Wednesday, June 30th, by Rev. L. H. Jordan, B.D., C. Augustus Chart, B.A., of the University of Toronto, to Jean, daughter of Mr. George Laidlaw.

DAVIS—MACPHER—At the residence of James Robertson, Cornwall, on Wednesday, 13th inst., by Rev. James Hattie, pastor of Knox church, W. H. Davis, son of Mr. Davis, late Superintendent of the Canada Cotton Mill to Miss Lena Macphee, daughter of the late John Macphee, of Cornwall.

BRICK—PATTERSON—In Toronto, June 6th, 1894, at Cooke's church, by the Rev. Wm. Patterson, John D. Brick, of Collingwood, to Isabella (Iella) Patterson.

WALTON—McBURNEY—In Simcoe, at the residence of the bride's parents, by Rev. W. J. Day, M.A., on Wednesday, June 29, 1894, Mr. W. R. Walton, of Toronto, to Jennie G., second daughter of Jas. McBurney, Esq., of Simcoe.

Deaths.

HANDEK—At his residence, 469 Sherbourne street, on Monday, 18th June, 1894, John Lowe Handek, managing director of the Standard Bank of Canada, in his 50th year.

McLEOD—At Tatamagouche, May 1st, Ada M., third daughter of James Isaac and Maggie McLeod, in the 17th year of her age. Her end was peace.

McLEOD—At New Glasgow, June 4th, James R. McLeod, brother of Rev. Dr. McLeod, in the 35th year of his age.

MARSHALL—In Alma Craig, on Saturday, June 2nd, Arthur J. Marshall, aged 16 years and 3 months.

MENZIES—In Peterborough, on Thursday morning, June 14th, 1894, George Taylor Menzies, eldest son of Mr. William Menzies, aged 22 years.

Those sending notices for the above column may send with them a list of names of interested friends. Marked copies of the "Review" containing such notice will be sent free to any address in Canada, Toronto excepted.



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DENT'S TOOTHACHE CURE

STOPS TOOTHACHE INSTANTLY (GUARANTEED) Don't Take Lawyers. All Dealers, or send 16c to A SWELL AFFAIR, C. S. DENT & CO., DETROIT, MICH.



CURES HEADACHE

By acting on the Stomach, Liver and Bowels, removing morbid matter and thoroughly cleansing the entire system, Burdock Blood Bitters promptly removes Headaches of all kinds, no matter how obstinate or severe. Constipation, Dyspepsia and Bad Blood are the usual causes of Headache, B.B.B. removes these and with them also the Headache disappears. Note the following

STRONG EVIDENCE:

"My Sick Headache occurred every week for forty years, I took three bottles of B.B.B. and have had no headache for months, and recommend it highly."

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Ladies of Taste and Lovers of Beauty

and comfort in footwear, are invited to inspect our stock of

White Canvas Shoes,

the lightest and coolest for summer wear and the pick of the best factories in the land which we are offering at a reduction of

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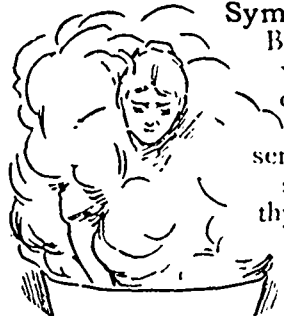
CAN YOU OPEN IT ?

You may think you can, but can you? Try it!! The most interesting and amusing puzzle of the 19th century. Made of good leather and silk stitched. Purses and directions mailed on receipt of 25c.



Dealers Supplied.

J. B. BITTENHOEKER, 25 Beaver St., Toronto.



Sympa—
Bah! A woman doesn't deserve any sympathy, when the knowing

better is so easy and the doing better is so cheap. Think of inhaling the steam and odors from a tub of dirty clothing, perhaps from the sick room, perhaps much soiled from honest labor. Think of the weak lungs, and throat, the germs of disease, etc., etc. It's all so unnecessary and so ineffective. The clothes are not as clean (surely not as pure) as they ought to be, when the work is done. Boil your clothes in Pearline and water—directions on each package—every grocer has it
Beware of imitations, 351 JAMES PYLE, N.Y.

SOME PERSONS THINK CANCERS

CANNOT BE CURED.

We can give the addresses of hundreds who have used Dr. Mason's pleasant home treatment, and who are willing to let them tell for themselves what the remedy has done for them. Send 6 cts. for Dr. Mason's treatise on cancers and tumors.

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Mention this paper

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... 1894 ...

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Elegant in Design and Extra Choice Quality of Material.

An early visit is respectfully solicited, and we will be pleased to serve you at the very lowest prices consistent with good workmanship.

JAMES ALLISON, MERCHANT TAILOR,
264 YONGE ST., TORONTO.

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BEST QUALITY OF BREAD
Brown Bread Moderate Price.
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Meetings of Presbyteries.

- ALGOMA—Little Current, Sept. 18th, 7 p.m.
- BARRIE—Barrie, July 31st, 10.30 a.m.
- BRUCE—Paisley, July 10th, at 11 a.m.
- BROCKVILLE—Carleton, July 9, 1.30 p.m.
- CALGARY—Macleod, Alta, September 5th, 8 p.m.
- CHATHAM—St. Andrew's church, Chatham, July 10th, 10 a.m.
- GLENGARRY—Alexandria, July 10th
- GUELPH—Guelph, St. Andrew's church, July 17th 10.30 a.m.
- HERON—Brucefield, July 10th, 10.30 a.m.
- INVERNESS—Orangefield, July 3rd, 11 a.m.
- KAMLOOPS—Enderby, Sept. 11th.
- KINGSTON—Belleville, John Street Church, July 3rd, at 7.30 p.m.
- LONDON—St. Thomas, Knox Church, July 10th.
- MAITLAND—Wingham, July 17th, 11.30 a.m.
- MONTREAL—Presbyterian College Montreal, Tuesday July 10th, 10 a.m.
- ORANGEVILLE—Orangeville, July 10th, 10.30 a.m.
- OWEN SOUND—Owen Sound, Division St. Hall, for conference, July 16th, 2 p.m.; for business, July 17th, 10 a.m.
- PARIS—Ingersoll, July 10th, 11 a.m.
- PETERBOROUGH—St. Andrew's Church, Peterborough, July 3rd, 9 a.m.
- QUEBEC—Sherbrooke, August 28th.
- REGINA—Regina, July 11th.
- SAVOKEN—Harriston, July 10th, 10 a.m.
- TORONTO—Toronto, St. Andrew's Church, first Tuesday of every month.
- WHITBY—Bowmanville, St. Paul's July 24th, 10 a.m.
- WINNIPEG—Winnipeg, July 10th.

Y.P.S.C.E. Souvenir.

An edition of the Souvenir Maps of the Y.P.S.C.E. Convention to be held July 11th to 15th at Cleveland, Ohio, has been issued to the Nickel Plate Road, the shortest through passenger line between Buffalo and Chicago. Any person who expects to attend this Convention and desiring one of these maps can have same forwarded to his address by addressing F. J. Moore, General Agent, Buffalo, N. Y.

New York, Chicago & St. Louis R. R. Co.—Y.P.S.C.E.

A SPECIAL train will leave Buffalo on July 11th, at 10.30 a.m. via the Nickel Plate Road for the accommodation of delegates to the Christian Endeavor Convention at Cleveland, O. This train will stop at Euclid Ave., Madison Ave., Willson Ave. and Broadway stations.

A souvenir map furnished by addressing F. J. Moore, General Agent, 23 Exchange St., Buffalo, N. Y.

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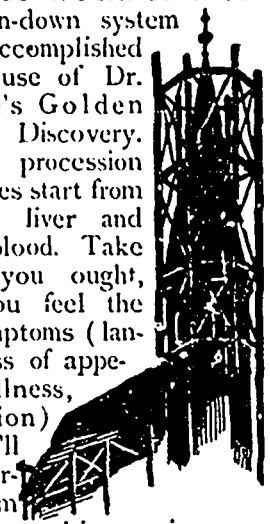
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