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Toronto, June 20, 1895.

The New Moderator.

THE election of Rev. Dr. MacKay's successor to the moderator's chair illustrates the dominant idea of church work at the present time. Dr. MacKay's election last year was not only a fitting tribute to a man whose singular success in the Foreign Field had drawn upon him the eyes of the civilized world, but a reflection of the enthusiasm with which the cause of Foreign Missions had stirred the heart of the church as a whole. Foreign Missions were in the ascendancy and Dr. MacKay's furlough coincided with that fact. Now, the moving spirit, the great worker in pioneer fields in the Home Mission department, Rev. Dr. Robertson of Winnipeg, has received the highest honor of his church and the fact is significant. It shows that the Presbyterian Church is wedded to the cause of Missions and that the importance of the work in the Home Field is not lost sight of. Without doubt Dr. Robertson's arduous labors have been taken into account in his election. His personal qualities and his energy, zeal, and solid abilities have endeared him to the church and on whatever position he might have been called upon to fill he would have risen high and be a fit occupant of the Moderator's chair. But with esteemed fathers such as Dr. Gregg and Dr. Warden available, Dr. Robertson will attribute his election to the aroused interest which is being taken in the vast territory over which he exercises a superintending care and the necessities and possibilities of which he has made familiar to the church from sea to

sea. In this work Dr. Robertson has been singularly successful. He has given his strength to his charge with a devotion and a wisdom rare even in a leader of men, and has combined with those qualities of heart and head which are necessary for the gentle management of agents and people, a knowledge of business and a shrewd judgment which have come to the aid of settlers in their civil affairs.

Dr. Robertson has been in the ministry since 1869 and was appointed Superintendent of Missions in the North West in 1881, from Knox Church Winnipeg of which he was pastor. He is a Gaelic speaking Highlander, a Perthshire man grafted on Canadian stock and is typical of the best grade of the Kelto-Canadian. As illustrating the difficulties encountered in the western stations the following extract from a letter in the Free Church of Scotland Monthly may be given:—
"One of the missionaries in the great North-West, writing rejoicingly of the completion of a church building valued at \$1,500 (£300), free of debt, says: 'The work of the building, laying foundations, hauling lumber, etc., was furnished by the ranchers and the pastor. Not a cent was paid out for the work of building the church. One made the doors, and well made they were. Another, with his two sons, plastered the walls and built chimneys. Others did all they could, and the few really interested deserve the greatest praise for giving all they could of what they did possess. It is the first plastered building for 100 miles, so far as we can learn, and the only church within 200 miles on the Canadian side, and nearly 150 on the American side. It is twenty-two by thirty-three feet, will seat 150 people, and we have a stove that will warm it comfortably. I have been enabled to get another horse in place of the one we sold to buy shingles. I did most of the hauling of lumber for the church. All the week previous to the opening I was up till twelve and two o'clock to get the church finished inside, so you may believe I was tired on the Sabbath of opening. I had no brother minister with me; but of this I am sure, there could never have been a more thankful man than I was on that occasion. I was so glad to face the valley people in our very own building. I cannot tell how thankful we are to the kind friends who have aided us in its erection.'"

With people of such a calibre no obstacle will prove insurmountable. Now that the leader of the West is placed at the head of the church we shall expect that the claims of his field will be kept conspicuously before the people and that the response shall be worthy of the work and of the men who labor so earnestly in the cause of Christ in that portion of the vineyard, and who on the showing of the report submitted by the Home Mission Committee, are often allowed to suffer for the want of sufficient help. By

keeping this in view during the year now entered upon—and it is not likely the new Moderator will allow the matter to rest—the cause of the Western Field ought to receive an impetus which will be felt for years to come.

Honored by the Church.

The acceptance of Rev. Dr. Gregg's resignation deserves more than a passing notice. For twenty-three years he has been a faithful occupant of the important chair of Apologetics and Church History in Knox College during which period he endeared himself not only to the students who year after year assembled in his class-room, and to his esteemed colleagues, but in a great measure to the Church at large. As an earnest and evangelical preacher of the gospel he has been in demand throughout the province, and his chaste style, his genuine eloquence and moral earnestness marked him at once as a man possessing consecrated gifts of a high order. He brought to his professional duties scholarly talents of no mean order; to the work of the pastorate in which he was previously engaged he brought a devotion, tact, and fidelity to truth which left a deep impression for good on his people. His taste for literary work he indulged by the writing of articles for the periodical press and by the compilation of a history of his Church, leading to its various branches, forming a foundation work which will live. Personally he is of a most amiable disposition; a firm friend and a genial companion. The gentler virtues have been cultivated and the humility becoming in a man and Christian is a noticeable element in his character. The reference to his resignation which the College Board incorporated in their report to the General Assembly and which was cordially adopted is as follows: "Some years ago Rev. Dr. Gregg pressed his resignation on the Board, but they were then successful in inducing him to continue for a time to discharge part of his previous duties. The Board has reason to believe that Dr. Gregg has now formed his final resolution to withdraw from further professorial services, and therefore transmit to the Assembly the letter of resignation which he has handed to them. They would cordially recommend to the Assembly that a retiring allowance of \$1,000 per annum he made to Dr. Gregg, and trust that he may be long spared to enjoy his well-earned repose in the evening of his laborious and useful life. Apart from his services as lecturer in 1855, Dr. Gregg has, with great efficiency and acceptability, filled his chair since 1872, having charge of the departments of Apologetics and Church History from then till 1890, and of Church History to the present time. By the ability and fidelity with which he discharged the duties of his chair, by his unfailing urbanity and courtesy, and the Christian spirit in which all his work has been performed, Professor Gregg has merited and enjoyed in the highest degree the confidence and esteem of the Church, and very especially of his students and colleagues, as also of all who were associated with him in any way in the work of the College.

Next Place of Meeting.

There had been a rather widespread feeling that the General Assembly would decide to hold its next meeting at Winnipeg. It has been conceded that the last

meeting held in the far west had the effect of stimulating the Church in the Prairie Province and Territories and of producing good results. The west has been badly hit in the business depression which has for some time prevailed, and many of the more interested friends had hoped the Assembly would concede a point and meet again in the hospitable and virile city on the Red River. Western men have been fondly hoping so, and no doubt they are disappointed, but it must be remembered that the expense of travelling long distances is a serious matter in these times of economy, and the convenience of father's and brethren as to time, etc., cannot be overlooked. Toronto is centrally situated, with unusually favorable facilities by railway and steamboat, and with a just reputation for hospitality which has become proverbial. And since Winnipeg's time has not yet come, no other place could be more suitable than Toronto. The Moderator will not have the pleasure of welcoming the commissioners to his own city and of bringing them in direct contact with much of his work, but he will have an opportunity of emphasizing by the prestige of his position, the needs of his great work, to as sympathetic and as liberal and as large an audience as could be gathered in any city in the Dominion.

The Grace of Giving.

The following from a contemporary is opportune:—Religion used to be a secret cultus. Esoteric doctrines were known only to the initiated. But there was a mystery which was hid from the beginning of the world to all whom God had not enlightened. The principalities and powers of Heaven could not fathom the unsearchable riches of Christ until they wrought to send a bigoted Jew as an ambassador of love to the Gentiles. When those walls were broken down; when a Stephen dared to be stoned unto death; when a Saul was willing to be ostracised, slandered, excommunicated and left for dead by the roadside; then celestial principalities had a meter by which to estimate the incomparable grace of Christ. Our missionaries to-day are the heroes and martyrs of an apostolic succession. They face the fanatical forces of faiths whose falsities are more dangerous because they are half true. They jeopardize their lives for the sake of planting the standards of the cross in new lands. But where is the heroism and martyrdom of those in Christian lands, unless it be in the self-sacrifice that gives one's very living to the Lord. A recent offering of five hundred dollars was taken for a Christian college. There were several subscriptions of fifty and a hundred dollars. But the secretary told us that the largest offering of the day was from a good missionary's widow who has now no means of support but faith. Yet she gave a dollar. It was the widow's mite.

Virtue of Adversity. Troubles are tests. Tests of men and women. The Evangelical Messenger says that "as to trouble men are four. Number one is overwhelmed, goes down beneath the waves, and rises not again. Number two just manages to keep his head above water; but what a time he has of it, how loud and strong his lamentations, what a pitiful object! Number three swims easily out and does not mind it much, he gets wet, but he is a

philosopher and soon dries himself, making no fuss about it nor coming to any harm. Number four feels the force of the flood as much as the other three, but he is so encased in rubber that the stream only tosses him forward on his way and he exults at the strange means God has taken to promote his progress. Defeat, devastation, peace, triumph—which will we have? The Almighty is able to make His children victorious over all their trials, turning them into means of grace for which hearty thanks can most fitly be given. It is possible not merely to bear them with patience and resignation, but to exult at the glorious results therein wrought."

Home Mission Report. Rev. Dr. Cochrane requests us to say, that ministers desiring extra copies of the Assembly Home Mission Report, for circulation in their congregations, also Young Peoples Missionary Societies, Christian Endeavor Societies, and Womens Home Missionary Societies, should make *immediate* application to Rev. Dr. Reid, Presbyterian office, Toronto, stating the number wanted and they will be sent.

Mission Work in China. The report of the Board of Foreign Missions (Western) is of special interest in respect of the portions touching work in China, *i.e.* Formosa and Japan. It is not a bare record of statistics, but a narrative of the daily activities in the field with such details as set forth much of the peculiar characteristics of the inhabitants and the actual difficulties with which the missionaries have to contend. We commend this report to the special attention of all who are interested in the cause of Foreign Missions.

Talking of Jesus. Says the *United Presbyterian*: The wonder is that believers in the Lord Jesus Christ can meet each other in a social or business way, and talk about almost every other subject, while that of greatest importance to them all remains unmentioned. Imagine the apostles coming together in an informal way to talk about the weather, the scenery through which they had traveled, the comparative merits of the cities and places of residence, and the habits and peculiarities of the people, with absolutely no mention of the name of Jesus. Such a thing ought to be as impossible to us as it was to them.

The "Dayspring" Controversy. As we were going to press last week a letter reached us from Rev. Mr. Mitchell in reply to Rev. Mr. Scott's letter of last week in the "Dayspring" controversy. We believe the broad facts have been placed with clearness and emphasis before the Christian public and that now we must as a matter of duty step in between the combatants. We do so not from a desire to suppress Mr. Mitchell's argument for we believe he has proved his case over and over again and we do not hesitate to express the opinion that three-fourths of our readers have been convinced to his side; but unless material facts hitherto unused are forthcoming it is surely well that both writers lay down the pen, each as having discharged his duty according to his convictions.

Union of the North and South. The late pastor of the church in which Southern Assembly met left a dying request that no exciting discussion should arise over the union between their denomination and ours. So they adopted the following resolution to keep the

peace: "This Assembly does not deem it wise, under existing conditions, to agitate the questions submitted in these overtures. It avails itself of this occasion, however, to place again on record its sentiments of sincere regard and Christian affection for that honored branch of the great Presbyterian family, between whom and ourselves close fraternal relations already exist. And we now renew the expression of our desire that plan of co-operation in Christian work both at home and abroad, which has been agreed to by our respective assemblies, may be always faithfully and cordially observed by both these churches."

The Restriction Upon Union Seminary. There is some difference of opinion as to what is involved in the Assembly injunction against Union Seminary. A well-known professor of theology, who is in close touch with recent administrations has declared that the injunction does not forbid New York Presbytery from licensing students who may have studied at Union. It simply forbids them from receiving candidates under their care, and aiding them with money, or encouraging them to go on with their studies at Union. He holds that the action is no more stringent than that of the previous year. An exchange interprets it more sharply. If the Presbytery is permitted to examine any applicant for licensure, no matter from what school he comes, but is charged to be sure the man is sound, that would not be an infringement on presbyterial prerogatives.—*North and West.*

Cars for Evangelistic Work. Special cars for Evangelistic work, is rapidly increasing. The American Sunday-school Union has one fitted up for its work in the North-West. We read: It was built at a cost of \$5,000, by an individual who gives its use free, though with the expectation that it will be purchased at cost price. It has a kitchen and pantry at one end; a sleeping compartment with berths for twenty persons, and the other end is given up to an audience room. It is arranged, also, for a temporary platform, so that outdoor audiences can be addressed. Through the month of August the staff of the E. T. Goff Evangelistic Car were invited by the Union for a campaign of Sunday-school Conventions. About one hundred meetings were held and about 100,000 people reached. Everywhere the workers were greeted with great enthusiasm. The railroads, in many instances it not all, charge nothing for hauling the car about, and give free track room while it is stationary.

Subjects for the Prayer Meeting. The reports submitted to the General Assembly by the standing committees are usually of such length that only a brief synopsis can be given by the press, yet the contents are often of such great interest and value that the people ought to know them well. If these reports were taken up by the pastor and prepared as subjects for a course of lectures for the September prayer-meetings they would prove much more profitable than they do now. Take such reports as those on Home and Foreign Missions, Sabbath Observance, French Evangelization, Systematic Benevolence, the Hymnal, Sabbath Schools, State of Religion, Statistics, the Colleges, etc. They are brimful of information which ought to be available to each member of the Church. Such a course would bring the work of the Church before the people in an interesting and useful form and would familiarize the office bearers and workers, with facts which would guide them in their own plans and encourage them in their work.

CANADIAN PULPIT.

No. 65.

SERMON BY REV. J. R. MACLEOD, RETIRING MODERATOR OF SYNOD OF MONTREAL AND OTTAWA.

(Published by Request.)

Continued from No. 48, June 6th.

Though the gods of the Athenians were as numerous as the men of the city yet the heart partook of the universal desire to know the true God—the God who is above all gods. Everywhere human hearts find their need and desire echoed in Philip's request to the Master,

"Lord show us the Father."

It is the grandeur of the God-given spirit that it cannot be satisfied with anything less than God—and hence the groping after Him if haply He may be found which finds apt expression in the words:

"Far and wide, though all unknowing
Pants for Thee each mortal breast;
Human tears for Thee are flowing,
Human hearts in Thee would rest."

To whom then shall men go to find and to know God? Is natural religion sufficient to guide our steps to Him? The continued and yet fruitless groping and search of those who through the ages have been guided by that torch alone give us an emphatic answer. Nature may indeed tell much of God "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." "The glittering stars sing of Him." "The tempest may blow His wrath." "In the thunder His voice may be heard." "The red flash may speak His justice;" nor in these alone but "In every common thing God is seen" yet there are questions concerning God which we as sinful creatures desire to have solved which nature cannot answer—which natural religion has never answered. To whom shall we go for their resolution? To whom in a word to know God? We answer with Peter: "Lord to whom shall we go? Thou hast the words of eternal life." Jesus claims to have drawn the veil aside. He claims to have manifested the Father, to have revealed God. It is in Jesus alone we have this deep-seated want supplied. How clear His utterance on this point! "No man knoweth who the Father is, but the Son and he to whom the Son will reveal Him." He further declares that He presented the likeness of the invisible God in His own person. "He that hath seen me hath seen the Father."

It is hard for us, ever living as we have done in the blaze of gospel light, to realize how much we owe to Jesus of Nazareth in this matter of manifesting God. What a revelation He has given of Him! How glorious the manifestation! It may be said that before Jesus' coming into the world God was already well revealed as in the Old Testament Scriptures: that He was there set forth as Almighty, omniscient, omnipresent; the Creator, preserver and benefactor of our race; "the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth,—forgiving iniquity, transgression and sin," who would "by no means clear the guilty;" and tender as a father pitying his children. This was indeed a blessed revelation; and those who possessed it might be said to be basking in the light of the morning while they who had it not were in the shades of the gloomy night. But let it be remembered that (1) Jesus was the source of even that light for He was the light of the world before His incarnation, and (2) that the revelation which we now have of God is fuller and better than that. While we are to be grateful for that light, yet how great would be our loss, and how our knowledge of God would diminish, if the life of Him who was "the effulgence of His glory, and the very image of His substance," the parable of the lost son and the revelations of Gethsamane and Calvary were blotted out. To whom then can the world go in order to satisfy its longing to know God? To Jesus of Nazareth, who was with God, whom God sealed and authenticated for the very purpose of making Himself known, whom He sent that the veil might be drawn aside, that He might be so known of men that they would love Him, trust Him and flee to His gracious arms with their burden and failures and anxieties, and confide themselves to His guidance for the present and the future. Such is the God whom Christ reveals that to know Him is to trust Him.

There is another problem which has sore perplexed the children of men in every age and in every nation viz—

(2) *The Problem of Sin.*—Sin is a fact, a recognized fact the world over. All the religions of the world recognize it, being religions for sinful men. A religion for holy beings has found no recognition on the earth and is altogether unsuitable for the world. That being the case the question of the ages has been, how to repair the mischief which sin has wrought? How get on the right footing with that Being who, it is felt everywhere, makes for righteousness?—In a word how to be reconciled to God? The question of Bilde the Shuhite, "How can man be justified with God? or how can he be clean that is born of a woman?" is one that is raised in the hearts of millions. It has been one of the perplexing questions of the ages. Various have been the answers given, and explanations devised. But weary souls, still conscious of remaining guilt and impurity, cried for a rest they did not find, and with their empty aching hearts went through the prescribed rounds, some giving the fat of rams, and some hair first-born, for their transgression, and the fruit of their

body for the sin of their souls—all in order to be reconciled with the Highest. This question is as important and pressing to-day as ever it was; for, as it has been well said, "it is never to be forgotten that amid all the fluctuation of opinion, all the vicissitudes of earthly affairs, and even the advance of civilization, science and social improvement, the human nature in its spiritual condition and relation to God remains unchanged. The lapse of ages will never wear out the natural corruption, nor will the progress of science and the advance of civilization eradicate it. Man as he is born into the world and grows up in it will still need redemption and regeneration. . . . Let science carry on its discoveries and art multiply its inventions, and literature polish the surface of society as they may," yet the problem of sin and guilt shall still cry for solution. To whom shall we go for the solution of this world-wide problem? To whom go, not only for the answer to the question but for the actual removal of guilt and reconciliation with God? We answer with Peter: "Lord. . . Thou hast the words of eternal life." If Jesus does not meet this want we cannot say of Him "Thou hast the words of eternal life." If Christianity does not meet this universally felt want; if it does not tell us how we may be justified with God; if it does not bring the very remedy as well as the knowledge thereof we cannot say of it that it is a religion from Heaven, and we must seek some other guide and system. But with Peter we say most confidently. "To whom shall we go? Thou hast the words of eternal life." Yes; Jesus solves the problem of sin. He brings, through the shedding of His blood, through the vicarious offering He has made, what human hearts, burdened with a sense of sin, have been aching for—pardon, reconciliation with God, preparation for death, peace on the dying bed and the hope or assurance of a blessed resurrection and a glorious immortality. To Him we go for the solution of the problem of sin.

(3) Another problem of great interest to man universally is that of his *Origin, Purpose and Destiny*. The inquiring and serious mind can hardly escape the inquiry, Whence came I? What is the purpose or end of my being? Whether am I bound? Does the death which I see so universal put a period to my continuance? If not what are the conditions under which life goes on? These questions are very important and authoritative answers equally so. Many attempts have been made to solve these problems. Men may lack faith and orthodoxy and renounce allegiance to creeds; but this problem still presses upon heart and mind for solution. The wail which rises from the seeking heart of those who fail to turn to "the Light of the World" is pathetic in the extreme. The desire to know, the fear and doubt of such are set forth in the plaintive words of one of our English poets—

"The whence and whither give no rest,
The wherefore is a hopeless guest;
We ponder, question, doubt—and pray
The deep to answer Yea or Nay;
And what does the enwrinding wave,
The undivulging, yield us save
Aspersions of bewildering spray?"

Is there no answer? If so to whom shall we go? Jesus who came from God, and from what is to us at present the unseen world, who tabernacles with men in this world, who tasted death falling under its power, who descended to hades, who returned to life and to this world again, knows about the past, the present and the future, about this world and the unseen. He has solved the mystery. Going to Him we learn that God is the Father of our spirits, we learn the design or purpose of life, and are assured by Him that death is not an end but a beginning. "Thou hast words of eternal life."

There are many other problems of great importance on which man as a moral and religious being desires an authoritative deliverance, and in connection with which he needs a guide. To whom shall we go? For all such wants we may safely entrust ourselves to the "Teacher come from God," whose words were with authority—the authority of truth, the authority of Heaven.

Many indeed are the problems which are even now crying for solution, such as

The Social Problem. There is a conflict between capital and labor which is daily assuming more threatening proportions. The relation between master and servant is becoming more and more strained. It is alleged on the one hand that Capital as a tyrant, lords it over labor; and on the other hand that labor like the green-eyed monster looks with unrighteous desire upon the accumulated profits of Capital demanding an unrighteous share thereof. It is not for the Church to close her eyes, or to look with indifference on the problem. Beyond doubt there are evils demanding a remedy, complications requiring adjustment. The problem is here and likely to remain until it is solved. "To whom shall we go?" We believe we have the remedy. That remedy we have in Jesus Christ, in His love, in His teaching, in His gospel.

To those deeply interested in the Kingdom of Christ and its extension in the earth there often come discouragements. Strong, swelling tides of unbelief roll against the precious bark which He launched; strong waves of opposition threaten her safety; rocks of error appear on which she may suffer injury; the indifference of many who name His name rob her of the favorable breezes which should speed her in her life-saving course; and some prove recreant to their high trust proving untrue to the great Commander and desert the ship—"walking no more with Him." To whom shall we go then when infidelity and unbelief and indifference and violent opposition lift up their head? Still confident that in Jesus Christ we have the Sovereign remedy for all the

World's ills, and the key that unlocks the secrets for the knowledge of which millions of weary hearts are crying we would still say, and say confidently, "Lord. . . Thou hast the words of eternal life." Fathers and brethren, believing, as we do, that in Jesus Christ and His gospel we have all, and much more than has been set forth, let us with courage face the work of reformation and salvation required in our congregations, bringing this Christ, in His gospel, to the burdened hearts, the guilty consciences and bruised spirits, assured that His words of life can heal, pardon and relieve even to the uttermost; let us bring this remedy to the ills that may afflict our community; let us through it seek to right the wrongs that prevail in our land, to remove the leper spots that are upon its escutcheon; let us with the remedy bravely face the problems which, particularly within the bounds of this Synod, cry for solution, striving to bring to all our fellow citizens the emancipation and enlightenment which many need, putting them in possession of their birthright privilege—that which is better for a people and a nation "than thousands of gold and silver"—the precious Word of God; and so by an enlightened and evangelized people bring about the reign of that righteousness which alone can exalt a nation.

THE GENERAL ASSEMBLY.

Summarized Account of the Proceedings Reports by Committees and Action Thereon—Overtures Disposed of, etc., etc.

LONDON, ONT., June 13th, 1895.

After the Moderator's sermon last night, the roll was called and Rev. Dr. Mackay retired from office having expressed the pleasure he had had in the discharge of the duties of the position during the year. He then asked for nominations for Moderator.

Rev. R. H. Warlen, D.D., of Montreal, nominated Rev. Dr. James Robertson, Superintendent of Missions in the North-West Territories for fifteen years. He did so on the ground of recognizing past services and because of especial ability. The mover spoke warmly of Dr. Robertson's labors and great success.

President Forrest, of Dalhousie University, Halifax, seconded the nomination. The election of Rev. Dr. Robertson was unanimous. He returned thanks for the honor done him and said he knew full well it was because they wished to bring to the front this year the Home Mission work of the Church. (Laughter.) The younger sister had perhaps the most charms, but the elder sister still had a warm place in the heart of the Church. So in the name of his brethren, the Home Missionaries of the far west, he returned hearty thanks. He said he would like to see the Moderator relieved of all duties, but to visit the Church from sea to sea. It had been his good fortune to be the first Moderator selected west of Lake Superior, and now that the ice had been broken he hoped they would frequently call them, for there was plenty of material there. And he hoped that very soon the Assembly would meet in the west. Continuing, the Moderator referred feelingly to the death of Rev. J. A. Murray and Prof. Thompson. He asked for the indulgence of the Assembly. He knew of no exciting business coming up—the quiet time was the most fruitful in the advancement of God's Kingdom.

A vote of thanks was tendered to the retiring Moderator, on the motion of Rev. Dr. McMullen, seconded by Judge Forbes.

BUSINESS COMMITTEE REPORT.

Rev. Dr. Cochran read the report of the Business Committee, which had met that afternoon. The report recommended that the hours of meeting for the Assembly be from 9.30 to 12 a.m., 2 to 5.30 p.m., and 7.30 to 10 p.m., the Assembly to meet this morning at 10 a.m., however, and the first hour to be spent in devotional exercises.

The following were recommended as the Committee on Bills and Overtures. This Committee is an important one, acting in connection with the Assembly. It is the "weeding-out" Committee, all bills and overtures from Presbyteries and other sources coming before it, and if thought unworthy the attention of the Assembly they are thrown out, and never heard of again:—Clerks of Assembly, Clerks of Synods and Presbyteries, who are commissioners, and Rev. Messrs. J. Carruthers, D. S. Fraser, T. S. Sutherland, Dr. R. H. Warden, J. S. Burnet, R. D. Fraser, R. S. Burnett, J. Mutch, Dr. J. K. Smith, G. Munro, A. Wilson, James Malcolm, Dr. S. Lyle, Dr. J. M. King, Peter Wright, D. G. McQueen, Dr. J. B. Fraser, Jas. Buchanan, ministers, and John Armstrong, Walter Paul, W. H. McMurrich, D. K. McKenzie, Jas. Barr, John Paterson and Andrew Jeffery, elders.

The report was adopted and the meeting adjourned.

This morning an hour was spent in devotional exercises.

The following business was recommended as the order of the day:—The appointment of committees on the reception of ministers, in regard to students, on the retirement of ministers, and to hear appeals.

The following committees were adopted:—

Committee on reception of ministers—President Forrest, Drs. Warden, Armstrong, McLaren, Somerville, Lyle, D. G. McQueen and King, Ministers, and Messrs. Thomas Cantley, Judge Trueman, Walter Paul, David Ormiston, G. Rutherford, John Paterson and C. McCallum, ruling elders.

Committee on applications with regard to the reception of students—Jas. S. Carrothers, Dr. Isaac Campbell, Dr. Fletcher, W.

G. Wallace, H. Gracey, M. L. Leitch, Peter Wright, Jas. Buchanan, J. M. Aull, ministers; Prof. Hyde, Judge Forbes, Frank Reid, ruling elders.

Committee on retirement of ministers—Dr. Sedgewick, Dr. Fraser Smith, W. W. Rennie, George McArthur, A. A. Scott, James Ballantyne, Stephen Young, Finlay McQuaig, ministers; and John Armstrong, Dr. Hodge, Robert Lawrie, ruling elders.

Judicial committee—Principal Grant, Prof. McLaren, Dr. McMullen, Dr. Laing, Dr. Thompson, J. B. Leishman, Alex. Hennessey, J. H. Ratcliffe, Peter Wright, G. Munro, R. G. McBeth, Dr. Pollock, D. P. M. Morrison, Dr. McVicar, Dr. Kellock, Dr. Moore, D. Stiles Fraser, James McLean, A. J. Mowat, John McMillan, E. Scott, D. G. McQueen, ministers; with W. B. McMurrich, John A. Patterson, Isaac McDonald, W. F. Young, Robert Murray, Judge Trueman, John McGill, Dr. Thompson, Geo. Gillies, ruling elders.

Rev. Dr. Warden was appointed Convener of the Committee on Reception of Ministers; Rev. H. Gracey, of the Committee on Students, and Rev. Dr. Sedgewick of the Committee on the Retirement of Ministers.

Applications were made to receive the following ministers:—Rev. William Peacock, from the Congregational Union, by the Presbytery of Inverness; Mr. J. R. McDonald, graduate of Princeton College, by the Presbytery of St. John, to receive and ordain; sent to Committee on Students; Rev. J. S. Black, of Nashua, N.H., U.S., Presbyterian Church of U.S., by the Presbytery of Halifax; Rev. C. E. Lubbs, of the Reformed Episcopal Church, by the Presbytery of Quebec.

After devotional exercises at the afternoon sederunt, the venerable joint clerk of the Assembly, Dr. Wm. Reid, D.D., Toronto, arose on a question of privilege and said:

"It has been a burden upon my mind for some time that I am not able to, neither would it be right for me to attempt, to do all the work connected with this church that I have been in the habit of doing for many years. Secondly, I should not like to be entirely out of harness—I desire still to have something to do in connection with the work. I do not suppose I could get on very well, or live very long, if I had nothing to do in connection with the Church. I am thankful to say, although my years have some what advanced my health is to a considerable degree fair. I have the use of my hands, and—(with a smile)—I think I have to a considerable extent the use of my head. (Hear, hear, and laughter.) However, my feet and limbs have failed me to a considerable extent." Dr. Reid advised the formation of a committee to confer with him in the matter.

"We have heard with pain," said the Moderator, "this statement that Mr. Reid wishes to retire in part from the work of his office. Yet considering the circumstances of the case, I think that his own wish in the matter should be acceded to."

The Moderator, with the consent of the Assembly, will name a committee to deal with the matter. The hearing of college reports then commenced.

PRESBYTERIAN COLLEGE, HALIFAX.

Dr. Allan Pollok, chairman of the College Board, read the report of the Halifax College and moved its adoption. In doing so he made kindly reference to the late Principal McKnight, whose duty it would have been had he lived. By the adoption of the report Dr. G. M. Gordon, B.D., of Halifax, was appointed to the chair of systematic theology and apologetics. The appointment of Rev. R. A. Falconer, B.D., as lecturer in the chair of New Testament exegesis was confirmed, and the holding of a summer school of theology at Halifax from July 16th to 26th was sanctioned. The receipts amounted to \$11,188 05; the expenditure \$11,090 12, leaving a balance in hand of \$7 93. The report of the Synod gave the attendance during the year as 48. This number is in excess of any previous year. The general standard in all the examinations has been exceptionally good. One hundred and twenty new books have been added to the library.

QUEEN'S COLLEGE, QUEBEC.

This institution has been in straitened circumstances for a few years, but the contribution of \$120,000 from the estate of the late Senator Ross has placed it on a firm foundation. Provisional arrangements have been made by the Board for conducting the art classes on an enlarged basis, and also for doing work in the faculty of theology. In addition to the staff of last year the services of the Rev. John Sharp, M.A., a distinguished graduate of Queen's University, have been secured to conduct the classes in philosophy and English. The receipts were \$6,621 94, and the expenditure was \$6,282 22, leaving a balance of \$339 72.

Rev. Kenneth McLennan read the report, and Dr. Thompson moved its adoption. The motion carried.

MCGILL COLLEGE, MONTREAL.

Owing to the non-arrival of Mr. D. Morrice, Chairman of McGill Board of Management, the report was presented by Dr. R. H. Warden. The attendance of students during the year was 82. Of this number eleven graduated in April. Repairs costing \$1,600 had been made during the year, and it was pointed out that there was likely to be a considerable shortage in the ordinary fund of the College. Despite efforts made to increase the contributions, the revenue fell short of the expenditure by \$1,579 77. The total receipts of the year for ordinary revenue were \$1,393 less than those of the preceding year. The shrinkage was noted in the three principal sources of revenue, namely,

evangelical chair subscriptions, congregational contributions and interest on investments. This is accounted for by business depression and the low rate of interest on mortgage securities. The indebtedness of \$26,200, of many years standing, was a serious impediment. In order to properly maintain the College an annual revenue of \$17,000 will be required. This is \$2,000 in excess of that of last year, when 133 congregations contributed. Dr. Warlen stated that the average amount raised for educational purposes was only 7 cents per communicant per year in Ontario and Quebec.

Mr. George Hay, Ottawa, in moving the adoption of the report and commending the institution to the prayerful support and liberal contributions of the Church, stated with gravity that there was too much money in the country and money was too cheap.

Rev. Peter Wright, Portage la Prairie, seconded the resolution and spoke hopefully of McGill's future. The resolution was adopted.

QUEEN'S COLLEGE, KINGSTON.

Principal Grant was in splendid trim as he introduced the reports of Queen's, and with a great deal of dry humor pointed out the portions demanding the attention of the Assembly. He dwelt largely on the need of an increased theological staff and on the necessity of increasing liberality towards the funds of the College. The attendance during the session was 556, apportioned as follows: In the faculty of arts, 390; in the faculty of medicine, 125; in theology, 33; in practical science, 5; in law, 3. Just 100 more students were registered this year than last. The financial statement showed a favorable balance for the year, though the accumulated deficit from former years is \$12,734 06.

Dr. McTavish moved a resolution recording the gratitude and satisfaction of the Assembly because of the very encouraging report, as indicated by the large and ever-increasing body of students attending the various faculties, by the good financial showing, and the success of the establishment of annual conferences for the study of the theological and philosophical subjects.

Mr. John Cameron seconded the resolution, and in this connection stated that in the various Presbyterian colleges they had both efficiency and variety. London had had the advantage of this variety, and at the present time they had an able minister from Montreal, an able minister from Queen's, two able ministers from Knox College, one from Scotland—all able and competent men, and four out of the five Canadians. The increasing cordiality observable between the various colleges and principals and professors gratified the speaker very much, and he stated further, that when at the opening services of the first Presbyterian Church he listened to Principal Cavan, of Knox, and then at the first anniversary he heard Principal Grant, of Queen's, he was somewhat perplexed to decide on which occasion they had had the best sermon. (Laughter.) It was the view of professors, preachers and ruling elders that the colleges should turn out Godly ministers and men of sanctified common sense. "We have had a good report," said Mr. Cameron. "Queen's is doing a most admirable work, and as to the learned Principal himself—I think we must all admit that he would be an ornament to any college in the world." (Applause.)

Dr. Milligan said a few words in favor of the alumni conference, after which the resolution was adopted.

KNOX COLLEGE.

Principal Cavan, of Knox, presented the report of the College, and expressed the gratification of the Board of Management to be able to state that the College had entered the second half century of its work with a larger graduating class than has ever been recorded in any former year of its existence. It was recommended that the salary of Mr. George Logie, B.A., B.D., be increased to the sum of \$1,000. The desirability of erecting a new building for the preservation of the library was pointed out. Prof. Cavan referred in terms of deep regret to the death of Prof. R. Y. Thompson, B.A., B.D., and asked that in adopting the report the clause recommending the name of the Rev. John S. McIntosh, D.D., as a successor be held over. "Not because of any feeling with regard to the candidate," said the doctor, "but because the matter can be better considered in connection with certain overtures coming before the Assembly." He urged the adoption of a similar course with regard to the resignation of Rev. Dr. Gregg, who has held the chair of Apologetics and Church History since 1872. Speaking of financial matters, Principal Cavan said: "Knox has been a quiet child, but now she is crying for food, for clothing, for medicine and for professors. And while McGill asks for \$100,000, and Principal Grant for a modest million, when these showers of blessing come, let some drops fall on us." (Laughter.) In conclusion, he moved a resolution embodying the points touched on in his address.

"Knox has indeed been a quiet College," said Dr. Milligan, in seconding the resolution. "Why, Knox College is just introducing gas. (Laughter.) And now that we have got gas we want to get up steam. But that takes time." The doctor urged that owing to the present crisis in the history of the institution they ought to take at least one year before making any appointments to the chairs.

DR. GREGG RESIGNS.

Before the question of the adoption of the report was put Dr. Gregg definitely tendered his resignation from the chair of Apologetics and Church History. He gave as his reason increasing years, being now 78 years old. While leaving the chair he ex-

pressed his readiness to do any other Church work that might lay in his power. "I would like this matter settled and that my resignation be accepted," said the doctor, in conclusion.

Principal Grant moved the acceptance of the resignation, and requested the Moderator to bring in a minute expressive of the high regard in which Dr. Gregg is held by the Assembly.

Dr. McVicar seconded, and P. of Bryce and Dr. Sedgewick paid high tributes to the sterling worth and character of Dr. Gregg.

The College report recommends that a retiring allowance of \$1,000 be made the doctor. The resolution was adopted, as was immediately afterwards the one dealing with Knox College report.

MANITOBA COLLEGE.

It was in St. Andrew's Church just 12 years ago that Dr. John King was appointed principal of Manitoba College. In reporting for his College yesterday he said: "The diminished contributions of congregations in Ontario and Quebec and the increased expenditure which has fallen upon us by the institution of the summer session is threatening us with very serious embarrassment. For over half an hour the doctor pleaded in a subdued voice for increased support. The expenditure of the year—\$18,919 88—was \$763 21 beyond the revenue. The receipts from ordinary funds (including a balance in hand at the beginning of the year of \$1,661 92) were \$19,818 59. There is a balance on hand of \$898 71 at present, the difference between the balance of last year and this indicating the deficiency. "The truth is," continued Dr. King, "justice is not done to this institution unless it is plainly stated to the people that it is saving in the travelling expenses of the church more than all that is sent to it from the churches of the East.

The doctors address had a visible effect on his auditors, and one ministerial delegate arose and acknowledged the shortcomings of his church, and said that it was a matter that the ministers should take up and advocate.

Rev. John Macdonald moved the adoption of the report and Dr. Sedgewick seconded. It carried.

BRANTFORD LADIES' COLLEGE.

Dr. Cochrane, governor of the Brantford Ladies' College, reported shortly, stating that the Board was exceedingly gratified, notwithstanding the general depression, with the attendance of the year. With boarders and day pupils there were 112 on the roll. Six candidates in advanced musical studies took honors last week at Victoria College, London, Eng. "This is the only college that has not come seeking money," said the doctor, and a gratified delegate said "hear, hear." "Still," continued the doctor, "we need it, and are glad to get any contributions you give to us." And the gratified delegate aforesaid merely said "Oh!"

Dr. Thompson moved the adoption of the report and Prof. Bryce seconded. The resolution carried and the meeting adjourned.

The evening sederunt was devoted to Homo Missionis.

"The past year has been the best we have ever had," said Rev. John McMillan, B.D., Halifax, Convener of the Homo Mission Committee (eastern section). "We have at the present time 156 settled congregations.—88 in Nova Scotia (including one in Bermuda), 34 in New Brunswick, 23 in Prince Edward Island, and 1 in Newfoundland. There are 34 vacant congregations—20 in Nova Scotia, 7 in New Brunswick and 7 in Prince Edward Island. There are also 22 congregations in charge of ordained missionaries, and 45 groups of mission stations—257 fields in all in the Maritime Synod. Of laborers we have 156 settled ministers, 22 ordained missionaries, 52 catechists, and 15 probationers—255 laborers at work, supplying 257 fields. So that this year there are no silent Sabbaths in any part of our Church. We have a full supply of laborers. Indeed, at times we were unable to give supply to all our probationers. Our only trouble has been to secure Gaelic speaking ministers especially for the island of Cape Breton. Six of the 11 congregations of the Presbytery of Inverness are now vacant simply because Gaelic speakers cannot be secured. Of course, there are different kinds of Gaelic—(laughter)—and many Gaelic speakers need not apply—(renewed laughter). The Gaelic must be of paradisaic purity, and besides that the minister must be very earnest and eloquent in all of his sermons or no call will be forthcoming."

The Committee began the year with a debt of \$2,555. Last year they met all the obligations of the twelvemonth and reduced the debt a little—\$177. They expended \$1,018 less last year than the year before and received \$1,193 more. Ten years ago the receipts were a little over \$4,000. Last year they had reached \$12,280—an increase of a little more than three times in ten years.—(Applause.)

Dr. McMillan moved the adoption of the report, and Rev. Alfred Gaudier, B.D., Halifax, seconded, in an address which clearly stamped him as a coming man in Presbyterianism.

WESTERN SECTION.

Dr. Cochrane presented the report of the Western Section. A summary of which was published in last week's PRESBYTERIAN REVIEW. This section comprised 38 Presbyteries, 344 mission fields and something like 1007 stations. This, Dr. Cochrane said was the result of twenty-five years of work. They had 325 missionaries now, and there are in regular attendance on Sabbath 36,000 people. Nearly 12,000 families attend these missions. There were 14,500 communicants, and the amount given last year for the support of ordinances was \$69,000. The past year had been one of difficulty. There had been more sickness and death than for many years, and many missionaries after struggling to keep a family and live on \$900 a year, died, and were buried, "unwept, unhonored, and unstung." The floods in British Columbia did immense damage to missionary property. Dr. Cochrane pointed with pride to the fact that the British Columbia contributions for the year amounted to nearly

\$10,000. He also referred to the fact that the three Presbyteries—London, Whitty, and Paris—had young people's societies in connection which were busy raising funds for Home Mission. And now there were overtures being made to divide the amount so raised for other purposes. "I will not refer to this matter now," added the doctor significantly; but he brought his hand down on the table with a flourish that boded ill for the persons who might be attempting to divert these amounts from home mission purposes. "I am glad to say that we end the year free from debt and with a balance in the treasury," said Dr. Cochrane as he concluded with a spirited appeal for support.

Dr. Warden moved the adoption of the report in a few complementary sentences, and Dr. Bryce seconded.

FRIDAY, June 14th.

On Friday morning after routine Rev. Dr. Matthews, General Secretary of the Alliance of Churches holding to the Reformed System was introduced and he made a happy address. At the afternoon sederunt the arrangements for the Sabbath services were announced. Applications for receptions of ministers were discussed and remitted to committees. Thereafter the Aged and Infirm Ministers' Fund report was presented by W. M. Macdonald, a summary of which was published last week.

The evening was devoted to Foreign Missions. In last week's REVIEW brief sketches were given of the reports on the New Hebrides, Trinidad and the Indians of Manitoba and North-West Territories. Extracts from the remaining chapters of the report are here given.

CHINA.

(1) *Formosa*:—The Eastern war has naturally caused a good deal of speculation and anxiety as to probable effects upon our Mission should Formosa become a Japanese possession. Of this only can we at present be assured, that the God of nations will overrule all to the accomplishment of His own infinite purposes, and that in the end it will appear that His cause has been promoted by these hostilities. In the meantime, we gratefully report that Mr. and Mrs. Gauld have been in health and protected from harm, although, as the report indicates, the rate of mortality on the Island has been unusually high. We also acknowledge the merciful protection of the Great Head of the Church granted to the native Christians. They are always exposed, in times of unrest, to the assaults of the evil disposed amongst their fellow countrymen, and it was feared that, as in the disturbance connected with the French invasion eleven years ago, much harm would come to the Church. These fears have been disappointed so far. The latest intelligence is that all foreign ladies had left Formosa, and that Mrs. Gauld, upon the advice of the British Consul, had gone to Hong Kong. This was thought advisable, not only for personal safety, but that the male population might have more liberty of action in the conditions of partial anarchy that were likely to arise in connection with the cession of the Island.

STATISTICAL STATEMENT FOR 1894.

Missionaries, ordained.....	4
Preachers, unordained.....	60
Bible Women.....	24
Communicants (Male 1027, Female 711).....	1,738
Added by profession.....	23
Suspended.....	28
Baptised members.....	2,633
Baptised during the year: adults, 23; infants, 23.....	46
Deaths.....	104
Colleges (College closed for 1894).....	1
Schools—Boys.....	8
Attendance.....	236
—Girls.....	1
Attendance.....	12
Hospitals.....	1
Dispensaries at Chapels.....	60
Patients (now) in Hospital.....	3,156
Treatments in Hospital.....	10,736
Medical Assistants, regular.....	1
" occasional.....	2
Native contributions..... (Mexican Silver) 2,375 74	
" " to Hospitals " " 261 10	
Total from Field.....	2,639 84
Contributions from foreign community, etc., towards Hospital (Mexican Silver).....	269 00

W. GAULD.

MacKay Hospital, Tamsoo, North Formosa.

New patients.....3,156
Old patients.....7,580

F. C. ANGEAR, M.R.C.S., L.R.C.P.

(2) *Honan*:—This has been a sad and eventful year in connection with our Honan Mission. As reported last year, Mr. and Mrs. Goforth, upon the advice of the medical members of the staff, returned on account of the critical condition of the health of their son, Paul. Dr. and Mrs. McClure came home on regular furlough. Dr. Smith, after an illness so serious that for a time life was despaired of, was compelled to come home, and

is still suffering from the effects of that sickness. It is the earnest prayer of the Committee that he may be fully and speedily restored, and permitted again to join that little company of witnesses for Christ in the heart of China, of which he has been from the beginning of the Mission an invaluable member. The death of Mrs. Malcolm and Miss Lucinda Graham, M.D., who passed away within a few days of each other, overwhelmed the already enfeebled staff with a sense of sorrow and an irremediable loss. The strain of the painful experiences upon the health of Dr. Malcolm and Mrs. McIntosh, who ministered during these sicknesses, was such that it was deemed best that they too should come to Canada for a season of rest. That was thought especially desirable inasmuch as at that time it was considered inadvisable to go inland on account of the disturbed state of the country.

In addition to all this, that portion of the Province in which our Mission is planted was visited with a disastrous flood that devastated the country, demolishing buildings, destroying the ripening harvest, and seriously affecting the work of the Mission. Notwithstanding all these discouragements, there is much for which to be grateful. Our missionaries who remained in the field—Messrs. MacGillivray and Grant, and for a portion of the time Mr. McKenzie—have found the people unusually friendly, and the number of enquirers has steadily increased. The effects of the war were not felt, unless in the efforts upon the part of the Chinese to cultivate the friendship of the foreigner.

Messrs. Goforth, Slimmon and Dr. Malcolm sailed from Vancouver on the 4th of March, and will, at the earliest date possible, join the brethren in Honan. Mr. J. H. MacVicar, who has been an unwilling exile from Honan for two years, reports that Mrs. MacVicar's health is so far restored that they expect to return in the fall of this year along with Dr. and Mrs. McClure, Mrs. Goforth, and any others whom the Church may send in order to strengthen their hands in that work. The expectation and prayer of the Church is and has been, during the progress of the war, that China will become more accessible, that new and better opportunities will offer for the preaching of the Gospel and that it will appear, as so often in past wars, that God has been breaking up the soil for a richer harvest.

CENTRAL INDIA.

We take this opportunity of giving a brief account of that part of Central India in which our work lies. Central India is the name of a political division of India comprising territory between the Chitore hills in Mewar on the north and the Nerbadi river and the Satpura mountains on the south, and between Chota Nagpore on the east and Gujerat on the west. It covers a tract of 75,079 square miles, contains 70 Native States and has a population of 10,139,570. The division of Central India in which our present stations are known as Malwa. Roughly speaking its boundaries are Rajputana on the north, Bundelkhand on the east, the Dekhun on the south and Gujerat on the west. It is an elevated plain, broken by rocky ridges, with many fertile valleys included within the main rivers of the Ganges, the Sone, the Chambal and the Nerbada. It is one of the most fertile divisions of India and has never been known to suffer from drought or famine. The country is parcelled out among the great Maratha Princes, Sindhia, Holkar and Dhar, and a large number of Rajput Chiefs who pay tribute through the British Government to one or other of the powerful Maratha Chiefs who had conquered the country prior to the settlement of peace of 1819. The territories of these Princes, Chieftains and Thakurs are intermingled in the greatest geographical confusion.

The most important states in Malwa are Gwalior (in part), Indore, Dhar Bhopal, Jaora, Rutlam, Dewas, Sailana and Seetamau. These are all by treaty under the protection of the British Government.

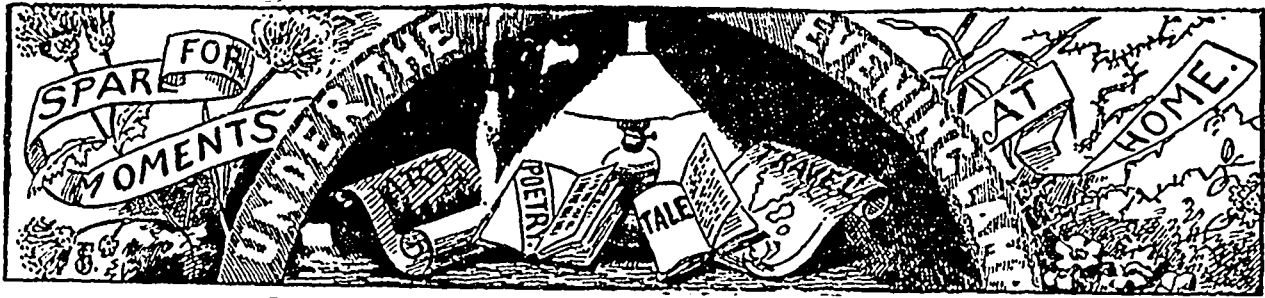
The following statistics of the population, towns and villages of the States with which we are more immediately concerned may be found useful. They are taken from the last census report.

STATE.	Towns.	Villages.	Population.
Gwalior.....	20	9,539	3,366,496
Indore.....	10	3,480	1,094,150
Dewas.....	2	770	240,139
Dhar.....	2	550	169,474
Jaora.....	1	327	117,650
Rutlam.....	1	218	89,160
Jhabna.....	0	786	119,787
Seetamau... ..	0	92	33,207
Sailana.....	0	77	31,511

In addition to these States which lie in whole or in part in Malwa there are four States in southern Rajputana that lie in the geographical area which our Canadian Church has begun to occupy, and which the U.P. brethren in Rajputana seem disposed to leave to us, as Dr. Robson in "The Story of the Rajputana Mission," in indicating the field of their work speaks of "leaving to the Canadian Mission in Central India the four southern States, Banawara, Dungarpur, Partabgarh and Jhalawar."

When it is stated that we have as yet but two stations in Gwalior, viz., Ujjain and Neemuch, two in Indore, viz., Indore City and Mhow, and one in Rutlam, it will be seen that very much land yet remains to be possessed.

If each of the remaining states, Dewas, Dhar, Jaora, Seetamau, and Sailana, had a mission centre at their capitals not to speak of



- Trinidad: its Leper Home.

CONSTANT change of scene and of character is one of the charms of a visit to the West Indies. Thus, Barbados, the first port of call, is somewhat flat though serenely beautiful, while Trinidad is rugged and grandly picturesque. The run between the two islands is only of a few hours' duration, and it is a not unwelcome contrast to find, instead of the clear, blue waters of the former place, and its smiling landscape, a sea which tells, by its color, of the rushing rapids of the Orinoco, and broken, high land, covered with stern-looking shrub. The sail through one of the narrowest of the Bocas was made in still water, at daybreak. And we passed many a snugly built white cottage, sheltered in the various bays which lie at the foot of the hills on the approach to Port of Spain. The old navigators doubtless had satisfactory reasons for fixing on this particular place for the chief port of the island, and, happily, the question need not be discussed by me. But, as an outside opinion, it may be remarked that a harbor which does not permit large ships to lie within three miles of its wharf, is not quite so convenient as it might be. However, this deficiency is somewhat atoned for by the rapidity with which the work of discharging is done by the lighters, Trinidad being in this respect before Barbados. The men who row you ashore take their character from the country. Neither themselves nor their boats are so clean or quick as those at the first-mentioned island. The casual visitor must not be disappointed should he have the ill-luck to visit the Blue Basin—one of the two show places of the island—in the dry season. But it is probably a better thing to do even than to devote an entire day to journeying further south, on a stuffy little boat, for the purpose of seeing the famous Pitch Lake, a region of muddy looking matter containing a very strong suggestion of sulphur and the Prince of Darkness.

It is a long drive, though by no means uninteresting one, to the Blue Basin, for the road runs, through a considerable part, past a coolie village where the hideous aspect of the male inhabitants is somewhat compensated for by the soft, shimmering colors of the draperies worn by the women, who, in the manner of adjusting their Yam-Shaks, as well as in the coloring, have quite an Oriental appearance. Through long avenues of palms, of cocoa trees, of mangoes, and past much of our own familiar branches,

we drive along fairly good but rather dusty roads. A large wooden cross, on the way, tells the tale of a priest done to death in days gone by for attempting to shield a helpless girl from the clutches of a rich negro planter. At last we reach, as we think, the Blue Basin. We have heard nothing but the Blue Basin since we left Barbados. Its beauty has been extolled to the skies, we have neglected other sights for this especial one; sign post after sign post has indicated, for the last half hour, the approach to the beautiful Blue Basin. At last, somewhat to our dismay, the carriage stops at the end of the last road is reached. We had, so far, labored under the fond delusion that we could drive right within view of this wonderful waterfall. But no! we must alight and walk a quarter of a mile at least.

This is blow number one. A second shock to the system is experienced when we discover that we have to climb a steep, narrow, uneven path, which winds round and round the mountain side. The sun is exactly above our heads. It burns and scorches fiercely enough, even at this time of the year, and the clayey soil, moistened by a sharp shower or two, emits a disagreeable, moist heat which entirely deprives us of every particle of energy we have left. However, patience, be it natural or acquired, is a necessity to the traveller, as well as a comfort to him. It surmounts all things, even a scorching hillside in Trinidad. Having ascended quite the promised quarter of a mile, we conclude that our journey so far is over. But the troop of children who herald us, and chatter in Portuguese as they chew the freshly gathered mango, inform us that we have still further to go, and so we proceed, now down hill, and anon across rivulets and boulders.

At last, on a cleft of the rock opposite, we espy a little body of water which quietly trickles down and drips into a hollow below. The water comes a distance of some nine miles, and I can quite imagine that, when the flow is great, it forms a very pretty sight indeed. The "basin" is truly named, for, little though the water be in it during the dry season, what there is is decidedly blue. But there are dozens of prettier falls in England and Switzerland, while such scenes are to be met with by the hundred in New Zealand. The Blue Basin would doubtless be a delightful spot for a picnic party for the resident of Port of Spain. Those who have travelled, unless they have plenty of time on their hands, may leave it alone without very much loss, unless they



THE COCAL, TRINIDAD.

should happen to be in the neighborhood in the rainy season. And then, I suppose, the expedition would need an equipment of top-boots, oilskins, and alpenstocks!

The Maraval Waterworks, which lie in a shady valley some three miles back from the main road, are interesting for those



THE MONAS BOCA, TRINIDAD.

who care about such things. They are clean and well kept, and certainly, delightfully situated. Nor should a drive round the savanna be missed. Here the more well-to-do inhabitants have their residences, neat looking villas of modern construction, mostly after the style of the old French châteaux. The botanical gardens are well laid out, but are very similar to the majority of tropical and sub-tropical gardens. When you have seen one, you have seen all. The town itself is mainly composed of wooden buildings, which have an occasional Spanish and French touch. The streets, with the exception of the main thoroughfare—a very wide avenue, lined with tall trees—are narrow and close, and the open drains do not improve them either in appearance or odor. But, if the Blue Basin proved a disappointment, and though the town turned out to be cramped and not devoid of offense to the olfactory nerves, Port of Spain may pride itself on two very excellent institutions—an hotel, where a decent meal may be had in comfort at a moderate price, and a leper hospital, where the sublimity of charity is to be seen. To consider, first of all, the smaller subject, let me recommend the voyager to these parts to take his luncheon at the Family Hotel, which adjoins the Ice House—a similar establishment to that at Barbados, where cocktails are dispensed to the tired and thirsty traveller. No matter how good the living on board ship may be—and in this respect there is nothing but what is favorable to be said of the catering by the West India and Pacific Steamship Company—you are apt, on a long voyage, to tire of the inevitable sameness of the food and of the same style of cooking. It is a relief to get a light meal on land, with fresh salads and fruits, served without fuss, in an airy room, reminding you very much of a breakfast at the Café de la Préserve, at Marseilles.

The supersensitive may shudder at the idea of a visit to a leper asylum. Leprosy exhibits living death in its most loathsome form. The disease is horrible enough at any time, or with any race. I thought it bad enough in the Chinese lepers. It is still more terrible and sickening to contemplate in the leper of African origin. The Chinese are more resigned. They are content to let themselves be wasted through the disease by the help of opium. Not so the lepers of Trinidad who, at times, get excited to fever heat and abuse and ill-treat the sweet women who have devoted their lives to them, and who try by every possible means to make their burdens less hard to bear. The Leper Asylum at Trinidad contains over two hundred inhabitants. The entire work, menial as well as nursing, is done by a score of Dominican nuns, all French ladies by birth and education, who have nobly sacrificed all earthly joys and willingly renounced every worldly pleasure for this divine work of charity and sublime inspiration. Those who care to do so, may visit the lepers themselves, but it requires some command of self to do this. The sight is one never to be forgotten. The poor wretches, cut off from all

intercourse with the world, have no friends and few resources. In disposition they are as a rule sullen and resentful, but there are exceptional patients who display a little genuine feeling. For instance, a kind-hearted fellow passenger, formerly a resident of Trinidad, had been a frequent visitor to the asylum and had struck an acquaintance with one of its inmates to whom he had said farewell two years ago. He was the leper's only friend, from the outside world, and, when he went away, he half-promised—more to cheer the sufferer than because he thought he would be able to keep his word—to see him again on his return from England. As a matter of fact, neither of them ever, in their hearts, expected to meet again. Judge, then, of the poor sufferer's intense surprise and unbounded delight, when the good fellow who made himself a friend indeed, reappeared, after his prolonged absence, bringing with him a supply of tobacco sufficient to last for several months! The poor wretch fairly danced with joy, and you forgot the hideousness of his appearance and the loathsomeness of the disease in the deep pathos of the scene.

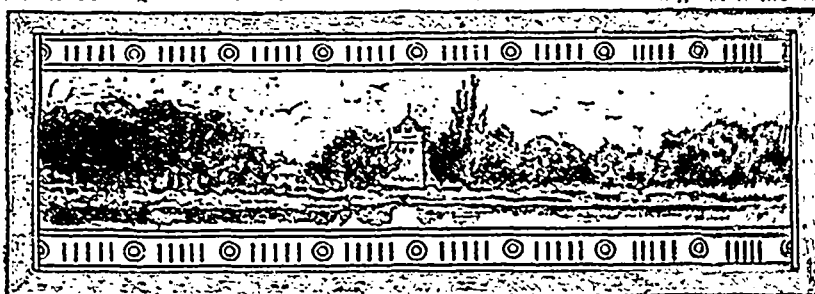
But all the lepers are not so tranquil in their nature as was this one. They welcome, as a rule, any attention, but they have in their midst, wild, unruly creatures who visit their misfortune on the nuns who have given up so much in their cause. Just before I arrived, one of the youngest and most gentle of the sisters—a sweet, refined lady of noble family—had been struck in the face by one of the lepers whilst attempting to bind up one of the open wounds of this depraved wretch. Such scenes are by no means rare here, but they are borne, it is needless to say, with exemplary patience by these truly saint-like women. With the exception of the Australian aboriginal, the colored people from whence these Trinidad lepers come, seem to me to be the lowest on the face of the earth. Already debased, the disease adds to their degradation. And, in direct contrast are the gentle women who have shut themselves off from the world, from friends, from their own fair country, from earthly love, and from all things beautiful for the purpose of softening sorrow and easing the process of death in its most hideous form. The sacrifice is indeed one unequalled in its divine greatness and exquisite unselfishness. Its reward must surely be more than mortal can tell. The sweet sisters at the Leper Asylum at Trinidad are completely isolated and debarred from all intercourse with civilization, for the few passengers who visit Port of Spain, either come on business or else do not care to let their pleasure be spoiled by thought of suffering people. Let me assure those who care to do so, that they will not find anything but delicacy, refinement, and that peace which comes of self-sacrifice and sublime charity, if they call on these Dominican nuns, there is no necessity to see the asylum or its inmates. The sisters have a habitation of their own where nothing but gentleness and delicacy prevail. They give such a cordial welcome to strangers that the visitor is at once put at his ease and he does not



THE FISH LAKE, TRINIDAD.

need to be very observant to see that his presence brings a little light where there is so much darkness. The sisters tell me that their charges are very fond of fireworks and that they make a special feast for them at Christmas. So that any one coming out to the West Indies at the end of the year might

as a charitable act, by spending a few dollars on fireworks, and bring some joy to those helpless wretches, a few more moments and then we prepared to take our leave. It is with mingled feelings of peace and wonder that we receive the manifold blessings and earnest prayers for our safety from the lips of these devoted women. God rewards all such deeds of grace and charity, as assuredly he will do.



the states of Rajputana geographically contiguous, our Church would still be far from having reached the limits of her responsibilities. But the very least that the Church should aim at is to plant a strong mission at the capitals of each of the States within our field as a basis of operation.

The year has been without any special features. Work has been prosecuted according to the usual methods, and has not been without signs of the Divine blessing, for which we render thanks to our God.

CHINESE MISSION IN BRITISH COLUMBIA.

Rev. A. P. Winchester transmits an interesting report in which he tells of his visit to China and return accompanied by Ng Man Hing, a native Chinese preacher, who will labor with him on the Pacific Slope. He makes the following recommendations: (1) With the addition of Ng Man Hing to our staff we are in a position to give more aid to the work at other points in the Province. We recommend that one of our number henceforth reside on the mainland. (2) The need of suitable premises is felt in Victoria more than ever. (3) Help is craved for a building and to assist a teacher at Union Mills.

Though we have no baptized members to form the nucleus of a Church among our Chinese yet, nevertheless we lift up grateful hearts to God for the encouraging tokens of His favor, which He has been pleased to give us in this most difficult work during the past year. The outlook for the current year's work is brighter still. Looking at the work in the light of past, present and future, we thank God and take courage. "In due season we believe we shall reap if we faint not."

Mr. C. A. Colman's report from the same field is encouraging.

ALBERNI, B.C.

Mr. M. Swartout reports: While the year just passed has been, with me, very largely one of preparation and language study, it has also called forth some direct service. An occasional canoe voyage over the Sound, dispensing medicine, Sabbath services and week-day visitation, and latterly teaching school, have combined to round up the time. And yet it seems that I have, personally, accomplished little. The same apathy prevails among the Indians as to the claims of the Lord Jesus—the same drunkenness, gambling and licentiousness as formerly. Here and there have been spots scintillating with hope, but a deluge of whiskey, a revival of superstition, or family troubles, have cast their baneful shadows over them, and we have simply to fall back upon the promises of our God and wait.

The field the Presbyterian Church in Canada, through her representatives, is endeavoring to cover in British Columbia, among the Indians, consists, at the present time, of Barclay Sound and vicinity, on the West Coast of Vancouver Island. There are, in this field, three places at which tribes of 200 and over of Indians are to be found, besides one smaller one. At Alberni there are two tribes aggregating over 200 souls—the Sheehahts and Ootchehahts. We have a Children's Home and Day School, presided over respectively by Miss R. I. Johnston and Miss M. Minnes, and sixteen acres of land, under the care of Mr. Alex. McKee. The Indians leave Alberni during the winter season and congregate on the islands, between the western and central passes of Barclay Sound.

JEWISH MISSION, PALESTINE.

Rev. C. A. Webster, M.D., in reporting from Haifa, says: If visible results and actual work accomplished were only to be taken into account, the report would fall far short of the expectations of those who are interested in our Mission. The work of this Mission for the past year is more the record of what has been attempted than what has been actually accomplished. We have not found that the presence of our Mission in this place has so far created any interest or desire among the Jews as to a knowledge of Christian truth, nor has it been a signal for a host of eager enquirers about the Kingdom of Christ. In treating with the Jew about the Gospel of Jesus Christ, our experience has been that he manifests no special readiness to accept it, but that he is after all a sinner like the rest of mankind with this additional, overwhelming obstacle, natural and racial, that he is a "Jew." He closes with the paragraph: There is one matter arising out of last year's Assembly report on Palestine, which it is now in order to deal with here. It is the proposition made by the Jewish Committee of the Free Church of Scotland, of transferring us to Safed, and handing over, whole or in part, to our Mission their interests in Safed, and to work in co-operation with the Free Church missionaries there. When the matter was presented to us we were then in Haifa, and it seemed better to give Haifa a trial before declining or accepting the proposition. We asked for one year to consider the question. The year has now expired and we have given our decision to the Free Church Committee declining to go to Safed. If we remain in Palestine we will remain in Haifa. But whether the Church can afford, in view of this decision, and in the limited state of the Funds, to carry on a separate work in Haifa is a question for serious consideration, especially as

another proposition has recently been made by the Faculty and Board of Trustees of the Syrian Protestant College in Beyrout, of taking over the Canadian Jewish Mission in Palestine, and its missionaries.

The adoption of the report was moved by Rev. Dr. Morrison and Mr. H. Cassels both of whom travelled on the lines of the report. The speeches of the missionaries were admirable. Rev. Dr. MacKay of Formosa was the last speaker and that great missionary opened his address by telling the audience that the preceding speaker (his Chinese student) had known no English when he landed in this country, a decided surprise to the audience, for Mr. Koa Kau's English had been very good. Dr. MacKay bore a high tribute to his work and earnestness. He then described the hardships he had had to undergo when a missionary on the shores of the Georgian Bay, and went on to say that that was one thing to bear in the clear, bright, bracing air of Canada, but a very different thing in a tropical malarious island. Dr. MacKay then detailed the origin and progress of the work there, illustrating it by reference to the portraits of four early converts which hung before the audience. Some of these incidents related were of the greatest interest, which was heightened by his powerful manner and delivery, and an effective portion of his address was his recital of the dying words of these four converts. Dr. MacKay then told of the sufferings and indignities gone through by him and his wife in opening new fields. Then he told of the steps that had to be taken when he left Formosa for his present furlough and how, under the superintendency of his chief native assistant Rev. Giam Cheng Hoa, the work had gone forward uninterruptedly and prosperously. The native ministry was what he had been wishing for. For frugality, adaptability, capability and durability we must, for prosperity, have a native ministry. He simply asked that they allow him to go back to Formosa to do his work of training a native ministry without further questioning. As to the Japanese in Formosa, the Japanese were a bright and intelligent people, but there were only 30,000 Japanese Christians, and he would prefer postponing the statement of any opinion on their effect on the work until after his return. People should be careful and not expect too much from the Japanese as controllers of the island.

Sabbath Observance.

SATURDAY, June 15th.

The report on Sabbath Observance was presented this morning. It was introduced by Rev. Dr. Armstrong, and a few of the leading points are as follows:

It cannot be said that interest in the subject of Sabbath Observance is on the decline. No great international meeting or movement marks the past year; but anyone who has watched the news of the day, whether secular or sacred, could not fail to observe that the question of the observance of the divinely appointed Day of rest is one that is pressing with increasing intensity on public attention as vitally identified with the welfare of society and the progress of religion.

In some parts of our own country the friends of the Sabbath have found it necessary to be more than usually on the alert, because those who would use the day for their own pleasure or gain have asserted their purpose and pursued their plans with unwonted determination and persistence.

The reports from the various Synods contain, as usual, a record of the ordinary ways in which the Fourth Commandment is transgressed, whilst here and there is brought to light some glaring profanation of the Sabbath wherein the law of God and the law of the land are alike defied. On the other hand, facts are recorded which indicate, on the whole, increased activity and hopefulness throughout the Church with regard to this question.

1. That the General Assembly, recognizing the value of a full consideration throughout the whole Church of the subject of Sabbath Observance, recommends that every Presbytery hold a general conference for the purpose of securing that the claims, obligations and blessings of the Sabbath be brought before the congregations within their bounds at least once during the year, and of devising means whereby the Sabbath may be protected as a day of rest and observed as a day of religious worship.

2. That the General Assembly, deploring the growing tendency in many places to make the Lord's Day a season of worldly entertainments, mere selfish indulgence and pleasure-seeking, would enjoin upon the members of the Church that they be careful to do nothing by way of example to sanction this mode of Sabbath profanation, but rather do all in their power to counteract and restrain it.

3. That the General Assembly urge upon the ministers, parents and Sunday School teachers of the Church the importance of frequent reference to the subject of Sabbath Observance and the necessity of inculcating sound, Scriptural views of the Sabbath in the home, in the Sabbath School and in the young people's meetings.

4. That the General Assembly, recognizing the value of the civil safeguards of the Sabbath heartily commends such legislation as is designed to protect it as a day of rest and worship, records its general approval of the Bill now before Parliament and its appreciation of the efforts of Mr. Charlton and other promoters of the measure, and expresses the hope that it will receive from the Senate more favorable consideration than at last Session.

The Assembly would also call attention of the ministers and

members of the Church to the practical importance of influencing our legislators, through deputations and otherwise, to right views of the Sabbath, in relation to the national welfare.

5. That the General Assembly cordially recognizes the aim and work of the Lord's Day Alliance of Canada and appoints as its representatives in the Alliance the members of its Sabbath Observance Committee.

The Assembly also expresses its gratification at the organization of the Ontario Provincial Alliance and expresses the hope that these interdenominational Alliances may greatly conduce to the preservation of the Day of Rest, especially in opposing the encroachments upon the Day of Rest by Railroad, Steamboat and other Commercial Corporations.

6. The General Assembly, believing that the observance of the Sabbath as a day of rest is highly beneficial to man's moral, mental and physical welfare, expresses its sympathy with the efforts of workingmen who, through their corporations and leagues, are seeking to secure that all unnecessary work shall cease on that day.

7. That the General Assembly's deliverances on Sabbath Observance be read from the pulpits of our Church and that ministers be desired to call special attention to them, giving at the same time such further explanations and enforcements as they may deem necessary.

8. That questions on the subject of Sabbath Observance be sent down to Sessions to report thereon.

Among those who spoke to the report were Mr. John Charlton, Mr. J. A. Patterson, Revs. Dr. J. R. Smith, Dr. Parsons, and Dr. Mungo Fraser.

DELIVERANCE ON FOREIGN MISSIONS.

In disposing of the foreign mission report, presented on Friday evening, the following series of resolutions was adopted: Expressing sympathy with missionaries afflicted or bereaved during the year; satisfaction with the prosperity of the New Hebrides Mission; gratitude for the progress made in Trinidad and the extension of the work to the other Islands of the West Indies; thankfulness for protection of missionaries in China and progress of the work, notwithstanding the war; sympathy with the Church in North Formosa in the present emergency, and the hope that the members may be shielded from all harm; agreeing to the transfer of Dr. Webster, of Haifa, to the Syrian Protestant College at Beirut; transferring balance of trust fund for Jewish Mission in Palestine to the Free Church of Scotland to be applied to their mission in Safed; authorizing the contribution of funds for Scholarship for Jewish boys in Beirut College; expressing appreciation of the character and ability of Dr. Webster, and satisfaction with the fact that he is still to serve in connection with a sister Church, with which such happy relations have always existed; gratification at the growing interest in the evangelization of the Chinese in Canada, and manifest token of God's blessing on this work; continuing the work of Dr. Thompson as missionary to the Chinese in Montreal and granting him a Chinese assistant; approving of the extension of the work among the Indians of British Columbia, and appointing Mr. J. W. Russell to that field; approving also of the extension of the work in Central India by the occupation of Dhar as a new centre, and also the initiation of work amongst the Bheels, the aborigines; confirming the appointment of the Rev. R. A. Mitchell, the Rev. James Menzies, M.D., and Miss Jennie Dow, M.D., to Honan, and the Rev. A. P. Ledingham, M.A., Mr. J. J. Thompson, M.D., and Miss Catharine Campbell to India; accepting with great regret the resignation of the Rev. J. H. MacVicar, B.A., of the Honan Mission who has been compelled most reluctantly to withdraw from work there on account of his wife's health, and recording appreciation of the important services rendered by Mr. MacVicar while in Honan; congratulating the Woman's Foreign Missionary Society on the great and growing success of the work, and praying that they may abound yet more and more in this and every good work; and appealing to the Church by a larger liberality to make it possible to send out more, or all of the men whom God is calling to consecrate themselves to the work of evangelizing the heathen, who are approved by the committee as well as qualified for the work.

On Sunday the principal pulpits of the city were filled by visiting divines. St. Andrew's Church, the place where the Assembly is meeting, had for the preacher in the morning Rev. John McMillan, B.D., of Halifax, and in the evening, Rev. Peter Wright, B.D., of La Prairie. Rev. Alfred Gandier of Halifax preached in the evening in Park Avenue Presbyterian Church, and Rev. D. J. Macdonnell preached in the evening in Knox Church South London. Rev. Dr. G. L. Mackay, the ex-Moderator, preached in the morning in the Talbot Street Baptist Church. In the afternoon a mass meeting of Sunday School children was held in the Presbyterian Church, and addressed by Rev. Dr. Mackay, Rev. Dr. J. F. Smith and Mr. Koa Kau.

Sabbath Schools.

The Report of the Committee on Sabbath Schools contains sectional reports by Rev. J. W. Rae, Vice-Convenor on statistics and by Rev. Wm. Farquharson B.A., Claude, Vice-Convenor, on Higher Religious Instruction as well as the Report by the Convenor, Rev. T. F. Fotheringham. Mr. Rae says: The returns herewith presented are believed to be as complete and accurate as can well be expected under existing conditions. The thanks of your Committee are here tendered to the Convenors of the several Presbyteries for their untiring efforts in securing statistics.

Sixteen Presbyteries give complete returns. The Schools reported number 1,888, an increase of 81, or about 90 per cent. of the total number of Schools. In order to conserve space, our reference to the various sections of the tabulated report will be as brief as possible.

17,527 teachers and officers, an increase of 563, have under their care 153,013 scholars, a gain of 9,851. Of the former, the average attendance is 83 per cent., and of the latter 66 per cent. 1,238, or slightly over 66 per cent. of the 1,888 Schools reported, are "evergreen," the rest vary in the number of months kept open per year from six to eleven months, the average being eight months.

The numbers memorizing the Scriptures and the Shorter Catechism are on the increase from year to year, while those repeating the whole Catechism are 578 fewer than last year.

The satisfactory increase of 9,271 pupils who prepare lessons at home, is doubtless due to the introduction of the Home Study series of lesson helps so ably prepared by our Convenor.

We regret that the number of teachers' meetings for the study of the lesson shows a decrease of 12.

In this section all the columns indicate an increase but one. The Elders engaged in Sabbath School work are 2,626, or 123 more than last year. The number of scholars attending public worship in the sanctuary is 59,955, a gain of 1,819. 4,943 scholars sat at the communion table for the first time during the year, while the total number of scholars in full communion is increased by 1,171. The answers to the question, "Is there a communicants' class," are very unsatisfactory, several Presbytery Convenors recommending that it be no longer asked. There are 18 Presbyteries in which no such classes are reported. Of those reporting, the average number per Presbytery is 4.

\$82,008 was raised in the Schools, a decrease of \$3,029. Of this amount \$45,749 was expended on the Schools themselves; \$28,957 was given to the Schemes of the Church, being \$1,111 less than last year. Of the schemes supported, Foreign Missions have the lead with \$8,428, Home Missions come next with \$7,556, French Evangelization closely follows with 7,270, while 3,146 were given to other schemes. "Other objects" received \$7,183, an increase of \$752. Congregations contributed \$11,590 to the support of their Schools, being an increase of \$184.

Rev. Wm. Farquharson, B.A., Claude, Vice Convenor, on Higher Religious Instruction, reports: In this department a steady advance is marked during the year. The work, preparatory to the examinations, was taken up by 60 schools, while from 40 other applications were made for diplomas for catechism recitations; so that at least 100 schools participated to some extent in the benefits of the scheme. In these 100 schools, 974 took some part in the work, as compared with 932 for last year. The severe storm prevailing throughout the Dominion on the day appointed for the annual examination kept many candidates from presenting themselves; yet your Committee are glad to report 385 as having taken part in the examination, a slight advance over last year. Of the 385 attempting the examination there are 193 who receive diplomas, 59 to whom have been awarded prizes, and 16 who have won medals. The interest in the Shorter Catechism steadily increases, as seen in the awarding of 169 diplomas for correct recitation of all the questions, as compared with 124 during last year.

Your Committee do not think it necessary in this report to print the Syllabus for 1895, as to a large extent the work prescribed is the same as that taken up on previous years. The only important changes for this year are the substituting in the Biblical Department of "The Life of Christ," by the Rev. Jas. Stalker, M.A., for "Abraham, his Life and Times," by the Rev. W. J. Deane, M.A.; and the striking out from the Doctrinal Department of "The Shorter Catechism," by the Rev. Alex. Whyte, D.D.; and retaining for all grades "The Shorter Catechism," by Prof. Salmond, D.D.; Part I question 1-38. Copies of the Syllabus, with all changes marked, may be had on application to the Vice-Convenor, Claude, Ont.

Church News.

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

In Canada

At a meeting of the Presbytery of Brockville, held at Iroquois, 11th inst., a call, addressed to the Rev. Mr. McEachern, of Napanee, from N. Williamsburg and Winchester Springs, was sustained.

Last Sabbath, June 9th, the pulpit of the Presbyterian church, South Mountain, was occupied by the Rev. H. Cameron, B.A., of Morrisburg. The services of the day were well fitted to mark the completion of three years of successful ministry in this congregation by the present pastor, the Rev. J. F. Macfarland, B.A.

THE Presbytery of Inverness inducted Rev. A. M. Thompson, a recent graduate of the Presbyterian College, Halifax, into the pastoral charge of Margaree Harbor, Big Intervale and Cheticamp, on the 5th inst. Mr. Thompson was very cordially received by Presbytery and congregation, and much good is expected to result from his ministry. The next meeting of Presbytery will be at Whyocomagh, on the 3rd of September.

THE Rev. W. T. Morison, a graduate of the Presbyterian College, of Montreal, was ordained and inducted over the united congregations of St. Therese, etc., on the 10th of June. Of two calls—one to Toronto and the other to St. Therese—he decided to accept the latter which was first in the field. The settlement is a most hopeful one. Rev. Mr. Patterson, of Montreal, presided; Rev. Mr. Verrier, of New Glasgow, preached; Rev. Mr. Fieck, of Montreal, addressed the minister, and Rev. Mr. Waddell, of Henry's church, Lachute, the people.

THE friends who so kindly subscribed to help the Protestant church in Belgium, will be interested in the following extract from a letter received by Mr. J. K. Macdonald from Pastor Brocher:—"It is with the greatest pleasure that I received your very kind letter. It was a very agreeable surprise the reception of that sum of money, and the gratifying news that friends have so kindly taken an interest in our work here. It awoke in me a deep feeling of gratitude to God as well as to our friends themselves. I now see that you have not forgotten your quest of a few days and are faithful to your promise of keeping in mind our mission. Receive my heartfelt thanks and please tell the friends in Canada how grateful I am for what they have done. Our work is now, thank God, in very good condition, most prosperous. We will send you details with much pleasure. Very thankful for your kind intention to publish them. The list of names will be given in our annual report of this year, the English extract of which will appear later."

Notes from the East.

ST. DAVID'S, ST. JOHN'S, N. B.—At the last communion over forty were received into fellowship on profession of faith. Never were the spiritual life and activities of the congregation more promising and hopeful, their numerous societies and three Sabbath schools being in the most flourishing condition.

ST. JOHN'S, ST. JOHN'S, N. B.—Last Sabbath evening the Rev. T. F. Fotheringham, M.A. preached an exceedingly able sermon on "Christian Unity" from John xviii. 21. Reference was made to the Pope's recent encyclical letter on the subject, and it was pointed out that recent discussion and conference had shown that baptism by immersion, and apostolic succession, were the most insuperable barriers in the way of organic unity of the different Churches.

PROFESSOR D. M. GORTON, D.D., Halifax, has been recently supplying the pulpit of St. Andrew's church, St. John, N. B., with great acceptance.

Presbytery of Inverness.

THIS Presbytery met at Whyocomagh on the 23rd ult. Catechists were stationed for the summer as follows. Mr. L. McLean, at Baddeck Forks; Mr. W. A. Morrison, at River Inhabitants; Mr. Ed. G. Taylor, at Port Hastings; Mr. Alex. Smith, at Asichat, etc.; Mr. A. D. McKinnon, at Middle River till after the second Sabbath of June. Mr. Neil K. McKinnon, licentiate, was appointed to Malsgawatch and River Dennis till after the second Sabbath of June, and then to Middle River till the end of July. Rev. D. Campbell to Little Narrows till the end of June. Rev. K. McKenzie continues to supply Whyocomagh, and Rev. A. Grant agrees to give preaching supply to E. Lake Ainslie for the summer if he can. A call from the congregation of Whyocomagh to Rev. D. T. McKay, Fife, Scotland, was sustained. It was signed by 203 communicants and 362 adherents, accompanied with a guarantee of \$800 stipend, and declared to be hearty and almost unanimous. The Presbytery ordered the call to be forwarded to the Presbytery of Mull, and impressed upon the representatives of the congregation the duty of wiping out the arrears due their late pastor and others. The congregation is large and can easily meet its indebtedness. A very hearty call from the congregation of Margaree Harbor, Big Intervale, and Cheticamp, to Mr. A. M. Thompson, who has just graduated from the Presbyterian College, Halifax, was sustained. Mr. Thompson, by letter, signified his acceptance, and Presbytery agreed to meet at Margaree Harbour, on June 5th, at 10 o'clock, for his examination: ordination and induction services to begin at 11 o'clock. The application of the Rev. Wm. Peacock, of the Congregational Union of Nova Scotia and N. Brunswick, for admission to the ministry of this Church, was considered and ordered to be forwarded to the General Assembly. Dr. Robertson was nominated for Moderator of the Assembly.—D. McDONALD, Clerk.

Presbytery of Sydney.

THIS Presbytery met in St. Andrew's church, Sydney, on the 22nd of May. There was a large attendance of members. A case of reference from the Marion Bridge section of Mira congregation was amicably settled by the following resolution:—"The managers of Mira congregation shall have control of the congregational funds, except collections taken on communion occasions; these to remain as heretofore under control of session." The clerk read a letter from Rev. Mr. Stewart, McLellan's Hook, Pictou, in which the following important statement was made:—"Our Presbytery (i. e. Kirk Presbytery of Pictou), met on first day of May, 1885, and we heartily gave our sanction to your Presbytery to look after the spiritual welfare of the Kirk people of Loch Lomond," i. e. Little Lake. Presbytery in view of this information agreed to record its thanks to the Kirk Presbytery of Pictou for their brotherly conduct in this transaction, assume the responsibility imposed on it by their brethren, and appoint Messrs. J. F. Forbes, and J. A. Forbes to visit Little Lake people with a view of making such arrangements as will enable Presbytery to discharge its duty to these people and safeguard Presbyterian rights there against all intruders. The clerk informed Presbytery that he had received two calls both addressed to Rev. A. J. McDonald, of South Gut and Englishtown, one from Lachute, the other from Sannybrae, both in Pictou Presbytery. Rev. John Fraser was appointed to exchange pulpits with Mr. McDonald on June 2nd, and cite South Gut and Englishtown congregation to appear for its interests at next meeting of Presbytery. He also read a telegram from Messrs. McAshie and Morrison asking for moderation in a call at St. Peter's. In the absence of Mr. M. A. McKenzie from Cape Breton, Mr. McLeod was appointed to attend to this duty on Wednesday, June 5th, at 7.30 p.m., and Mr. Greenleaf was appointed to give due notice of this arrangement. Mr. Grant resigned his appointment to General Assembly, and Mr. Calder was appointed commissioner in his place. Presby-

tery agreed to separate Pleasant Bay from Cape North and erect it into a mission station. Mr. J. A. Forbes read his report on Sabbath schools, which was approved of and Presbytery requested him to publish extracts of it in the Witness. Mr. Calder's report on Sabbath Observance was approved and well received; also his report of a visit to Gabarus was very encouraging, showing, as it did, that that congregation is increasing in liberality, numbers and Christian activity. Next meeting of Presbytery was appointed to be held in St. Matthew's church, North Sydney, on Tuesday the 11th day of June, at 11.30 a.m. J. MURDO, Clerk.

Presbytery of Maitland.

At a special meeting of the Presbytery of Maitland in Knox church, Belgrave, on June 11th inst., Mr. W. T. Hall was ordained to the ministry of the Gospel and inducted into the pastoral charge of Knox church, Belgrave, and Calvijn church, East Wawanosh. Rev. Jas. Malcolm, moderator *pro tem*. Rev. R. S. G. Anderson preached a suitable sermon; Rev. A. W. Hartley delivered the charge to the minister, and Rev. John Ross addressed the people. JOHN MACCABE, Clerk.

Toronto Bible Training School.

THE first annual meeting of the Toronto Bible Training School was held on Thursday evening, May 30th, in Association Hall. The chair was occupied by the President, Rev. Elmore Harris, who in the course of his address said that the work of the year had surpassed their most sanguine expectations. Although the evening was intensely warm, the interest and sympathy of the audience in the grand and spiritual addresses of the evening were strongly displayed.

On the platform were Rev. Dr. Stewart, resident instructor of the school; Rev. A. J. Pierson, of Philadelphia; Reverends Desbarres, Parsons, McTavish, Patterson, Hyde, and many others. This was the best proof of the inter-denominational character of the work. On the Council are representatives from every denomination in the city. The report was presented by the secretary, Mr. Wm. Ferguson. It showed the object of the school to be, not a theological training of candidates for the ministry but a preparation and fitting of Christian workers throughout our land for home and foreign service for the Master.

It is the only school of the kind in the Dominion and is founded on the basis of the Moody Training School, Chicago. Its need was clearly evinced in the fact that during the first year of its existence 135 students have been enrolled. Tuition is free upon promise of the applicant to lead a life of usefulness in the Master's vineyard. The course of study during the year has been, outlines of Old Testament books, Life of Christ, New Testament Greek, etc., while courses of lectures and addresses have been given by H. W. Frost, Rev. T. B. Hyde, Rev. T. C. Debarres, Rev. H. M. Parsons, Rev. Dr. McTavish and many others. The students are at once taken into active mission work such as Cottage Meetings, Sunday School Classes, Hospital and other visits, personal dealing, etc. Students from the country are furnished with board and room at very moderate rates.

After the adoption of the report the Rev. T. B. Hyde gave a short but powerful address on the Word of God, the value and real necessity for its study. Rather than merely skim its pages, let culture, news papers and everything else be sacrificed. Find out God's will in it. God uses those who are willing to have their wills sunk in His.

The Rev. A. T. Pierson, of Philadelphia, gave a most fearless and heart-searching address. The repeated applause showed how Christian hearts beat in sympathy with his soul-inspiring utterances. He is truly a man full of the Holy Ghost. His prominent theme was the Bible and the Christian's responsibility to its precious teachings and truths. For 14 years it has been his constant study unaided by company. The Holy Ghost is his teacher. The standard of

success in a Christian life is not intellectual, nor moral, nor theological, nor religious but spiritual. The Holy Ghost alone can give good results in our lives. If God is acknowledged to the business firm and Christians only the employed to carry out instructions, the worry leaves the life. When God elects and selects both work and worker they fit together as the bone into the socket. God makes no mistakes. God has two seeds he intends to sow; namely, the Word of God, and the Child of God. The latter should be the Bible truth incarnated in a holy life. A sinner saved by grace should be a better proclaimer of the Gospel than the angel Gabriel. Infinite poverty of soul teaches infinite riches of glory.

The meeting closed with the benediction.

All details regarding the school may be had by applying to the secretary, Mr. Wm. Ferguson, 55 Walmer Road.

Obituary.

On Thursday evening, the 30th of May, after a lingering illness of several months, Mr. John Ingles departed this life in his 83th year. Deceased was a native of Roxborough-shire, Scotland. And when but seventeen years of age, was led to a knowledge of the truth, and became a member of the U. P. church at Kelso, sat under the Rev. Robert Hall, and his colleague and successor, the Rev. Henry Bentoo, of whose ministrations he frequently spoke in the highest terms. He was united in marriage to Miss Agnes Darling, some years his senior, in 1830, who proved to be a most worthy helpmeet in things spiritual as well as temporal. She was often spoken of, even in her old age, as a woman full of wisdom and godliness. She entered into her rest in her 89th year, after a very short but severe illness, in the midst of which, her prayer was "Lord, look upon mine affliction and my pain, but forgive all my sins." And presently her last words were, "I shall soon see His face in righteousness."

Mr. Ingles with his family emigrated to Canada, in the year 1856, and settled in the township of Carrick, owning, together with his son Thomas, at the time of his decease a farm of 300 acres. In his life he was most earnest and energetic, doing whatever his hands found to do with all his might, and speaking too, as he frequently did, on the doctrines of grace, as he labored, with all his might.

He was a constant reader, though not a lover of many but few books. His favorites being, Erskine, Halyburton, Wellwood, Boston, Brown, Rutherford, Dixon, McCheyne, Ambrose, and for more than thirty years he received the monthly edition of Spurgeon's Sermons. He read and re-read his small library of books, because, as he used to say, they help me more fully to understand the Scriptures. Prizing such works, we need scarcely say that he had in him an intense dislike to any religion that was not founded clear out and alone upon the word of God. His retorts were frequently pithy and pointed, and he seemed not to mind if they should at times be cutting. A person on one occasion having said to him, Spurgeon is an Arminian. Like a flash the words from his lips fell, "You have insulted me. Spurgeon is one of my best friends on earth. Your statement is a slander upon his name." On being told of a preacher who was said to have advanced some new theology. "New Theology," said he, "truth dates as far back as God, and error is as old as the devil."

Following principally stock farming, some parties, coming one Sabbath to view his herds were met by him in the door with the words, "You cannot see them. This is no day for me to begin and discourse with you, or any one else, upon the subject of cattle." In his offerings he was liberal, yet never satisfied, but ever felt that he did not support the cause of Christ as he would like he had been able to have done. Sickness having once visited his neighborhood, and his household having escaped, he remarked to his wife, For this we should be very thankful to God. Yes, we should, but what is the use in saying in mere words that we are thankful? Had we not better show our thankfulness

to Him in some more tangible way. Would fifty dollars extra be too much for us to give this year to Foreign Missions? "No, I am willing if you are." The additional fifty as a thank offering was given.

His remains, on Saturday, June 1st, were followed to Melutosh cemetery, and deposited alongside his wife's, by a large concourse of admiring friends and acquaintances, many of whom felt as they went, that an old standard bearer of the truth had fallen. His family of four sons and one daughter survive him, of whom two are residents of Chicago, one a medical doctor, in Clayton, Pennsylvania, one on the homestead, and Mrs. J. Sanderson, of Wroster.

On the Sabbath, the minister in his sermon, referring to him, among other things said: "None read, studied, and meditated upon the Word of God more than he did. None had any deeper realization of his own sinfulness and unworthiness. None clung any more closely to God's grace in Christ alone for his salvation. And none was any more diligent in their attendance upon the worship in God's house. Never absent in seventeen years up to the time of his illness, in all more than four times—Christians, as he once remarked, never get tired of hearing about Christ."

His chief characteristic seemed to be this, he cared not so much for himself, or his friends, or any of his fellowmen, as he did for the truth. He would not let any man suffer, if coming out and telling the truth would prevent their suffering. If you were wrong fully cast into a ditch, many in our day would allow you to lie and die in the ditch, even though they possessed the power right enough to lift you up. And why? because, if they lifted you up, they might, thereby, bring upon themselves the ill favour of some few others of their fellow beings. They fear men, but they do not fear God. Their whole lives seem to say "woe be unto me if all men do not speak well of me." It was very different with him. He would come out and speak the truth, even if he should, himself, afterwards, have to suffer for the truth he spoke. His whole life seemed to say, "woe be unto me if all men, if the ungodly as well as the godly, speak well of me." So deeply was the truth of God ingrained into his soul, that we have often felt, had he lived in the days of persecution, he would have been the first among a multitude of Christians, who would have gone forward and in joy, laid down his life at the stake for the truth or Christ's sake. He would have esteemed that a great privilege, a privilege which, owing to the times in which he lived, was denied him. Nevertheless, like all other Christians, he had his tribulations. He had to fight his fight, and he did fight his fight, finished his course and kept the faith. Brought in his seventeenth year to a knowledge of the truth, under a sermon founded upon the words, "Turn ye, turn ye from your evil ways, for why will ye die, O: house of Israel—from that date, up to his old age and dying day, he clung to salvation by grace through faith in Christ. What kept him during those seventy years so steadfast in the faith of the Gospel? Among men he was of all the most unlikely to keep himself, nor could any mere man ever begin to keep him. How then was he kept? He was kept, as the Scriptures say, "by the power of God."

Looking upon him from every side, we can only say the truth, the Gospel of Christ here on earth has lost in his removal from our midst one of its truest, warmest and best friends.

In the wise over ruling of Divine Providence, the people of Dalhousie Mills and Cote St. George, are called to mourn the death of one of the most respected residents of the place. Mr. Peter D. McQuaig, elder, who had been very unwell all winter and spring, fell asleep in Jesus, Saturday morning, May 25th, at the age of 71. To his sorrowing family the loss is irreparable. He was a kind, affectionate father, who had the interests of each member of his household very closely at heart. The session of the Presbyterian church of Dalhousie Mills and Cote St. George, of which he was a faithful member, deeply mourn the loss of one who

was always punctual in his attendance upon the devotional and business meetings of the session, and did all in his power to bring about the peace and harmony which now prevail in the congregation. His quiet unassuming manner, endeared him to all who had the pleasure of his acquaintance. The funeral which took place last Monday was very largely attended. Notwithstanding the disagreeable state of the weather over 60 carriages followed the remains to the Cote St. George Presbyterian cemetery.

A very unusual feature of the funeral, and one which attracted the attention of many present on the occasion, was the fact, that his six sons were present and acted as pall bearers.

The entire community extend heartfelt sympathy to the family and other relatives in their bereavement.

"A few short years of evil past
We reach the happy shore,
Where death-divided friends at last,
Shall meet to part no more."—Ex.

A Worthy Appeal.

Montreal, May 31, 1895.

There probably has never been a time in the history of French Protestantism, when greater and more hopeful opportunities for effective work presented themselves.

The events which have transpired in our country these few past years, have had the effect of arousing the thinking portion of our French speaking population and of creating a spirit of inquiry which will prove beneficial or disastrous, according to the way in which it is met.

There are hundreds of young men and women, and persons of riper years, who now stand in the border line between the old system in which they are losing and have lost faith, and the dark abyss of religious doubt, skepticism and all that it leads to.

These persons are sufficiently independent to enter a French Protestant house of worship, to listen to an intelligent, rational and spiritual presentation of the great truths of the Gospel of the Son of God.

On hearing that message, proclaimed in love, many will say: "This is what I have long sought for my intellect and heart."

St John's church, Montreal, has done much in this direction, while worshipping in the old Russell Hall, sold and demolished because it had become altogether too small and inadequate for the needs of the work.

We are now without a meeting place of our own, and the important missionary enterprise committed to our care is suffering loss.

Our new church is now being built and the funds required to make it possible for us to advance the cause so as to enable us to use the building for our religious and educational work are lacking.

Our new church edifice will cost \$13,000.

We have expended about \$2,000, the Presbytery has authorized a loan of \$1,000 and another \$1,000 will be required to complete the work. Of the amount raised the congregation has contributed over \$2,000.

We appeal to the lovers of French Evangelization and of the cause of Christ for financial help. Will many such respond, sending to Mr. John Herit, Manager Diominical Glass Co., 67 Laval Avenue, Montreal, a liberal donation?

J. L. MORIN,
Pastor of St. John's church.
C. E. AMARON,
President of the Building Committee.

The Executive of the Board of French Evangelization had under their consideration on the 20th May, the case of the new St. John's church, Montreal, when it was unanimously agreed to commend the appeal of the congregation for help in the erection of their church edifice.

(Signed) D. H. McVICAR, D.D.,
Chairman.
M. T. TAYLOR,
Secretary.

Rev. JOHN McALPINE has changed his residence from 242 Wellesley St. to 523 Parliament St., Toronto.

THE CHURCH ABROAD.

The sales of the Scottish Hymnal have reached 1,269,807.

An offer of not less than £10,000 has been made by a gentleman to found a chair of political economy in Glasgow university.

The foundation-stone of Juniper Green church was laid on first inst. by the Lord High Commissioner. The moderator took part in the proceedings.

The death has occurred in Edinburgh of Carlyle's niece, Mary Carlyle Aitken, who lived with him to his death, and afterwards assisted in editing his early letters.

Aberdeen Parish Council, after a warm debate, have decided that no liquors are to be used in the poorhouses except when ordered by the doctors for medicinal purposes.

Mrs. Lewis and Mrs. Gibson, who discovered the manuscript of the Syriac Gospels in the convent of Mount Sinai, have gone thither again for further research.

Rev. Thomas McClelland Fleming, M.A., late of Boston church, Capar, File, died at Melbourne on 22nd April. He was the second son of Rev. James Fleming of Whithorn, ex-moderator of synod.

At the Scottish Assembly at the Established Church, Mr. J. T. Smith gave a favorable report of the Sunday Schools, which now number 2,169, with 224,703 scholars, an increase in both cases.

The candidates for the divinity chair in Glasgow University include Prof. Paterson of Aberdeen, and Dr. Colin Campbell of Dundee, and it is believed that Dr. Story would not object to exchange his present chair for it.

The new church in Avon street, Hamilton, for the congregation lately worshipping in Chapel-street church, of which Rev. T. S. French is minister, was opened recently by Rev. Alexander Oliver, D.D., of Glasgow.

Prof. Bruce preached on June 2nd in Whitehall U. P. Church, Glasgow. The occasion was the twenty-first anniversary of the induction of the pastor, Rev. Adam Welch. Instrumental music was formally introduced into the services on the same day.

Rev. George Hannah Macfarlane, London Missionary, Cuddapah, South India, was married on 2nd May to Miss Agnes Stuart Cathbert, London Missionary society, Coimbatore, third daughter of Mr. James G. Cathbert, schoolmaster, Braco Perthshire.

Great progress was made in Uganda by the Church Missionary Society in 1894. The churches now number 200, and on Sundays 20,000 persons assemble in them. About 800 were baptised during the year. An urgent call is made for European missionaries, one of whom now is considered equal to ten five years hence. Ten agents, of whom five are ladies, are about to set out.

It is not expected that anything will come of the suggestion in the Home Mission debate that Mr. McNeill should be invited to undertake evangelistic work in Scotland. Like Mr. Moody he probably finds that in the present divided state of the Christian Church it is better when dealing with the masses to be a free agent. A tour of the English cities might be fruitful of good. During July he takes the ordinary service in Oban Free church.

An occasion of great interest was the presentation to Dr. Kennedy Moore of his portrait and a purse containing £185, in recognition of the great service he rendered the church during his ten or eleven years' editorship of the *Presbyterian*. Sir George Bruce made the presentation, and words of admiration and affection were also spoken by Dr. Muir, Dr. Munro Gibson, Mr. Hutton of Birkenhead, Mr. Alex. Thomson, Mr. Robert Whyte, and Principal Dykes.

"I AM PERMANENTLY CURED."

The Joyful Exclamation of Mr. Alexander Moffatt, of Millbrook, Ont.

Paine's Celery Compound Victorious after the Doctor's Failed.

Mr. Moffatt is of opinion that all his sufferings and troubles had their origin in liver complaint, a terribly dangerous malady that is dragging many a man and woman to the grave. This disease may be acute or chronic. In the acute form, there are violent burning pains conveyed to the shoulder and right arm, short cough, fever, irregular bowels and constipation. In the chronic form of liver complaint, there are many morbid conditions, such as enlargement, softening, abscesses and degeneration. The symptoms are, weight in stomach, flatulence, nausea, bilious vomiting, loss of appetite, thirst, white and dry tongue, bitter taste, and a host of other miserable conditions.

Long experience has fully proved that Paine's Celery Compound is the only medicine that can successfully grapple with the dread disease of liver complaint. Honest and able doctors are advising their patients to make use of Paine's Celery Compound, for the great

reason, that they know of no other medicine that gives such prompt and effective results. The cure of Mr. Moffatt amply proves every statement made in favor of Paine's Celery Compound, and clearly demonstrates the fact, that when physicians fail to cure, nature's medicine is sure to do the good work. Mr. Moffatt writes thus:

"Having been a sufferer for years from severe pains in the sides, back and breast, caused I firmly believe, by a sluggish liver, I received the treatment of eminent physicians, and was compelled to wear a fur coat summer and winter; I was also advised to wear a chamois vest, but nothing seemed to do me good.

"At last I was advised by kind friends to try Paine's Celery Compound; and after using six bottles, I find that I am permanently cured. Paine's Celery Compound has indeed done wonders for me. You may publish this for the benefit of suffering humanity."