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OVER LAND AND SEA.

Be still, my soul; the Lord is on thy side;
Bear patiently the cross of grief and pain;
Leave to thy God to order and provide—
In every change He faithful will remain.

—Luther.

The statistics of the United Presbyterian Church show 12 synods, the same number as last year; 65 Presbyteries, an increase of 1; 869 ministers, an increase of 5, and 948 congregations, an increase of 3. The membership has grown from 117,706 last year to 120,799, the members received on profession are 8,023, a falling off of 930. The Sabbath-schools number 1,123 against 1,127 last year. The scholars, however, have increased from 103,600 to 107,121. The above statistics include the mission churches of the denomination. The contributions in this country were, for salaries of ministers, \$586,948, an increase of about \$8,000; for congregational purposes, \$473,048, an increase of over \$42,000. The Boards have received \$255,366, against \$247,512 for last year; and for general purposes the gifts have been \$102,736, against \$121,018. The total contributions in this country were \$1,404,090, against \$1,378,035 for last year; and the total for the Church was \$1,418,098 against \$1,389,815. Out of the 948 congregations 386 contributed to all the funds; 56 contributed to none of the funds, and 38 made no report. The largest number of contributions given to any one fund was \$772. The average contributions for all objects per member for this country was \$13.13; the average salary of pastors in this country was put down as \$1,054.

The General Assembly of the Cumberland Presbyterian Church met in Birmingham, Ala., May 22nd, with about 500 commissioners in attendance.

The General Assembly of the Southern Presbyterian Church opened at Memphis, May 21st, with the sermon by Dr. C. R. Hemphill, of Louisville, Ky., R. Q. Mallard, D.D., of New Orleans, was chosen Moderator.

It is stated that the Presbyterian Church of Japan is soon to begin missionary work in Formosa. President Ibuka, of Tokyo, and President Ogimi, of Steele College, Nagasaki, have been appointed to visit the field and report to the Mission Board. Three thousand dollars are to be raised from the Japanese churches to inaugurate and push forward this new work. We assume that they will duly recognize the work that has already been done upon the island by the English Presbyterian Church and by our own and that they will co-operate with these in a harmonious spirit.

The United Presbyterian Synod met in Edinburgh May 4th. The Rev. James Rennie of Glasgow was chosen Moderator for the year. The Foreign Mission Board reported that their ordinary receipts had amounted to nearly \$157,000. This, however, was nearly \$19,000

less than the preceding year. The membership of their native churches in the Foreign field now numbers close on 20,000.

Several months ago the Rev. Jose E. Cruz, one of the Presbyterian Evangelists in New Mexico, was fined for not taking off his hat when the host was being borne through the street by a Roman Catholic procession. He appealed the case and the decision was reversed, the federal court giving judgment that a street is not a place of worship, and that a religious procession has no right to block up a street.

By a meeting full of historic interest the Collegiate (Dutch) Church, New York on the eleventh, celebrated the 200th anniversary of the signing of its charter, May 11th, 1696. The services were held in the church at Fifth Avenue and Forty eighth street, Rev. Dr. E. B. Coe, pastor who delivered the historical address. The music was of the highest order, including Luther's *Ein Feste Burg*, and the hymns, "Glorious things of thee are spoken," sung to a Dutch air of the sixteenth century, and "O God our help," to the Holland national air. Though Dutch in its origin and naturally somewhat tenacious of its traditions—its life here having begun long before the getting of its charter, as early as 1628—the Collegiate Church has in it no little of the vigor of youth and of late fairly keeps pace with the religious life of the times. Its wealth, reaching probably \$5,000,000, is equalled only by that of Trinity (Episcopal) Corporation.

The Methodist Episcopal Church of the United States with a membership of two and three quarter millions gives \$1,800,000 to Home and Foreign Missions. The Presbyterian Church with one third the membership gives about the same amount. Neither the one nor the other gives as much as it ought to give for these objects. The Methodists give sixty-five cents a member and the Presbyterians at the rate of a dollar and ninety-five cents.

It is pleasant to record an act of true chivalry in days when we are confronted by so many examples of sordid meanness and grasping avarice. M. F. Cassidy, a letter carrier in Pittsburg, received a legacy of \$10,000 from an old woman who kept a little shop and to whom he had shown some little kindly attentions. Mr. Cassidy has written to the executor of the will refusing to accept the bequest on the ground that he was not a relative of the dead woman and had no claim upon her whatever. He desires that the money be paid to the two sons who were cut off with \$5 each. His politeness to Mrs. Jamison was not based upon any expectation of reward, but was meant simply as a matter of kindness and deference to an elderly person. It would be well for the future of the community if examples of this frank and simple sense of honour were more common.

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Toronto, June 4, 1896.

Presbyterian Union.

IN an appreciative reference to our recent article on the prospects of the Union of the Presbyterian bodies in Scotland, a contemporary draws attention to the following passage from the volume of reminiscences by Rev. Dr. A. K. H. Boyd, St. Andrews, quoted in the *New York Observer*. Of the attempts at Union he says: "Never was ranker nonsense than the talk of re-uniting the utterly discordant elements of bitterly divided Scottish Presbyterianism. Those men among us who talk clap-trap about that have already ceased to belong to the same church as me. If I had to choose whether to range myself with such, or with Bishop Thorald, Archbishop Tait, even Dean Church and Liddon, I should not hesitate for one moment," and asks whether such an utterance from a leader in the Church of Scotland does not sweep away any hope there may be held by those at a distance of the Union of the Scottish Churches. We answer that it does not. Dr. Boyd practically represents himself. Certainly not the Established Church of Scotland. The small section whose ritualistic tendencies have been drawing it toward the Anglican Church in Scotland are to some extent in touch with A. K. H. B., but beyond these he has few friends and no followers. He never was much in touch with Scottish Presbyterianism and cannot be quoted as a leader of the Church with which he is connected. He is a prominent minister, who has written various books of essays by which his name has become well-known, but he exercises no influence on the doings of the Church and extremely little, if any, on its thought.

The rank and file of the Established Church of Scotland are proud of their heritage and are loyal to their Church, but evidences are not wanting that the belief is gaining ground that loyalty to their Church and its best traditions may not be inconsistent with a constitutional arrangement which will permit of Union with the Free and United Presbyterian Churches. The advances made by these two latter Churches last month are hopeful signs of an ultimate, and in this practical age it ought to be an early, reconstruction of the Church. It is gratifying to note that Presbyterian Union was discussed in a most friendly and hopeful manner at the meeting of the General Assembly at Saratoga, and that no matter how difficult the problem may appear, nor how often attempts at conciliation and reconstruction have proved futile, the spirit and the purpose survives and breaks into activity from time to time, with hope and determination that one day will be crowned with success.

General Assembly Commissioners.

The following from the *Presbyterian Messenger*, from an article contributed by Mr. Winthrop Gilman is worthy of perusal:—Speaking particularly of our own denomination, we have no doubt but that we are upon

the eve of an immense advance in everything that goes to elevate and dignify character both in our individual and in our corporate capacity. The present indifference to attendance upon our highest court in some quarters, however, must be changed to a spirit of cheerful willingness, if not of ardent desire, to serve the Church in the capacity of a commissioner to the General Assembly. It must not longer be necessary in our metropolitan Presbyteries to make choice, after refusal upon refusal to serve, of brethren not in actual attendance, and so unable to decline, in order to obtain a full representation from the lower court. A generation is coming forward, we doubt not, that will insist upon a nobler and still nobler standard of Christian character with each passing year. We of the older generation will be gone before the tenth or the twentieth milestone of the new century has been reached. Fresher and more consecrated blood will be called into existence to course through the arteries of those who are to glorify God in this favored land, say by the year 1925. The pattern showed them 'in the Mount,' not in the example of the evil world about them, will be their mentor, and will guide their councils and dominate all the impulses of their hearts, 'Every thought' will at last be brought into captivity 'to the obedience of Christ,' and to the service of Him who is worthy to receive from men and from angels all riches, and honor, and glory, and blessing, yea, and 'all power' over their consciences and hearts as well.

For our own part we do not doubt that our beloved Church will lead off in our land in any such new departure in the direction of a truer consecration, and a purer and more enthusiastic devotion to the interests of the kingdom of our Lord and of His Christ. In no small degree shall we be privileged to set the pace for other branches of Christ's vine in everything that goes to make up sincere Christian man and womanhood. In the crusade against all that is low, sordid, selfish, 'after the manner of men,' in the practice of Christian men and women, in private and in public, in the life of the individual, in family life, in social, business and organized religious life, we of the Presbyterian Church will not be found loitering in the race.

Let us not be slow at the present hour to acknowledge our shortcomings. Let us be quick to forgive and to forget the past, and let us nerve ourselves, one and all, for a forward movement for God and humanity.

An Important Duty Neglected.

The distinctive principles of the Presbyterian Church ought to be familiar to all the members. In days of great controversies on the "fundamentals" the public were easily kept well-informed as to the differences between the various sects, but in these days of comparative peace the churches have not been called upon to vindicate their existence as separate bodies to the people. Hence the young are growing up ignorant of many of the principles upon which the Presbyterian has been founded, and by which she is differentiated. The importance of knowledge in this respect was brought home the other day when a public man declared that he had never heard a Presbyterian minister tell in the pulpit of the history, principles, and peculiar work of the Presbyterian Church, whereas the Roman Catholic priests seldom failed to impress their people with the greatness and the goodness of the Church of Rome and the insignificance and insufficiency of Protestant Churches. The hint thus conveyed ought not to be lost sight of. The young ought to be inspired with a pride in their Church, and with loyalty to it and all its

schemes, and the impressive inspiring facts of the Church's history and of her doctrines will prove the best means of instilling an intelligent and abiding enthusiasm in her welfare.

Church Attendance In Toronto.

The service rendered by the *Evening Telegram's* church census of last month has been already acknowledged in these columns, and now we are pleased to quote the testimony of the *British Weekly* whose readers have found the figures most interesting. Our contemporary says:

"For the first time we have read a really encouraging religious census. The *Evening Telegram* of Toronto enumerated the worshippers in every place of worship in the city, morning and evening, on May 3rd. The population included is about 200,000, and the attendance reached the large figures of 60,171 in the morning and 63,820 in the evening, making a total of 123,991. If we assume that the worshippers in the evening were to a large extent not the same persons as the worshippers in the morning, this gives a most satisfactory result. The practice of regular attendance at churches is increasing, and perhaps few congregations can show at any one service forty per cent, of those connected with it. Toronto showed thirty-one per cent. at each service, and this means that the number unconnected with any Christian church is very small. Probably the Roman Catholics and the Salvation Army may be credited with more worshippers than are given, the former having many separate services, and the latter many who come in and go out. The Methodists stand at the top, reporting the large figures of 36,655. They are followed by the Presbyterians, who report 25,647. The Anglicans come next with 21,916, the Roman Catholics with 19,703, and the Baptists 10,074. The Congregationalists have only 4,413, and the Salvation Army only 1,117. The census was taken by the *Telegram* eight years ago, but it was on a wet Sunday in December, and so no useful comparison can very well be instituted. Then, as now, the Methodists headed the list, the Presbyterians followed, and the Anglicans were a very good third; but we note that while the Baptists in 1888 had over 4,000 worshippers, and have now over 10,000, the Congregationalists on the wet Sunday of 1888 had actually more worshippers than they have now, which shows an unhealthy state of things. Far more striking is the enormous decrease in the Salvation Army. The Salvation Army services in Toronto were attended in 1888 by over 10,000 worshippers, and now there are only a little over 1,000. We are much struck in reading the figures of the great capacity of the churches. Many of them are seated for 2,000 people, and audiences greatly exceeding a thousand are quite common. Among the Methodists there are eleven Sunday congregations exceeding a thousand. There are, alas! very few congregations of that size in London. Toronto and its ministers are heartily to be congratulated, and we are much indebted to the *Telegram* for its enterprise.

Exchange of Lecturers. In addressing the Alumni Association of Columbia Theological Seminary the other day Dr. C. R. Hemphill, urged, among other things, that there might be more intercourse between the seminaries of the Church in the way of exchanging lecturers, thus giving students in one institution some opportunity to get help from men in other institutions specially gifted in their own departments.

There should be no jealousy or contention between the seminaries. Each should cultivate a spirit of helpfulness towards the others, and thus all would be the recipients of the best scholarship and the influence of the ablest scholars in the Church. The Post Graduate course at the Canadian Colleges affords an opportunity such as is here suggested.

Presbyterian Colloge, Montreal. During the absence of Principal MacVicar the Rev. Dr. Scrimger, 24 Summer Hill Avenue, Montreal, will conduct correspondence with students and others regarding College business.

Anti-Gambling at the Antipodes. An anti-gambling crusade is being actively and hopefully waged in Australia. The leading Protestant denominations have banded together for this special purpose and an agitation has sprung up which has taken a hold of the popular mind. It seems probable that good results will be obtained.

Proposed For Moderator. The Toronto Presbytery added its unanimous vote on Tuesday to those of many other Presbyteries in favor of the election of Rev. Prof. Gordon, D. D., of Halifax, to be Moderator of the General Assembly for the ensuing term. It is likely that Dr. Gordon's election will be unanimous by the church.

F. M. Funds of the Southern Church. The thirty-fifth annual report of the Foreign Mission Committee of the Southern Presbyterian Church, presented to the General Assembly, shows that the receipts for the year from all sources were \$142,099.77. This is \$9,766.87 more than the receipts for last year. Part of this increase is due to legacies, which were \$8,280.40 in excess of those received last year, leaving \$1,486.47 to represent the increase in the contributions of the churches. Nineteen missionaries were sent into the Foreign Field during the past year.

Billeting the Commissioners. The number of Commissioners to the General Assembly will probably reach 522, and for each of these the Billeting Committee, in theory, provides a billet. About 120 of the commissioners this year will be the guests of friends, and to that extent the Committee will be relieved of its arduous work. But 400 is still a large number for which to make provision, and it is gratifying to know that friends are coming forward in the various congregations with offers of hospitality which shows that Toronto will do its duty. But in addition to the billets it would be desirable were the Committee in a position to extend some special entertainment, such as a sail on the lake or a trip to one of the popular resorts which abound around the city.

Companions in Adversity. Gregorians and Protestants have evidently been drawn together by fellowship in suffering. Letters from the Harpoot district in Eastern Turkey report an extraordinary event in the history of Turkish missions. On the first Sunday in April the Protestant Christians were invited to hold a communion service in the Gregorian Church at Meze-reh, three miles from Harpoot. The building was crowded, hundreds being turned away for lack of room, and in the congregation were many who had been afflicted by the recent massacres, as well as several teachers and pastors from neighboring communities. The service of song was divided between the Gregorians and Protestants; then the Protestant pastor received fifteen new members into his church and preached an evangelical sermon. After an address by Dr. Barnum the Protestant service was closed, but the people were requested to remain, and the Gregorian priest made a friendly and gracious speech, expressing joy in the fraternal spirit which characterized the meeting and thanking the American missionaries for bringing a new faith and an open Bible as well as for their relief work among the suffering Armenians. Other addresses followed from both Protestants and Gregorians before the remarkable service was brought to an end. Such a mingling of the two sects would have been impossible a few years ago and would have been considered a pollution to the old church.

The Sunday-School Lesson.

BY THE REV. ERASTUS BLAKESLEE.

A paper read before the National Congress of Religious Education, held in Washington, D.C., April 20th-23rd, 1896.

This paper is intended to be constructive not destructive. Its object is to sketch the general principles on which Sunday School lessons should be arranged in order to accomplish the best results, and to state briefly the steps already taken toward putting these principles into practice.

I. THE IMPORTANCE OF A CORRECT SYSTEM OF LESSONS.

The lesson is the matter of central interest in the Sunday-school; all else is subordinate to this. But it is not a question of the individual lessons so much as of the system of study to which they belong. The importance of this can hardly be over-estimated. Poor teaching of a good system will accomplish more than good teaching of a poor system. The lines along which one teaches are in the end much more important than the individual lessons taught. For if the system is right, its results, even if incomplete, cannot be wrong; while if the system is wrong the more complete its results the worse the failure. What we want is good teaching of the right system. Good Biblical training in the Sunday-school of to-day means spiritual power in the Church of the next generation. Biblical ignorance among children and youth now means spiritual weakness then. The twentieth century, brilliant with promise, but black with portents, is dawning upon us. Its greatest need is divine truth manifested in human lives. This can come only through the influence of the Bible. The principal means of imparting Biblical truth to the rising generation is the Sunday-school. The matter before us, then, is not one of to-day only; it is weighted with the future. Neither is it a question of the convenience or the availability of any given series of lessons, but of the effects in the long run of a correct system of lessons. If that can be secured, the results are certain; if not, we have need to tremble for the future of the Church.

II. DIFFICULTIES IN THE WAY OF ANY SYSTEM.

1. *Difficulties arising from the nature of the Sunday-school.*—Notwithstanding the acknowledged importance of Sunday-school Bible study, the difficulties in its way are many and great. Among them are these: That the Sunday-school can give but little more than a half-hour a week to any lesson; that its work for both teachers and scholars is wholly voluntary; that attendance on the school is irregular; that many of its teachers are confessedly incompetent; that the school has to compete with a great pressure of outside work and pleasure; and that many, if not most, of its pupils remain in the school but a few years. No study except that of the Bible could succeed at all against so many adverse influences.

2. *Difficulties arising from the nature of the Bible.*—Other difficulties arise from the nature of the Bible. It is a large book. It covers a wide range of history, biography, poetry, precept, law, philosophy and doctrine. As we have it, it is not a book, but more than three-score books bound together and arranged with but little regard for either logical or chronological order. But it is the charter of the Christian Church, the foundation of good government, the hope of the world. The question is: How can its contents be so arranged and taught that, in the ordinary years of Sunday-school life, our young people, as a rule, shall become reasonably well informed regarding its principal facts and teachings, and have a good working acquaintance with the book as a whole?

3. *The solution of these difficulties a hard problem.*—That this is a difficult problem none will deny. Some declare that it is impossible of solution; that the most we can expect of the Sunday-school is that it make practical application of some of the great truths of the Bible and give a fragmentary knowledge of some of its principal facts; but that for a comprehensive knowledge of the Bible, an acquaintance with it such as every young person ought to have, we must resort to outside classes. To say this is to prophesy Biblical ignorance in the next generation. Such outside classes cannot be arranged

on a scale large enough to meet the need. The Church as a whole has no place for another department of Bible study. The problem of Bible study must be solved in the Sunday-school, or the Church fail of its mission. That so many in the Church seem unaware of the importance of this subject is one of the most ominous signs of the times. That a rapidly increasing number are becoming keenly alive to it is cause for great encouragement.

(To be continued.)

Synod of The Presbyterian Church in England.

The Synod of the Presbyterian Church in England opened its twenty-first meeting on the 27th of April in Regent Square Church, London, with a sermon from the Rev. R. Leitch, of Newcastle; the retiring Moderator, on "The Gospel which Paul preached."

The Moderator cleft was Dr. McGaw, the general secretary, who gave in his opening address a resume of the position and progress of the Church during the year. It was a vigorous appeal to sustain the forward movement initiated a year ago to raise a quarter of a million dollars for church extension in England. Nearly one-half the amount has already been subscribed, and the balance is likely to be forthcoming before very long. There are seventy towns in England of 20,000 inhabitants and upwards, in which there is no Presbyterian Church, but in which it ought to be represented.

On Wednesday forenoon the Sustentation Fund first occupied the attention of the Synod. The equal dividend of £200 is still maintained, and the fund seems to be in a healthy condition.

College matters came next. Though ten candidates competed in September for undergraduate scholarships, there were no candidates for entrance to the theological classes of the first year. For the first time, therefore, the college last session was without any first year students. Evidently the intended removal of the college to Cambridge is connected with this, and points to the necessity of making the transition period as short as possible. The plans of the new college buildings at Cambridge were on view, and evoked general approval. The style is Jacobean, which is a favorite at Cambridge, and the cost will be about £20,000. The site and £5,000 have been presented by Mrs. Lewis and Mrs. Gibson. Presbyterians in the university are very sanguine as to the prospects of the college. It was proposed to call it St. Columba's College, but the name has not been finally fixed.

On Wednesday evening the committee on praise reported favorably as to the progress made in the production of a joint hymnal for use in all the Presbyterian Churches in Scotland, and which, it is hoped, other Presbyterian Churches in the British Isles and Colonies will adopt. It would be a much-needed "outward and visible sign" of the unity of all the Presbyterian Churches.

In connection with the report of the committee on intercourse with Colonial and other Churches, the deputation from the Irish General Assembly was heard. The Moderator (Dr. Buick) and Mr. Alex. Caruth, Ballymena, were absent, but the other deputies, Rev. Wm. Wylie, Rev. Robt. Wallace, M. A., and Mr. Thomas Irwin addressed the House in a very effective manner, and were well received. The speech of Mr. Irwin, not reported with the others in your last issue, was finally conceived, will delivered, and touched the hearts of the audience.

Before the Synod separated for the night, a strong resolution was adopted, urging "The British Government to take immediate steps, in co-operation with the Government of the United States, to secure the establishment of a permanent Court of Arbitration representing both countries, to which all matters in dispute between the two Governments shall be referred for settlement."

On Thursday the first business of note was the setting apart of five brethren to act as Synod evangelists during the year. The Moderator's address to them was very impressive.

Thereafter a piece of new legislation was finally adopted—viz., the ordination, under suitable regulations, of probationers acting as assistants and ministers, or in charge of preaching stations. Much doubt exists as to the wisdom of this change, and the report embodying it was adopted without any enthusiasm. As the result the church is likely to have a class of ordained preachers, whose status will be peculiar. Ordained, yet without charge, and having no right to a seat in Presbytery or Synod.

The next meeting of Synod is to be held at Sunderland. Next year will be the jubilee of the China Mission, and as the Rev. Wm. Burns was ordained fifty years ago in Sunderland, the Synod thought it fitting to hold the jubilee of the mission in that place. In connection with this an influential effort was made to honor the convener of the Foreign Mission (Mr. H. M. Matheson) by making him, though an elder, Moderator of next Synod. The proposal elicited strong objection, as being against use and wont, and was eventually withdrawn at Mr. Matheson's own request. All parties agreed, however, in appointing him to preside at the jubilee missionary meeting, which will be held during next Synod.

A new Presbytery, to be called the Presbytery of Yorkshire, was formed by a re-arrangement of several Northern Presbyteries. The new Presbytery will consist of thirteen congregations, five of which are taken from the Presbytery of Manchester, and eight from that of Darlington. The re-arranged Presbytery of Darlington will be henceforth known as the Presbytery of Durham. The Presbytery of Yorkshire will have its seat at Leeds.

A proposal to modify the standing orders with a view to greater economy of time was adopted without discussion, when the suggested abolition of the sermon at the opening of Synod was withdrawn. By the adoption of the new standing orders, deputies from other churches will be heard on Thursday evening instead of Wednesday, as heretofore.

A vigorous protest against the new Education Bill was passed, and a committee appointed to watch the progress of the measure and take such action as may be necessary. Rev. Dr. J. Monro Gibson was the chief speaker.

The Synod concluded its business on Friday. With the exception of a motion condemnatory of the Armenian atrocities, there was nothing of general interest. Throughout all the meetings a fine spirit was manifest, and the Synod of 1896 was on all hands characterised as one of great usefulness and very pleasant. The Moderator's closing address was a model of brevity and impressiveness.

The Christian Ministry.

BY REV. W. B. SPROULE, M.A., LURGAN.

Roughly speaking, the duties attaching to the office of the Christian ministry admit of a twofold classification. There is the work of the preacher and there is the work of the pastor. First of all, the Christian minister has to preach—preach the Gospel, preach Christ and Him crucified. That's the chief part of his work. Preaching has been defined by a great preacher as "the communication of truth by man to man." The truth the preacher is to communicate to those who hear him is the truth contained in the Holy Book—the truth revealed by God to man for his salvation. He is not the true preacher who entertains people with his own fancies or the fancies of other men; no, the true preacher is a man who has a definite message from God for the people to whom he speaks, and who burns with a passionate longing to deliver that message just as he received it. When he enters the pulpit and stands up before his audience to address them, he can truly say, "I have a message from God to thee." Unless he can say this, he is no ambassador of Christ. Unless he can say this, he had better never enter the pulpit at all, for he will preach to no purpose whatever. He may be a highly gifted man, he may understand all mysteries and have all knowledge and be able to speak with the tongue of an angel, but unless he is conscious of having a definite message from God for the people to whom he preaches, he will preach as one that beats the air, and his words though they may be well meant for grain, will prove to be only vacant chaff. It is not the primary duty of the Christian preacher to define or even to defend the truth, but to preach it. He may be a theologian—and he ought to, he may be an apologist—and he ought to, but he is to be neither in the pulpit. There he is to be a preacher, and a preacher only—a man who declares God's message to men and forgets himself in the message he brings. One of the characteristics of the age we live in as contrasted with past ages, is its hostility to creeds and confessions of faith. Truth stated in a definite dogmatic form it cannot away with. Now, I am not going to say that this intellectual temper is altogether wrong, or that it merits our unqualified condemnation. I will say this, however, that a creed of some kind is an absolute necessity, unless, indeed, preaching is to come to an end and in its place be taken by something else. The preacher who is without a

creed has no message, has nothing to preach, and must inevitably fail to secure an audience. People will come to hear the preacher so long as he has something to tell them, so long as he can say to them with St. Paul, "I am delivering unto you that which I also received." But when he finds himself unable to say that, when he finds himself without a message he may retire from the pulpit, for his best efforts to secure an audience are certain to prove abortive. And the truth the Christian preacher has to declare is not a negation. The human spirit cannot live and thrive on a negation—it must have positive truth, and men will have none but a preacher who preaches positive truth. Christ crucified, Christ risen, Christ reigning and energising—these are the sum and substance, the Alpha and Omega of the Christian preacher's message. The Sun of Righteousness is to be the centre of every sermon, and around Him it is to revolve and borrow its light and life from His beatific beams. But it is the work of the Christian preacher not only to declare God's message to the people over whom he has been placed, but also, so far as in him lies, to visit his flock from time to time, and to endeavor to share with them the varied experiences through which they are compelled to pass. It is the duty of all Christ's disciples, but especially is it the duty of the Christian minister, to rejoice with them that do rejoice and to weep with them that weep. He is not the ideal minister who is ever trying to get up on a pedestal of professionalism or clericalism, as if he were a superior kind of person, too high or too holy to mix with ordinary mortals—one whose primary duty it was to isolate himself from the world of sinning, sorrowing, suffering humanity. No, such as one is not in the true line of Apostolic succession; the orders of such an one are not valid, though a score of Prelatical Bishops may have laid their holy hands upon his head. Christ mixed with men—sinned, suffering men—and sympathised with them; He *stooped* to lift men; and in this respect every true minister of the Son of man must follow in His footsteps. The work of the Christian ministry is a great work in every sense of the term; it is a work that puts a terrific strain on all the powers both of head and of heart. Of himself no man is sufficient for this. The successful minister needs to be clothed upon with the might of God and upheld and encouraged by the sympathy and co-operation of his congregation.—*Belfast Witness*.

The Right Conception of Christ.*

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

Christ's question to Peter, "Whom say ye that I am?" is one that all must answer. Christ is the wonder of history. Who was He? What did He come to earth to do? How did He do it?

CHRIST'S WORK AND PERSON.

Peter's answer to Christ's question, "Thou art the Christ, the Son of the living God," was approved by Christ, and therefore was true. What did it mean? Jesus was the Christ or the Anointed. Jesus unquestionably filled each of the offices to which men were set apart by anointing. He was prophet, priest and king;—prophet as He taught the truths of religion, priest as He mediated between God and man, king as He rules in men's hearts. He came to earth to carry out the work connected with these three great offices. So today He is teaching through the Word and the Spirit, acting as our Advocate with the Father, establishing His Kingdom more widely among men.

To be all this and do all this He must be and is, divine. Peter says He is "the Son of the living God." This is more than the ordinary phrase. Men are sometimes called in Scripture "the sons of God" to denote their close connection with God and their practical reproduction of His life in their own. But these words mean more. Christ is "the Son of the Living God," that is, He is literally God's own Son, sharing His life, reproducing His substance, of the very essence of God.

There is apparently here a suggestion of the great doctrine of the Trinity. It is the doctrine in embryo. The fact of the true existence was not clear to the Jewish mind, but here lies the truth in germ. Here the Father and the Son appear as separate personalities or substances. As this bud of doctrine unfolds, the third

*A Meditation based on (Matt. xvi. 13-28) in the Bible Study Union Course on "The Teachings of Christ."

person in the Trinity, the Holy Spirit, will be made known.

Christ welcomes this remarkable statement of Peter's and warmly commends it. "Thou art Peter, and upon this rock I will build my Church." It is impossible to translate the curious play on words in the Greek, and yet the whole force of Christ's language depends upon it. "Thou art Petros, and upon this petra (or rock) I will build my Church." Petros and petra here are not to be confounded. They are not the same. Is Peter the rock foundation of the Church? No, but Peter infused with a faith in Christ. Peter confessing Christ becomes a rock. Before he knew Christ He was as sand, impulsive, shifting with every wind. Accepting Christ He is as the sand bound by cement and so made into stone. He has become a rock, is petrified, and now stands firm because Christ is in Him. Men that trust Christ are the living stones in the temple.

"And the gates of Hades shall not prevail against it." The Church is terrible as an army with banners. It goes forth to conquer the world for Christ. "And the last enemy that shall be abolished is death." The dark underworld we call Hades shall be conquered; its gates shall be battered down; death and Hades shall give up the dead in them, and be cast into the lake of fire. This is mysterious language, but it plainly means that Christ and His Church shall in the end conquer the powers of evil.

And one thing more results from faith in Christ,—Peter and all who, like him, are transformed by Christ within, gain control over themselves. They bind and loose, that is, they restrain themselves and give themselves liberty of action, and their conduct is noted and approved in Heaven. In other words here, as says a noted commentator, is the Magna Charta of our Christian liberties. We have as Christians a sublime freedom, we bind or loose and God assents.

CHRIST'S METHOD.

It is more difficult to understand how Christ does His work than what the work is or who Christ is. Peter who gloriously recognized the offices and the person of Christ, ignominiously failed to see the method of Christ's work. Never was man more sharply rebuked than when Christ said to Peter, "Get thee behind me, Satan." It is a novel and unwelcome truth that success comes through self-sacrifice. Peter would dissuade Christ from the cross. No wonder, the cross was a humiliation and an offence. Self-sacrifice as a method of success is contrary to experience, violates our conceptions of power, and irritates pride.

But, after all, it is the only path to lasting success. The secret of its power lies in the fact that it gives influence rather than authority. Men naturally seek for authority. But authority among men is always uncertain. It is subject to ebb and flow. Napoleon to-day is conquering Europe. To-morrow he is fretting to his death on St. Helena. But influence is quite another matter. It is a subtle force that enters men's minds and hearts and carries their judgment and affections and so controls their lives. Christ won men by the truth He spoke, the life He lived and the death He died. His sacrifices showed His worth as could nothing else.

The law of self-sacrifice is equally necessary to Christ's followers. We must lose our life to save it. Like the apostle Paul we must not count our life dear if we would gain Christ.

He who does not think of self but of duty, who aims at usefulness at any cost, is usually he who in the end gains life, fortune and position. Self-seeking is usually self-destruction. Self-forgetfulness is honor and power.

So it comes about that self-sacrifice is rewarded by glory. Christ after hanging on the cross is coming in the glory of the Father to judge the world. So the men of God on earth, often harried and disappointed, distressed, despised and seemingly defeated, shall yet see the Kingdom of God with power and shall know that they have done their part in hastening its coming.

Our Gamblers.

We do not refer, under this heading, to those who openly carry on their trade of fleecing their neighbours by the ordinary implements of gambling. They who traffic in cards and dice, or thus earn a livelihood by their wits rather than by honest labour, are under the

surveillance of the police, and there we for the present leave them. But we desire to say a word as to gentlemen gamblers whose gambling saloon is a comfortable office in some business street, and whose implements are stocks and debentures. They are not content with an ordinary income, derived in the usual manner from a day's honest labour, but the dangerous desire of hastening to be rich, and of accumulating at all hazards a fortune, possesses them, and when this taste is acquired all must be sacrificed to it. A means is devised, by some unfounded rumour, to depreciate a stock; when it is thus lowered, those who have played "the bear," quietly acquire all they can of the depreciated security, and then the "bulling" the same article begins. It is quite immaterial to them that thus the income of many investors is sadly changed, that unjust suspicions are cast on securities, and that these changes in the money market result ultimately most ruinously, and cause the panics which are so disastrous to business men. They must add to their riches, honestly, if this can be done, but at all events the addition must be made whatever the means employed may be. The baneful effect of this mode of dealing is but too apparent. The money thus easily made goes as it comes—genuine work loses its relish—habits of extravagance are introduced—the whole system becomes demoralized. The evil does not rest with the older men who introduce it, or with moneyed men able to carry on such a game. The poor clerk cannot see his employer reaping such a rich reward from the game of chance in which he is engaged without desiring to have a hand in it, money must be had in order to place down the stake for which he is playing. The thirst which is begotten increases, larger draughts must be had. What is called "a loan," of course to be repaid almost at once, is had—in reality an abstraction of funds of which he is the custodian takes place. The clerk wins and he replaces the money; and plays a still bolder game—larger stakes—larger abstractions—and still the run of luck is with him. In a few years he will be entirely independent of his dull clerkship, and will be able to take his place along with those fine spirits whose company he has learned to delight in. Work is irksome. How listless the dull routine which, after all, brings in but the few hundred dollars a year, when a word with a broker gives you the same amount ten times over in a day. But the other side of the picture. The chances of war turn; the fatal tide sets steadily in against the once successful player, all the dreams are being rapidly dispelled. It is out of the question that stocks can now be sold, they cannot be held without an increased margin. Friends are persecuted until the last farthing is procured from them. The trust funds are freely applied to. Still stocks fall, and with every means of sustaining the position gone, at last the crash comes. The last cast is terribly against the player, and broken in mind, body, and estate, he becomes an outcast from society. To the good sense of public opinion we turn for the putting down these speculating gamblers, more to be dreaded than their brethren with the three-card monte. The approaches of the former and their work are more insidious and more difficult to deal with than those of the latter.

Evil Speaking.

1. I will speak no unkind or harsh word of any one.
2. I will repeat no unkind remarks I hear of any one, and discourage others, as much as possible, from saying unkind things.
3. I will judge my neighbours leniently, remembering that my own faults are probably far greater.
4. I will never say one thing to others, and yet think quite differently. This is hypocrisy. "Deceive not with thy lips."
5. I will make no injurious remarks on the failings of others, remembering these words, "Consider thyself, lest thou also be tempted."
6. I will put the best construction on the motives and actions of all my neighbours.
7. I will act unselfishly, peaceably, and forgivingly, obeying my Master's command, "Love one another."

American General Assembly

THURSDAY, MAY 21.

The one hundred and eighth General Assembly of the Presbyterian Church in the United States of America assembled in session at Saratoga Springs, N. Y., on Thursday, May 21, 1896. The proceedings opened with a brief song service of hymns from the new Presbyterian Hymnal, in which the congregation heartily joined. At 11 a. m. Moderator R. R. Booth entered, accompanied by Rev. Dr. W. H. Roberts, the stated clerk of the Assembly; Rev. Dr. W. E. Moore, permanent clerk; Rev. Dr. W. S. Marquis, of Rock Island, Ill.; Rev. J. M. Gobsen, of Kolhapur, India; Rev. W. T. Carr, of South Boston, Va.; Rev. Dr. W. Durant, of Saratoga, and Rev. Dr. Thomas Marshall, of Chicago, Ill.

There was a great congregation at this service, most of the commissioners being on hand, besides a large number of ladies and friends, who occupied the gallery. The sight was one to inspire a speaker to do his best. And the retiring Moderator, Rev. Dr. Robert R. Booth, of New York, was equal to the splendid opportunity he enjoyed. He rose to the occasion in the masterly eloquence of both thought and manner. He held the rapt attention of the congregation, which for one hour and twenty-five minutes listened to his powerful plea for Christian unity and to the reasons why Presbyterians should do their part in realizing the prayer of Christ for the unity of his people.

After the prayer following the sermon the Assembly was declared constituted, and it was decided to meet in the afternoon at three o'clock, the first order of the day being the making up of the roll.

THURSDAY AFTERNOON.

The afternoon session opened with prayer by the Moderator. The roll was called and completed, after which the Assembly proceeded to the nomination of men for the office of Moderator.

The nominations were then closed, and the vote taken with the following result on the first ballot: Rev. Dr. J. L. Withrow, 815; Rev. Dr. D. R. Breed, 163, and Rev. Dr. F. C. Montfort, 84. Dr. Withrow having received a majority of the 562 votes cast, was declared elected. On motion, the election of Dr. Withrow was made unanimous.

Rev. Dr. W. Durant took the floor, and acknowledged the honor conferred upon the first Presbyterian Church and the village of Saratoga in being chosen for the sixth time in eighteen years as the meeting place of the General Assembly. Dr. Durant also, on behalf of the Daughters of the American Revolution, presented the new Moderator with a handsome gavel. It was decided to meet daily 9-12:30 a. m., and 2:30-5 p. m., the evening meetings to commence at 7:45. The first half-hour of each day is to be devoted to prayer and praise. The Assembly then adjourned till 9 o'clock Friday morning.

THURSDAY EVENING.

A delightful season was enjoyed by the commissioners and friends assembled at the Lord's Supper this evening.

FRIDAY MORNING.

The Assembly resumed its business at 9:30 after a half-hour devotional meeting led by Rev. George D. Lindsay, of Illinois, in which many commissioners took part. The meeting was entirely devoted to praise and prayer. The Moderator announced that Rev. Dr. B. L. Agnew, of Philadelphia, was appointed vice-Moderator. The committees were also announced and approved:

The reports of special committees were then called for, and Rev. Dr. McIntosh presented the report of "The Church at Home and Abroad," which showed that attention had been directed mainly to four points, namely: First, the balance of income and outlay; second, circulation and subscription; third, the suitability and efficiency of the magazine, and fourth, the Christian Training Course. The committee has striven to furnish a course of study and reading for home circles, and for missionary associations, in which is given the history of the Presbyterian Church and its denominational teaching and activities. The receipts for the year were \$19,603.72; assets, \$3,896; total, \$23,499, the expenses amounted to \$26,946.52, a deficiency of \$3,447.80. The average monthly circulation is 18,890 copies. Recommendations to re-appoint the existing committee; that the committee report to the General Assembly in 1897, were adopted.

Rev. Dr. J. Fox, of Brooklyn, reported for the special Committee on Church Temporalities appointed by the Assembly of 1892. To this committee were referred the overtures from thirty-two Presbyteries asking "that some proper inquiry be made concerning prevalent methods of managing church temporalities by means of boards of trustees, and that if such methods are found injurious or defective, some measures for amendments be taken." The committee made several recommendations:

Elder W. R. Worrall reported for the Committee on Sabbath

Observance. The report notes that there is cause for hope in these crucial times when divine laws and institutions are being tested by selfishness, intellectual pride and the spirit of anarchy. It also notes the necessity for a revival of public conscience on the subject of Sabbath Observance.

FRIDAY AFTERNOON

The business of this afternoon was confined to two subjects. The first was the reading of a report by Rev. Dr. E. R. Craven, chairman, of a special committee's report on the memorial of the Synod of India sent up to the Assembly of 1895. The memorial asked that in view of the difficult complications occurring in the cases of polygamists who desire to be received into the church, the ultimate decision in all such cases should be left to the Synod of India. The committee recommended "that in view of the mandatory nature of chapter 12, section 3, of the Form of Government, the request of the Synod of India contained in the memorial can not be granted." As there is a somewhat similar matter coming up from the Synod of Utah, it was decided to defer discussion of the India Synod's matter until the Bills and Overtures Committee reported on the Utah overture.

This report being thus disposed of, there followed the anticipated question of Young People's Societies. Rev. Dr. David R. Breed reported for the special committee on this subject appointed by the last Assembly. In the amended form the recommendations adopted by the time of adjournment are as follows: "1. That the prepared Statement of Relations between the individual society and the church be adopted as defining the relation of Young People's Societies to the church in accordance with the constitution, and as setting forth the sense in which the church expects her young people to be loyal; 2. that the plan for Presbyterian unions, adopted by the General Assembly of 1893, be reaffirmed, 3. that the Statement of Relations be sent down to the Presbyteries, with instructions that it be read as soon as possible in every Young People's Society under the jurisdiction of such Presbytery, and that along with this statement the following questions be proposed, the answer to which shall be forwarded to the stated clerk of the Assembly not later than Jan. 1, 1897."

At the time of adjournment there were left several other recommendations to be discussed.

FRIDAY EVENING.

A densely crowded popular meeting was held in the "Assembly Church" this evening in the interests of the Board of Publication and Sabbath-school Work. Hon. Robert N. Wilson, of Philadelphia, Pa., presided and made the opening address. Speeches were delivered by Rev. Dr. E. R. Craven, Rev. Dr. James A. Worden and others. The service was preceded by one of the song services which prove so attractive a feature of the different gatherings this year.

SATURDAY MORNING.

The devotional half-hour was presided over by Rev. Dr. Thos. D. Logan, of Springfield, Ill. The theme was "Consecration," and the Scripture reading, the hymns, the remarks and the prayers all emphasized earnest personal piety as the secret of power for service. The devotional services have so far been very largely attended.

Then came an interesting time over the cause of Ministerial Relief. The committee made its report by Rev. Dr. G. B. Stewart, chairman. The report disclosed that during the year \$166,735 was appropriated, and that 795 families were aided, including 815 ministers, 427 widows, 29 orphans, 3 women missionaries, 1 widow of a medical minister, and 20 ministers at the Ministers' Home, Perth Amboy, N. J. In all about 8,000 have been directly or indirectly helped, and while 49 recipients have died during the year, 95 new cases were taken up. The recommendations of the committee commending the cause to the generosity and sympathy of the churches, calling upon Presbyterian committees and stated clerks of Synods to keep the subject of ministerial relief before the people by personal presentation and all possible means, were adopted.

The rest of the session, which was prolonged for thirty minutes, was occupied with an animated discussion on church temporalities which came up as unfinished business.

The stated clerk then read a message of fraternal greeting from the Southern Presbyterian General Assembly in session at Memphis, Tenn., and he was instructed to send a fraternal greeting in reply. This he did in the words of Ephesians 4.4, 5, 6.

SUNDAY.

The churches of Saratoga and others in the vicinity were filled with the members of the Assembly. The Moderator preached in the morning at the First Presbyterian Church to a vast congregation on "Loving Deeds More than Violent Words Reveal Jesus Christ," his text being Luke 7:22. Rev. Dr. John R. Davies was at the Second Presbyterian Church, and spoke on foreign missions, his subject being "The Law and the Testimony." Rev. Dr. David R. Breed discoursed in the same church in the evening on "The Miracle of Christ's Character," while at the same time at the Assembly Church a young people's foreign missionary meeting was held under the presidency of Rev. Dr. F. C. Montfort. The churches were all crowded, and the day was a veritable festival day of enthusiastic services from morning to night.

Concluded next issue.

Sources of Paul's Power as a Preacher.

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

1. Paul had throughout his career as preacher a very vivid sense of his conversion. His meeting with Christ when on the way to Damascus was the crisis of his life. The persecutor of Christians became, from that moment, the faithful follower of Jesus Christ, filled with a sense of his own unworthiness, deeply penitent at the memory of his sinfulness. So much has been spoken and written regarding the conversion of Paul that the words often fall upon dulled ears. And yet, when we ponder over the scene in our quiet moments, it cannot lose its significance for us. When we compare Paul's life before that event with his life afterwards, we see a change wrought in his mind which no human power can explain. The pitiless persecutor, the proud Pharisee, blind to the significance of the spiritual forces around him became the devoted follower of Jesus Christ, full of humility and consecration, seeing clearly into the depths of the spiritual world. The Resurrection of our Saviour is rightly regarded as one of the convincing proofs of the truth of our faith. Some scientists were accustomed, years ago, to sneer at the proofs of Christianity, and to tell us how much more satisfactory is the evidence in physical science. They were never tired of assuring us that the facts on which physical science is based can be put to repeated and thorough test, while they told us that the dogmas of Christianity are incapable of such proof. We do not hear such assertions as these made so loudly now, as it is recognized that there are facts in the spiritual world which can be put to as repeated and thorough test as the facts of physical science. And with all due regard to the comforts bestowed upon us by the advance of physical discovery in recent years, we think that the facts of spiritual experience are of infinitely greater importance. It is an indisputable fact that Paul found peace and joy and strength, through yielding his heart to Jesus Christ. So did Cyprian, so did Augustine, so have multitudes of others in ancient and modern times. Not we will not admit that the evidence on which we rest our religious faith is one whit less satisfactory than the evidence on which physical science is based.

2. Another factor closely connected with the last was his sense of the exceeding sinfulness of sin. The light which fell upon him on the way to Damascus reached to the very depths of his heart and showed him the sinfulness which nothing but the grace of God could remove. Paul had no false theories of hereditary influence or environment by means of which to explain or palliate man's sinfulness. He had, indeed, a doctrine of heredity revealed to him by the Spirit of God, by which he traced, with unerring hand, the current of man's sinfulness stretching towards man's primal sin. But this does not lead him, for a single moment, to make excuses for man's sinfulness. He sees clearly that each man must bear his own burden, and that each is justly condemned by God unless saved through the redeeming love of Jesus Christ. St. Paul has, indeed, a doctrine of environment, which, in its accuracy, is in striking contrast with many of the theories of the present day. He saw that the environment of the unbelieving Jew was formalism and hypocrisy which wrought upon his spiritual nature with fatal effect, blinding him to the spiritual beauty of Christ, and to the spiritual beauty of his own religion. He saw that the environment of the unbelieving Gentile was that of vice and cruelty by which their heart was hardened and their conscience became seared, and God gave them up to a delusion so that they believed a lie. Yet St. Paul sees clearly that the environment of Jew and Gentile was no excuse for their sinfulness. He saw clearly that all are guilty in the sight of God, and that, so far as the need of salvation is concerned, Jew and Gentile stand upon the same level. I need hardly remark, for it is a very common place, that there is much in modern literature which contradicts this teaching. In so-called books of science and in fictional literature we are told that heredity and environment are the principal factors which explain human conduct. The facts of man's responsibility and of his susceptibility to divine influence are ignored. It is a striking fact that these theories, in such contradiction to the teaching of Paul, while they spring from a professed enthusiasm for humanity actually lead to the degradation of humanity. Paul, on the other hand, who has such a keen sense of man's responsibility and guilt in the sight of God is full of the real enthusiasm for humanity, and reveals man's true greatness in Jesus Christ, redeemed by Christ, joint heir with Christ of eternal life.

Yet so persistent is this teaching regarding heredity and environment that we, as Christian ministers, cannot too carefully guard against it lest we, unconsciously it may be to ourselves, are led to make excuse for sin, and forget the power of the Gospel of Christ.

3. A third feature was his reverence for and his love of the

Word of God. We do not know how fully he recognized the meaning of Scripture before he gave his heart to Christ. It is probable that in common with other Pharisees of his time, its profounder significance was hid from him. But, from the day that Christ appeared to him the light of the Spirit's presence revealed to Paul the spiritual wealth of Scripture and the unity of its teaching in Christ. His sermons are often a mosaic of Old Testament teaching. In them we hear again the solemn tones of Moses, the sweet music of David, the rhetoric of Isaiah, the words of Ezekiel, Zechariah and the other prophets. Paul in his sermons bids these heroes speak again and utter the truth they only dimly understood at the period when they wrote. I have no doubt that this partly explains the success of Paul's preaching among his own countrymen. In hearing Paul they listened to the words of their own revered teachers, and learned, for the first time, the true character of their teaching. The example of Paul in this, as in other respects, contains a lesson for the Christian minister. I have heard the advice given, in all sincerity, to the young minister to draw his inspiration from current literature rather than from theology. The advice was very unwise. It was really the advice to discard the teaching of the Bible; for a true theology is simply a systematic treatment of Scriptural truth. Those who followed such advice must surely have learned their mistake, and found that current literature alone is poor food on which to nourish the soul.

4. His consciousness of the indwelling of Jesus Christ in his heart. Paul looked continually to Jesus Christ whose strength was made perfect in his weakness. It would be interesting to note the different figures of speech by which Paul expresses his relation to Christ. Christ is the Foundation of the Christian temple: Christ is the Guest inhabiting the temple: Christ is the Root from which all the spiritual life of the Christian springs; Christ is the Guest abiding in the Christians heart. We hear much about mysticism in these days, and about the rich spiritual life which has been fostered by the lives and writings of the mystics,—by the deep spiritual insight of Boehmen and Swedenborg and the quaint allegorising of Saintry Rutherford. Still I think that the source of all that is true in mysticism is found in St. Paul. He is the sanest of all the mystics, continually gazing upon the features of the indwelling Christ, carried up to the Third Heavens where he sees unutterable things, yet never allowing these deep spiritual experiences to hide from him the simple practical duties of daily life. Thus we find the name of Christ continually upon the lips of Paul. I have not examined the matter with absolute thoroughness, but I think you will find that no other word occurs so frequently in Paul's letters as the name of Christ. He mentions the name in every different form as if he loved to linger over the precious accents. For the name is to Paul far more than a name. It represents the object of his deepest affection. Christ is the source of his spiritual life: Christ is the source of his power in preaching. A strange theory has sometimes been held by the rationalist, the theory, namely, that Paul is the most prominent figure in Christianity,—that it is he rather than Jesus Christ who, by his spiritual insight and personal force, laid the foundations of the Christian Church. I think that the most superficial study of Paul's life and letters is sufficient to dissipate this theory. Paul himself would be the very first to disown it with scorn. He tells us plainly that all he teaches is a development of the teaching of Christ. Jesus Christ laid the foundation, and Paul built thereon. Jesus Christ preached to the simple peasantry of Palestine and suited His teaching to their needs. Paul preached to the cultured Greeks and appealed to their philosophic tastes. I have sometimes thought that if it could be reverently done, it would be interesting to draw a comparison between the sermons of our Saviour and the sermons of Paul. The principles of the teaching are the same, but the form is different because it is addressed to different hearers at different stages in the development of Christian doctrine. But, in making, with all reverence, the comparison, we must always bear in mind this fact told us most distinctly by the apostle himself, the fact, namely, that, when Paul preaches, it is the tones of the Saviour's voice we hear; when Paul meets with success in softening the hard heart of the heathen, it is Jesus Christ who furnishes the strength.

The example of Paul has a message for all ministers to-day. His message met with extraordinary success. The vicious heathen slave, the cruel Roman soldier owned the power of his preaching. He was the successful pioneer in winning the dark heathen world for Christ. And if we ministers are to be successful in our own humbler spheres, we can only win success by imitating Paul the Evangelist. We must preach, while we look to the indwelling Christ for guidance. Our message like his must be the message of the Gospel. How constantly that word is on Paul's lips—The Gospel, The Gospel!

It is one of the key-words of Paul's letters—a sermon in itself to Christian ministers if we will only ponder over it. It cannot be without deep significance that Paul made this the centre of his teaching. He knew it was the source of his success. He knew that "the Gospel is the power of God and the wisdom of God." We sometimes hear, in these days the expressions used—"A worn-out Christ" and "a worn-out Gospel". But, when these are the watch-words, then the vocation of the minister is gone and his influence is doomed to decay. He may for a time keep up his audience by intellectual force, or emotional power, or by some less worthy means, but his influence as a spiritual power will be gone.

Letters from Palestine.

BY REV. D. MCKENZIE.

Written for the Review.

TWO DAYS' ON CARMEL.

(Continued from last week.)

The direction of the Carmel range is approximately from north-west to south-east. Its northwesterly point overlooks the Bay of Acre and approaches at its base to within eighty paces of the Mediterranean. Its southwesterly point, on the other hand, rises high above far famed Esdraelon and places the observer at sufficient eminence to scan the rolling surface of that plain in all its length and breadth. Between these two points the ridge on its northeasterly side falls regularly towards the plain, but in a descent so very rapid as to be at many points almost perpendicular. On the southwesterly side the descent is neither so regular nor so rapid. It is rather by a series of disorderly terraces rent by internal upheavals and scarified by mountain torrents, and which approach the level of the plain as each recedes from the overlooking summit. The expansion that has thus resulted on the southwesterly slope has been more extensive towards the east than towards the west, as if the sea which forms an acute angle with the ridge placed before the expanding mass a limit beyond which it could not pass. The result has been an irregular range in the form of a triangle having its base along the valley of the Kishon and the bay of Acre, and its two sides are on the Mediterranean sea the other on the plain of Esdraelon, the low hills connecting Carmel with the mountains of Ephraim, and the plain of Sharon, the base being some ten miles in length and the two sides each considerably shorter. The range assumes its highest elevation towards the south-east. In that direction it rises to about seventeen hundred feet above the sea, while near the Mediterranean the height is only in the neighborhood of six hundred feet. This conformation gives the mountain when viewed from the east a somewhat majestic appearance, but it has the unhappy effect when viewed from the sea of reducing the whole scene to comparative tameness. On board ship away to the north-west as the vision rests upon this historic range, there arises in the imagination the figure of a giant turtle calmly resting its head upon the shore and extending its enlarging form into the distant inland.

Carmel is better wooded than almost any part of Palestine. The rule in that country is to find the mountain lands stripped of almost every vestige of their natural forests if indeed they were ever clothed in that garment of beauty. The trees ordinarily seen are those cultivated for the sustenance afforded, the olive, the fig, the palm, and even these in many places not sufficiently numerous to remove the impression of desolation. On Carmel, however, are seen groves of oak and other trees that rise altogether independently of the husbandman's skill. Not oaks indeed such as rake with their topmost branches the swift passing clouds, but hardy shrubs whose vigorous growth loves not to rise far from the parent ground. These are seen everywhere throughout the mountain in individuals and in groups adorning the slopes and the summit with their rich and abundant foliage.

Animals wild and tame lurk in the deeper gorges and range at will on the grassy slopes. The traveller who passes by will see flocks of sheep and goats wherever he pursues his course. He will see them at the west as he ascends the path to the summit of the promontory stretching out into the sea, he will see them at the east as he seeks the still higher summit overlooking the plain, he will see them all along the roadway lying between. Thousands of sheep and goats, summer and winter, day and night, find food and shelter in this for them so extensive and inviting a retreat. The resident from the neighboring villages knows of gazelles wild goats and wild boars, of jackals, hyenas, and mountain leopards that hide in the deep recesses or wander on the more inaccessible peaks all unseen except by the eye of the keen hunter and anxious shepherd. Doubtless in the distant past bears and lions prowled and stalked, but now these are only a memory as they are elsewhere throughout the land, being found, we are told, nowhere to the west of the Jordan.

The population of Carmel is said to have been larger in earlier times than it is at the present. And evidence can be advanced in support of this opinion. The ruins of dwellings and villages can be traced at different points. For instance, at the south-east end of the ridge there are remains of an ancient village as well as more modern structures in good state of preservation, but entirely deserted. In other places it seems evident that lands now made use of for pasture or which are overgrown with shrubbery were at one time under cultivation. Such facts might be regarded as indicating that it is with Carmel as it is with the rest of Palestine a smaller population now than in ages past. The majority of the inhabitants at present is said to be Druses. This picturesque

people love the mountains and are scarcely found elsewhere than in mountainous lands. Consequently they have found their way to the Carmel range to the number of some fifteen hundred. Syrian residents in the villages at the foot of the mountain own lands and orchards up the mountain side and in that sense may be numbered with its population. The Druses, however, live on the mountain in two villages hidden far up its slopes. We did not have the opportunity to visit either of these villages but came into contact with several of their inhabitants at different points. Two or three of them proved convenient guides to the place of sacrifice, when both the dragoman and muleteer were wandering from the way. Diving the turn matters had taken, these men with marked self-forgetfulness or through the hope of 'backsheesh' came to the rescue bounding down the mountain side over rocks and boulders with the speed and grace of the antelope coupled with the agility of the mountain goat. They were as fine specimens physically as the artist could desire, and mentally one could not but think, capable of higher things. It may seem an aspersion to charge such men with offering their services hoping for gain, and yet the sequel justly gave rise to the suspicion. For not having received what they regarded as a sufficient reward, they followed the party with their anathemas as far as the voice could carry, shouting 'harams,' and the many other vile terms with which the Arab is so heavily charged. Obliging as the oriental of every tribe delights to be, he does not depend for his satisfaction altogether in the well known principle that virtue is its own reward. The Bedouin as well as the Druse is met with here as he is every where throughout Palestine. His black tent of goat's hair reminds you on every hand that a universal blight has fallen on this once favored country 'flowing with milk and honey.'

From a historic point of view, the two most interesting parts of Carmel are the extreme north-west and south-east. There also will the eye scan the most extensive sweep of sea, land, mountain, plain, hill and valley. The Latin monastery at the first mentioned point repays a visit. The date at which it had its origin is uncertain. The probability is that like many another structure of the same sort it represents the growth of many centuries, having a lowly birth in the dim past, but gradually in the course of the ages assuming larger and more important proportions. The visitor may depend on a respectful reception, and his being shown the different points of interest throughout the building. There are several resident monks, last February there were eighteen, but the ordinary traveller will be given into the hands of a servant who will for the time being prove his guide. He will probably first of all lead you into the chapel which is beautiful with marble ornamentation. Behind the altar of the chapel he will show you a cave with an overhanging rock and in which there is an altar dedicated to Elijah. In the small library you will see some beautiful volumes of the Greek and Latin fathers, such as Chrysostom, Prome, Augustine, and Origen. For some reason our guide, who was a Greek showed with special pride a volume of Thomas A. Kempis in German. It may be that you will be led also through a hall from which opens a number of doors over which you will read such terms as 'Infernus,' 'Purgatorium,' 'Judicium.' To what use the rooms are put which these doors shut from view we were not told nor could we guess unless their existence could be attributed to an instinctive and unconscious anticipation of the future. From the roof there is a charming view of far and near. Of the objects near at hand to which your attention will be invited is the monument erected to the memory of Napoleon's soldiers. When that man of blood besieged Acre he converted the monastery into a hospital for his sick and wounded. When forced to fall back upon Egypt he left these helpless ones to the number of a thousand at the mercy of the Arabs who massacred them to a man. The monument marks the lonely grave of these victims of inhuman cruelty and mad ambition. After leaving the monastery you visit the 'school of the prophets' where Elijah, according to tradition taught his disciples. Farther down towards the sea are some cells and caves which, according to the same authority, that prophet frequented. For some of these the Druses have a special reverence, and over one of them we found a solemn and harmless looking individual of that sect keeping needless watch. At the very foot of the mountain and almost on the sea shore, we were shown a very deep well recently sank by that same people in the vain attempt to secure at this point water suitable for domestic use. To see these and other points of interest requires at least a half-day and so much time may be spent in the consciousness that it is far from being mispent.

(Continued next issue.)

Thomas Carlyle said: "Do the duty which lies nearest thee, which thou knowest to be a duty. Thy second duty will already have become clearer."

The Foreign Mission Committee.

The Foreign Mission Committee met on the 19th and 20th May. There were present Mr. Hamilton Cassels (Convener) Principal MacVicar, Dr. A. D. McDonald, Dr. J. Thompson, Dr. Moore, Dr. Wardrop, Dr. McTavish, Dr. J. B. Fraser. Messrs A. J. Mowatt, D. Currie, J. G. Shearer, J. R. McNeillie, R. S. Gourlay, R. Bartle, D. R. McKeuzie, Andrew Jeffrey and R. P. MacKay.

A scheme was submitted for the better training of native teachers in Indore Central India, which was cordially approved. It is generally believed that the work must be done in every mission field mainly by native agency, and it is therefore necessary that they should be not only converted but taught how to teach. The proposal in this case is to have both men and women in the same classes which will economize labor. Co-education in India has serious social difficulties and the scheme is therefore partly an experiment.

Miss White, Miss Ptolemy and Miss Chase, as experienced educationists, can render valuable service in this work.

The bungalow question is a constant draft upon the funds. It is suicidal to expose our missionaries to an Indian climate which has been this summer 104° in the shade—without suitable houses to live in, yet the multiplication of stations and increase of the staff require so many bungalows that our resources are severely taxed indeed have not been sufficient to provide them.

Miss Dr. Fraser has returned in broken health, and the medical work conducted by her in Mhow and its vicinity will be in part cared for from Indore, but in part suspended.

Messrs. Wilson, Wilkie and Ledingham have suffered in health but are all better. Dr. Buchanan is at home on regular furlough.

The Honan Presbytery began their February meeting by a day of fasting and prayer. They ask for two Lady missionaries this year—one to be a medical missionary. Unfortunately we have no medical candidate this year and cannot so far comply with their request.

Mr. MacGillivray has nearly completed a new edition of a Chinese Dictionary, which he has done at intervals without reducing the amount of time devoted to regular mission work.

Crescent St. Church Montreal, of which Dr. A. B. MacKay is pastor, has undertaken to support Dr. McClure as their missionary. The Honan missionaries are negotiating for the purchase of a summer retreat, which they propose doing at their own expense. A suitable "resort" within easy reach will save many a long and expensive health trip. The work at the different stations is very encouraging, especially at Cheng Te Fu. The work amongst the Chinese in Victoria B.C., has always been crippled by the want of a building within Chinatown, at last a building is available which can be rented and put in a state of repair at comparatively little expense. Mr. Winchester is rejoiced at the prospect.

Notwithstanding the discouragements, they have now four baptized members—two baptized in the mission (one in Victoria and one in Vancouver) and the four really converted there. There are besides, a considerable number under regular instruction. The outlook is brightening.

Mr. L. W. Hall is engaged for work in Union mines where there are 1500 Chinese. The work amongst the Chinese in Montreal is most interesting. Dr. Thomson and Mrs. Thomson are untiring workers and the Christian people of Montreal have shown splendid missionary enthusiasm. Such hearty co-operation could scarcely fail to be fruitful. They have now a boarding house provided which will break up the Chinatown forming in the city, and will be under constant Christian influence.

Very much credit is due to Mr. David Xuite who has been chief agent in this move.

The new Home at Alberni is very satisfactory. There are 31 pupils in it already. It will accommodate about 45. Miss Johnston believes a number of the children are truly converted and hopes soon to have them baptized.

She stated that although the people of that region are familiar with the American flag, they never saw the Canadian flag. She went back bearing a beautiful Canadian flag with her for the Girl's Home.

Mr. Swartout is pressing on for wider conquests. The indescribable drunkenness and other vices of the Indians makes it impossible for him to rest. At the three points now occupied, Uchelet, Ahousait and Dodger's Cove—school privileges are provided for 1100 of a population.

The following five ladies were appointed to the foreign field, Harriet Thomson, Jean M. Leyden, Minna A. Pyke, Jessie Weir and Davina Robb. Their fields are not yet decided upon. It was a delightful but busy meeting, of the Committee. The only discouragement was the fact that the General Fund is behind to the extent of \$8,751. Yet even in that there are encouragements.

The Y.P.S.C.E. gave last year twice as much as they did the year before—but the Sabbath schools gave less. The congregations gave \$4500.00 more than the previous year. Then why a deficit? Because legacies are nearly \$5000 less and expenditure has been increased. Let it be remembered that last year seven new missionaries were sent out—four male to be supported by the General Fund and three female to be supported by the Women's Foreign Mission Society. The regular revenue must be increased in order to carry on the work at present in our hands, and a prosperous work needs constant extension. A resolution was passed regarding Dr. Reid's death. R. P. MacKay Secretary F. M. C.

OUR YOUNG PEOPLE.

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

FOR THIS DEPARTMENT.

The PRESBYTERIAN REVIEW is now arranging for a most interesting and helpful series of articles for this department. The purpose is to have the articles written with the view of aiding the young people in their church life and work. These, while primarily intended for Christian Endeavorers, will be found equally valuable to all Christian young people. The articles will be written by such men as Theodore L. Cuyler, D.D., J. R. Miller, D.D., F. B. Meyer, Wayland Hoyt, D.D., D. J. Burrell D.D., etc. The subjects will be such as these: The Sacred Callings of the Church, and how they may be recruited through the Young People's Society. The part of Christian Endeavor in Abolishing the Missionary Debts and in extending Missionary work. The Faith of the Fathers and the Zeal of Young; Searching the Scriptures; A better knowledge of Christian Doctrines for young people. The first article of this very practical series will appear in a few weeks.

SEARCHING FOR HIS TREASURES.

The President of the Moody Institute, Rev. R. A. Torney, has this to say about the necessity of work in order to derive profit from the use of Bible in his excellent book, "How to study the Bible."

One fundamental condition of profitable Bible study is a willingness to do hard work. Solomon has given a graphic picture of the Bible student who gets the most profit out of his study. "My son, if thou wilt receive My Words, and lay up My commandments with them; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou cry after discernment, and lift up thy voice for understanding; if thou seek her as silver and, search for her as for hid treasures; THEN shalt thou understand the fear of the Lord and find the knowledge of God." (Prov. ii. 1-5. R. V.) Now, seeking for silver and searching for hid treasures means hard work, and the one who wishes to get not only silver but the gold as well out of the Bible, and finds its "hid treasures," must make up his mind to dig. It is not glancing at the Word, or reading the Word, but studying the Word, meditating upon the Word, pondering the Word, that brings the richest yields. The reason why so many get so little out of their Bible reading is simply because they are not willing to think. Intellectual laziness lies at the bottom of a large per cent of fruitless Bible reading. People are constantly crying for new methods of Bible study, but what many of them wish is simply some method of Bible study by which they can get all the good out of the Bible without work. If some one could tell lazy Christians some method of Bible study whereby they could put the sleepiest ten minutes of the day, just before they go to bed, into Bible study, and get the profit out of it that God intends His children shall get out of the study of His Word that would be just what they desire. But it can't be done. Men must be willing to work and work hard, if they wish to dig out the treasures of infinite wisdom and knowledge and blessing which He has stored up in His Word.

A business friend once asked me in a hurried call to tell him "in a word" how to study his Bible. I replied, "Think" The Psalmist pronounces that man "blessed" who "meditates in the law of the Lord, day and night," (Ps. 1. 2) The Lord commanded Joshua to "meditate therein day and night," and assured him that as a result of his meditation, "then thou shalt make thy way prosperous, and then thou shalt have good success." (Joah. 1: 8) Of Mary, the Mother of Jesus, we read, "Mary kept all these sayings, pondering them in her heart." (Luke ii. 19. R. V.) In this way

alone can one study the Bible to the greatest profit. One pound of beef well chewed and digested and assimilated, will give more strength than tons of beef merely glanced at; and one verse of Scripture chewed and digested and assimilated, will give more strength than whole chapters simply skimmed. Weigh every word you read in the Bible. Look at it. Turn it over and over. The most familiar passages get a new meaning in this way. Spend fifteen minutes on each word in Ps. xxiii. 1, or Phil. iv. 19, and see if it is not so.

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR JUNE:—For all teachers of the young in Sunday schools, day schools, and colleges, that they may see their opportunity and responsibility, and that they may help their pupils to a higher plane of Christian living. That the Spirit of God may abide wherever youth are taught.

DAILY READINGS.

First Day—Our Guide—Luke xiv. 25-33.

Second Day—Our Friend—John xv. 12-17.

Third Day—Our Teacher—John i. 1-17.

Fourth Day—Our Ruler—John v. 20-27.

Fifth Day—Our Brother—Rom. viii. 10-17.

Sixth Day—Our Saviour—Matt. i. 20-25.

PRAYER MEETING TOPIC.—WHAT THINK YE OF CHRIST?—Matt. xvi. 13-19.

"What think ye of Christ?" By your answer to that question to-day you will be judged in the hereafter. No question that history has asked ever aroused such widespread interest, or evoked so many various replies. Let us put some of the men who have stated their views concerning Him in the witness box and listen to their testimony.

Tom Paine what do you think of Christ? "He was a virtuous and an amiable man. The morality which He preached and practiced was of the most benevolent kind." Tom Paine, infidel scoffer, your blasphemy is silenced in the presence of Jesus; but such thoughts could not save you, and only add to your condemnation. John Stuart Mill, what estimate of the Nazarene has your philosophy formed? "It would not be easy to find a better translation of the rule of virtue from the abstract to the concrete than to endeavor so to live that Christ would approve your life." Excellent testimony indeed; but the endeavor you advise were futile until Christ Himself is received in the heart to accomplish it.

Reader what do you think of Christ? Can you say of Him with Thomas "My Lord and my God," and with Paul "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day?" If so, it is indeed well with thy soul.

FOR THE SABBATH SCHOOL.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON XI.—JESUS CRUCIFIED.—JUNE 14.

(Luke xxiii. 33-46).

GOLDEN TEXT.—"Christ died for our sins according to the Scriptures." 1 Cor. xv. 3.

CENTRAL TEXT.—Atonement.

ANALYSIS.—THE REpentant Maledictor, v. 33-39. Redemption Made Sure, v. 40-43.

TIME AND PLACE.—A. D. 30; Friday April 7th on Calvary (Golgotha) outside the walls of Jerusalem.

VERSE BY VERSE.—V. 33. "The place which is called Calvary."—If we could stand on Calvary to day we would be at the centre of God's Universe. From that skull shaped mound has gone forth every blessing that a fallen humanity enjoys. Every triumph of good over evil, every victory of love over hate or truth over error, has had its origin in the lifeless body of the Christ crucified upon Golgotha. And yet it is well that the exact location of Calvary is to this day a matter of doubt, or we might in our sentiment for the place lose sight of the great event and greater Person that made it holy; we might be so fixed in our gaze at the cross and the tomb, as to forget the glory of the crown and the throne. After all the hill of Calvary is but a vantage ground to view the heart of Christ. "They crucified Him."—How simple the Bible story, and how strong! No vivid description of the driven nails, piercing with brutal force the tender hands and feet; nor of the rough cross carelessly raised and dropped into the hole prepared for it with a jerk that would agonize every nerve

in the suffering body; these things are left to our imagination; we only read, "they crucified Him." "And the malefactors,"—See Isaiah liii. 9, 12.

V. 34. "Father forgive them."—Never fell from the lips of man words more Godlike than these. If I had no other evidence of the divinity of Christ this sentence were enough. Poor fallen, human nature could never in such circumstances have uttered such language. Oh! what a heart of love our Saviour has. Shall we not serve Him, trust Him, suffer for Him even unto death? "They parted His raiment, and cast lots."—see Ps. xxii. 18.

V. 35. "He saved others."—This is the testimony of His bitterest enemies the Jewish rulers, as they stood around the Cross. Some day they shall be condemned of their own evidence; but not less shall judgment come upon those who to-day acknowledge the wisdom, and holiness of Christ and yet reject His sovereignty and sacrifice.

V. 36. "The Soldiers."—Ignorant Romans, blind pagans, they knew no better. Not so the rulers, for they had the Scriptures and professed to believe them; "and they are they which testify of Him."

V. 37. "Save thyself."—This Christ could not do, and accomplish His mission. Had He spared Himself one drop of that bitter cup, we must have all perished. But He drained it to the dregs, and we drink instead the cup of Salvation.

V. 38. "Greek, Latin, Hebrew."—Greek, the language of culture and science; Latin, the imperial tongue; Hebrew, the language of the common people.

V. 39. "Save thyself and us."—The jeering thief little realized the significance of his mocking phrase. One wonders would he thus have sneered had he known that Christ was submitting to crucifixion, that such as he might find salvation. Yet men who know the Gospel story speak just such jeering words of Christ to day.

V. 41. "We indeed justly."—This thief was truly repentant, he recognized his guilt and acknowledged it. But he did more than that; he saw in Jesus one who was able to help him. He had heard the Master's words of forgiveness, and witnessed His patient suffering, and he felt convinced that such a man must be more than human.

V. 42. "Lord remember me."—The words of a dying thief, a justly condemned malefactor. Could Christ heed a prayer from such lips? Ah yes, it was just for such, that He was hanging there upon the Cross.

V. 43. "To day shalt thou be with Me."—What a gracious response: In a few short hours the criminal and the King would be together never to be parted. What a wonderful efficacy belongs to the work of Calvary, that thus a thief, perhaps with the stain of innocent blood upon his hands, could in so short a time be cleansed, and changed and fitted for glory. God be praised that thus on that great redemption day He gave such a magnificent example of His uttermost Salvation! While yet breath is in the body there is chance for Salvation. No depths of sin can out-fathom the depth of Christ's love. This is a real Gospel. God help us to preach it.

V. 45. "The sun was darkened."—For three hours the sun celestial ceased to shine, while the Sun of Righteousness shed His healing ceases to shine, and heralded the dawning of the day of Grace. "The veil of the temple was rent."—See what the Holy Spirit says about the significance of this in Heb. x. 19, 20.

V. 46. "Cried with a loud voice."—It was the cry of triumph, that told of Satan vanquished and the fetters of sin forever loosed. "Father."—But a brief time before He had cried "My God, My God, why hast thou forsaken Me?" But now the work is done, the debt is paid, and He looks again into the face of His Father. That Word of filial trust and committal is an evidence to us that His work was accepted of God, and that reconciliation is now possible.

Articles you should read in June Magazines.

- International jealousy by Prof. Mahaffy in the "Electric."
- Canadian Feeling towards the United States in the "Bookman."
- St. Louis this years Convention City by Albert Shaw in "Review of Reviews."
- Lights and Shadows of the Alhambra by Elizabeth R. Pennell in "The Century."
- A visit to Athens (illustrated) by Bishop Doane in "Harpers."
- In the Balkans—the chess boards of Europe by N. G. Norman in "Scribners."
- Harriet Beecher Stowe at 85 by Richard Burton "London Home Journal."
- Old heads on young shoulders by Arthur Hoebler in "St. Nicholas."

Church News

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

Montreal Notes.

The readers of the Review will be pleased to learn that the representations made to the new government of the province of Quebec, with reference to the school case, dealt with in a recent editorial, have been so far successful that the Protestants of the parish of St. Gregoire le Thaumaturge are exempted by order-in-council from any further taxes towards the Roman Catholic school, and are restored to their former status. This does not relieve them from the payment of the three years of taxes already due. But it is possible that these may now be settled on some basis of compromise, seeing that the injustice of the whole arrangement has been recognized by the government.

In view of this case and difficulties of a kindred nature arising out of the present state of the law, a proposal has been laid before the Council of Public Instruction to substitute a general panel system throughout the province for the present mode of dissent. It is claimed that in this way the taxes of Protestants would always be applied for the maintenance of Protestant schools only, and the taxes of Catholics for Catholic schools only. There are some practical difficulties in the way, and the matter has not yet been sufficiently considered to enable one to say that it would certainly be an improvement. But then any method of operating the dual system is beset with difficulty, and creates occasional hardship. The true solution would be the substitution of a national system of schools for Catholics and Protestants alike. The hierarchy of course will oppose this to the utter end, but it is hopeful that some of the more intelligent laymen are already in favor of it. I was shown a letter the other day from one of the most prominent Catholic citizens of Montreal, in private life strongly advocating this very course as furnishing the only solution of our most serious national problem. If, said he, the English and French boys have yet lingering in their mind some remnants of the old antiquated feuds, let them fight it out at school when they are twelve years old. They will be the best of friends afterwards.

The sacrament of the Lord's Supper was administered on Sunday the 24th ult., at St. John's French church. Seven new members were added, making 19 in all received since the opening of the new church. A considerable proportion of these were formerly members of the Church of Rome, who had become dissatisfied with its teaching and practices. One case was especially interesting—that of a woman who informed the pastor that she could obtain no relief from the burden of her sins in the assurances of the confessional, and found peace only when she heard the simple gospel for the first time a few weeks ago in the service of this church.

The Rev. Mr. Heine, of Chalmers' church, together with Mrs. Heine, sailed for Britain on Tuesday last. They expect to be gone for about three months.

Dr. A. C. Nicholson of the Rev. John Nichols, St. Mark's church, who two years ago graduated with the highest distinction in medicine from McGill University, and since then has been resident physician to the Royal Victoria Hospital, sailed last week for Europe, where he intends continuing his professional studies in Vienna and Prague. He was accompanied by his sister who graduated a few weeks ago in Arts, with first rank honors, and a special prize. These brilliant children of the nurse carry with them the best wishes of a large circle of friends.

General.

Our mission schools in Trinidad have decided to use the General Assembly's lesson helps, and the convener of the S.S. Committee has received a large order from Mr. T. W. Grant, of San Fernando. They will be sent monthly in advance by Messrs. Pickford & Black's line, which sails from St. John.

The address of the Rev. R. G. Sinclair, late of Mt. Pleasant, is now Upper Canada, N.S.

On Sabbath, May 17th, Rev. James Buchanan preached farewell discourses to crowded congregations in the Richmond, B. C., Presbyterian church.

Rev. James Buchanan, of Richmond, B.C., has arrived in Toronto, and can be found at 216 Lippincott personally, or by mail.

Rev. Prin. McVicar, of the Presbyterian College, Montreal, leaves for the old land, via "Vancouver," on June 6, to attend the Pan Presbyterian Council, Glasgow, where he is upon the programme to deliver a paper on the relation between Philosophy and Theology.

This is the sixth Council to which Prin. McVicar has been sent as a representative of the Canadian church.

The Rev. W. M. Kay, late of Quarr, was inducted into the pastoral charge of Dorchester and Crumlin, Presbytery of London, May 27th. The Rev. James Little, Moderator of Presbytery, presided. Rev. G. H. Smith, B.D., of Thamesford, preached. Rev. J. Currie, of Belmont, delivered the charge, and Rev. J. G. Stuart, of London, addressed the congregation. The Revs. J. H. Barnett, of Kintyre and T. Wilson, of Dutton, were also present. The service was held in the Crumlin church, after which tea was served in the basement by the ladies.

The summer school of Theology will be held in the Presbyterian College, Halifax, from July 14th to the 25th. Dr. Watson of Queen's University, will deliver a course of lectures on Balfour's Foundations of Belief. Dr. H. M. Scott, of Chicago, will give the series of lectures which gained for him such commendation as Stone Lecturer of Princeton. The subject is, The Origin and Development of the Nirene Theology, with some reference to the Ritschlian Theology and History of Doctrine. The professors of the college and well-known ministers of the Maritime Provinces will discuss other subjects of present interest. The fee for board in the college, including registration is \$10. The registration fee is \$2.50. All applications or requests for information should be addressed to Professor Falconer, Pine Hill.

Students of the Toronto Bible Training School have been appointed to fields of labor, as follows: Chas. E. Burrell, to Westport, George Finch, to Huntsville, Muskoka, L. N. Sirrell, to Riceville, and Ed. A. Valiant, to Botjaca, North Dakota. Four other young men will be engaged in Gospel carriage work through Ontario during the summer months. The following are the appointments to foreign mission work: J. S. Tool has gone to Eastern Africa, under the auspices of the African Inland Mission; J. W. Wilcox, Miss E. R. Smith and Miss M. E. Smith will go to China in connection with the China Inland Mission, Miss H. Thomson, Miss M. A. Pyke and Miss D. G. Robinson have been accepted by the Presbyterian Board for work in India and Formosa, and Geo. Robertson expects to go to the Island of Jamaica. Four or five other students are at present candidates for work in connection with different foreign mission societies, and will probably be sent out in the fall.

On Monday evening, May 18th, the congregation, with a number of friends from other churches met at the handsome residence of Captain W. F. Stewart, on the banks of the Fraser, to bid their pastor and his wife goodbye.

During the evening Captain Stewart read the following address:

To Reverend James Buchanan, M. A. Rev'd and Dear Sir—

We the members and adherents of Richmond Presbyterian church, on the occasion of your leaving this district, and the sphere where you have ministered during the last three years and over, beg to tender to you our appreciation of the earnest and zealous work you have carried on amongst us. Your pulpit ministrations have been of a high order, indicating careful and faithful preparation, and a desire to set forth plainly the whole counsel of God, and the plenitude of the Gospel of His Grace.

We also appreciate the fact that you were the first to begin, and that you have faithfully carried on the Sabbath

evening service in the church, which has been a great privilege to many of the congregation who would otherwise have been largely debarred from taking part in the public worship of the sanctuary.

We desire to thank you for your efforts to assist in the reformation of the Chinese in this district, and we also tender special thanks to Mrs. Buchanan who has labored so faithfully in this cause, and who did so much in the general interests of the congregation during your absence last summer.

In taking leave of you and Mrs. Buchanan it is our earnest hope and desire, that God in His Providence may long spare you both for useful work in the church, and ministry to which He has called you, and that a suitable sphere of labor may soon be opened up for you.

We desire you to accept herewith a small gift, as a visible token of our high appreciation of the efforts you have made on our behalf.

We are

Yours very sincerely,

Signed by D. Smith, D. McDonald, elders, John Ferguson, W. Williamson, D. Rowan, W. F. Stewart, W. M. McKenzie, managers, and a large number of members and adherents.

Accompanying the address was a superb native gold watch, Albert and Mr. W. Oliver presented a seal from the wreck of the first Pacific steamship, the Beaver.

General Assembly Travelling Arrangements.

We are requested to state that the same arrangement has been made with the Richelieu & Ontario Navigation Co., as with the lines of railway, for delegates to the General Assembly and their wives, and ministers and others having business with the assembly.

The arrangement is that single first-class tickets be purchased to Toronto, standard certificate being got from the ticket agent at the starting point. If 300 or upward of these are used, parties will return home free.

It is important that all parties secure these standard certificates, even those living close by Toronto, so as to insure that 300 will be used. Last year only a few in excess of this number travelled by the various lines. If there are less than 300, instead of returning free, one-third fare will be charged.

The Great Northern Transit Co., give a discount of 25 per cent. off the transportation portion of the ticket, and the North Shore Navigation Co., give first class tickets for second-class fare.

It will be noticed that the reduced rate is available for ministers coming to the meeting, or others having business with the Assembly, as well as for commissioners and their wives.

Upper Canada Bible Society.

The 56th anniversary of the Upper Canada Bible Society was last Thursday night commemorated by a meeting at Cooke's church, Toronto. The President, Hon. G. W. Allan, was in the chair. After prayer had been offered by Rev. Dr. Potts the Chairman made a few remarks. He regretted that more were not present at the meeting, as it showed that the full importance of the work was probably not recognized. Extracts were read from the annual reports of the society, and of the British and Foreign Bible Society, illustrating the extent of their operations, and an increase of activity in order that it might be said that, apart from the parent society, none was doing more than the Upper Canada Bible Society.

It was then moved by Mr. J. K. Macdonald, seconded by Mr. J. C. Copp, and carried unanimously—That the report as printed be adopted.

Rev. Mr. Potts expressed the thankfulness felt by the society for the recovery of its President from his recent illness. He then proceeded to trace the origin and growth of the parent British and Foreign Society. The work of the society was interesting because it enlarged Christian feeling, because it was vitally related to missionary work, and also because of the Bible itself.

Rev. William Patterson also spoke briefly. Nothing was now more required than confidence in the word of God,

And every new discovery is bringing fresh evidence of its truth.

The tree is known by its fruits, and it is very clear that all great revivals have proceeded from the study of the word of God. Another proof of its potent influence may be gathered from a comparison of the condition of those countries where it is known and where it is unknown. It is necessary that all should understand the real power of the Bible, and then all would be more anxious to spread it throughout the world. And, after the singing of the doxology, the proceedings were brought to a close by the benediction, pronounced by Rev. Principal Sheraton.

Mission to Lepers

The May meeting of the Toronto Auxiliary of the Leper Mission, which took for its object, "The spiritual instruction and bodily relief of Lepers in India and the East," was held Monday the 18th inst., in the China Inland Mission Home. At the request of the committee, Mrs. Frost presided, and was assisted by several ladies, who represented the different denominations, all united in this branch of the Master's work, who while upon the earth, was "moved with compassion" for the Lepers and healed them. A resolution was moved by Rev. Jno. Neil, and seconded by Wm. Henderson, Esq., and unanimously carried, expressing deep sympathy with the bereaved family of the late Mrs. Isaac Buchanan, of Hamilton, and the Hamilton Auxiliary of which Mrs. Buchanan was president, in the loss they have sustained in her removal by death. Mrs. Buchanan was unwearied in her efforts to promote the cause of this mission. An instructive Bible reading was given by Miss Macdonald. Letters from India were read. A season was spent in prayer to Almighty God, beseeching Him to bless and prosper the work, and the meeting closed by singing the Doxology.

Synod of British Columbia.

The Synod of B. C. met in First Church, Vancouver on Wednesday, May 6th, at 8 p.m. As Rev. A. Lee, the moderator, has left the bounds since last meeting Rev. J. C. Herdman, of Calgary, preached from 2 Cor. 3:8, How shall not the ministrations of the Spirit be rather glorious. After the opening exercises Rev. G. D. McLaren, of Vancouver, was elected moderator and he made a few remarks.

The items of business of public importance are as follows.—Owing to Rev. A. B. Winchester having to leave for the East, foreign missions was taken up first.

Rev. Thomas Scallar read the report which detailed the work done in Victoria, Vancouver, Westminster, Richmond (at the Salmon canneries) Union, and elsewhere in the province.

Report closed with the following recommendations which were considered seriatim and passed:

1. That the general assembly's foreign mission committee of the Presbytery to secure more suitable premises for the work in Victoria, either by lease or purchase.

2. That some aid be given for rent of mission premises in New Westminster and Vancouver, say \$100 per year in each place.

3. That Mr. Hall be appointed to Union mines, and that a grant of \$50 be asked for to paint the Mission house at Union.

4. That a Chinese preacher be secured for service in New Westminster and to assist at the canneries during the summer season.

5. That a lady missionary teacher be appointed to work among women and children at Victoria.

When the fifth recommendation was considered Rev. J. Buchanan, of Richmond, moved that it be not adopted. He pointed out that the field was too small and that foreign mission money could be used to greater advantage elsewhere. When the vote was taken Mr. Buchanan's amendment was defeated.

Next morning Mr. Buchanan was asked by a Methodist Chinese worker to inform the Synod that two lady workers of the Methodist church were engaged to attend to the 80 women and 60 children of Victoria. One of these ladies as reported in the Guardian was on her way to Victoria to take up the

work laid down by another who had just resigned.

When this view of the case was presented Mr. Herdman gave notice that he would move a reconsideration of the recommendation and when the subject was taken up moved by Messrs. Herdman and Buchanan it was agreed that the fifth recommendation be not adopted. Synod, therefore, does not approve of the appointment of a lady to work among Chinese women and children in Victoria.

Rev. James Buchanan presented the report on the maintenance fund of Manitoba College. Improvement was shown in contributions to this important fund, although Synod was not yet able to bear its full share in the work. Report gave detailed lists and comparisons and ended with following recommendations which after consideration were adopted:

1. That every congregation and mission station within the bounds be enjoined to send a contribution to this fund.

2. That Presbyterian committees urge congregations to do this work, that their reports be forwarded to the synod's convener as soon after they have been received by presbyteries as convenient.

3. That the synod expresses its thanks to God for the good work done for the church by the college.

4. That the synod deprecates the ending of the summer sessions in theology, expresses its belief that for some years the summer session is a necessity to the church, and pledges itself to do its utmost to bear its proportion of the necessary expense to continue unimpaired the good work done by the Manitoba College.

Rev. J. A. Logan, of Union, presented a careful report of Sabbath schools. There were returns from 79 schools which showed 537 teachers and 4,666 scholars. The contributions from these schools showed \$3009.00 for general purposes and for schemes of the church \$920.00. Not bad for a poor missionary synod.

Rev. J. Buchanan presented report on Church Life and Work. Owing to this being a new committee report was incomplete, as two Presbyteries had sent their reports to Mr. Wright, Assembly's Convener. Report was agreed to.

The Home Mission report was presented by Rev. G. D. McLaren, and detailed the work, showing specially the need for continued progress in the parts of the Synod where great growth is most remarkable. North of Calgary in Edmonton and Red Deer districts, and in the Cariboo Kootenay and Okanagan districts of B. C., where people are flocking in, in large numbers, and especially in the mining camps where every form of evil abounds the gospel must combat sin from its inception. Report showed that the work in the far West is in good hands. Much time was occupied in discussion of overtures re Home Missions, the relations of the great departments of the church work.

Westminster Presbytery desires the appointment of an Assembly's committee, composed of representatives from the great committees with the best men of the church, to overlook the raising and spending of money, and thus to unify the church work.

Kamloops wants a salary of \$1,000 for its missionaries. An array of facts and figures was presented, showing cost of living, etc. Statements from missionaries were printed which conveners and other leaders of the church should ponder, but as Mr. Wilson of Vernon will present these in person, these are not detailed in this report.

Calgary overtured to divide its bounds into two Presbyteries, Calgary and Edmonton. It also overtured to unification of the work of the church.

Synod appointed a committee to consider all the overtures, and to draw up an overture milder in form, and more likely to pass the Assembly. Upon report, Synod adopted an overture to the General Assembly, praying that a full consideration of the growing missionary problem be entered upon, and that steps be taken to bring about union and parity in the work and between the workers of the church. During the discussion it was stated that the average missionary salary in the Synod, for ordained men last year was \$500. It was stated that in a Province where prices are so high that this salary

was only good for causing misery discontent and dissatisfaction.

The chief feature of the synod was the splendid missionary meetings on Thursday evening Messrs. Black of Banff, Wilson of Vernon, and Raton of Kettle River, gave addresses on Home Missions that should be repeated in the Assembly, and all over Ontario. Mr. McLaren presented his report and asked the men who knew the work to speak. Verb. Sap. Mr. Buchanan also addressed the meeting, and stated he believed addresses such as those listened to that night, would help solve the financial question if repeated all over the Dominion.

On Friday evening Mr. M. Swartout, gave a most interesting address on his work on the West Coast among the Indians. He detailed the joys and sorrows, the ups and downs, the methods of work, the progress of the work, the character of the people, customs and ideas he had with other workers passed through and learned in his work.

Mr. Coleman, Chinese missionary in Vancouver, told of the first convert, of white prejudices against Chinese work, and of its future prospects. Votes of thanks and routine brought to a most interesting and helpful synod to a close.

Correspondence.

Presbyterian Review.—

I am instructed by the Synod of British Columbia, to ask you to insert in the Review the following recommendation, adopted by the Synod, May 7th, 1896, in reference to Manitoba College:

That this Synod deprecates the ending of the summer sessions in Theology—expresses its belief that for some years the summer session is a necessity to the church and pledges itself to do its utmost to bear its proportion of the necessary expenses to continue unimpaired the good work done by Manitoba College.

Yours, etc.,

John A. Logan.

The Wisdom of Making Sure and Certain Provisions Under a Policy of Life Insurance.

"English, French and Italian parents are more sensible in some things than American ones, for they generally compel provisions of some sort being made for their daughters before giving them in marriage. The future husband who cannot afford to pay the premiums upon a fair-sized life policy, made payable to his future wife, cannot afford to marry."

"You think of yourself and your own inside pocket when you place insurance on your personal property. Who will think of your widow and your children and their inside pockets if you fail to insure yourself in their favor? Just fancy them supported at the hands of friends, or by the public? The Lord will provide," say you. He will provide a torrid spot for you and your like who let this duty slip."

"Right makes might." But the right you might have done, but neglected, will wrong others when you are unable to right it."

"Life insurance will not fail or forsake your family. Invest in it."

The North American Life is a thoroughly reliable and responsible company, which, together with its advantageous investment plans of insurance, its satisfactory interest-earning power, and the splendid profit results paid under its matured investment policies, make it a very desirable company in which to insure.

Copies of its last annual report and pamphlets explanatory of its attractive investment plans of insurance furnished on application to Wm. McCafe, F. I. A., Managing Director, North American Life Assurance Company, 22 to 24 King Street west, Toronto, Ont., or any of the company's agents.

If you are thinking of studying music do not fail to send for the Prospectus of the New England Conservatory of Music in Boston. This will acquaint you with the greatest and most perfect School of Music, Oratory and Modern Languages in America. The best is always the cheapest in the end, and the charges are low when its advantages over other similar schools are considered.

Presbytery of Lindsay.

A special meeting was held at Sunderland on the 7th inst., to take action in the call extended by the congregation of St. George, to Rev. D. Y. Ross, M. A., of Cannington. Rev. Dr. Cochrane, of Brantford, was present to prosecute the call on behalf of the Presbytery of Paris, which he did with reasons. The call is hearty and unanimous, with a salary of \$800. and Manse per annum. A resolution of the congregation of Cannington was read to the effect that in view of the heartiness and unanimity of the call to St. George they would not oppose, but wish Mr. Ross God-speed in his new field of labor should he see fit to accept the call. The call being placed in Mr. Ross' hands he intimated his desire to accept. It was moved by Mr. Macmillan, seconded by Mr. Duncan and cordially agreed that the translation asked for be granted, and that this Presbytery do hereby express their appreciation of Mr. Ross as a gospel minister and member of this court. He has earned the respect and love of all his ministerial brethren, not alone by his kindly and faithful character, but by his capable discharge of many duties in relation to this Presbytery, as a member in several committees and as Moderator. We wish him God's blessing in his new field, and earnestly commend him to the affections of the members of the Presbytery of Paris. The brethren present spoke in the most appreciative terms of Mr. Ross' character and labors, and united in wishing him the richest success in his new sphere. Mr. J. Mc D. Duncan was appointed Moderator pro tem of Cannington, and D. D. McDonald, Moderator of Presbytery for next year.—P. A. McLeod, Clerk.

THE DOMINION BANK.

Proceedings of the Twenty-fifth Annual General Meeting.

Of the Stockholders Held at the Banking House of the Institution in Toronto on Wednesday, May 27th, 1896.

The annual general meeting of the Dominion Bank was held at the banking house of the institution, Toronto, on Wednesday, May 27th, 1896.

Among those present were noticed: Mr. James Austin, Sir Frank Smith, Col. Mason, Messrs. William Ince, John Scott, William Ramsay, W. G. Cassels, E. Leadlay, M. Boulton, Aaron Ross, E. B. Osler, William Hendrie, Dr. Smith, John Stewart, R. S. Cassels, Walter S. Lee, J. Lorne Campbell, W. R. Brock, S. Nordheimer, James Robertson, R. D. Gamble and others.

It was moved by Sir Frank Smith, seconded by Mr. E. Leadlay, that Mr. James Austin take the chair.

Col. Mason moved, seconded by Mr. R. S. Cassels and resolved, that Mr. R. D. Gamble do act as secretary.

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

The Secretary read the report of the directors to the shareholders and submitted the annual statement of the affairs of the bank, which is as follows.

TO THE SHAREHOLDERS.

The directors beg to present the following statement of the result of the business of the bank for the year ending 30th April, 1896—

30th April, 1895 \$ 15,890 31
Profit for the year ending 30th April, 1896, after deducting charges of management, etc., and making full provision for all bad and doubtful debts 189,862 12

Dividend 3 per cent. paid 1st August, 1895 \$45,000 00

Dividend 3 per cent. paid 1st November, 1895	45,000 00
Dividend 3 per cent. paid 1st February, 1896	45,000 00
Dividend 3 per cent. payable 1st May, 1896	45,000 00
	<hr/> \$180,000 00

Balance of profit and loss carried forward \$25,752 43
JAMES AUSTIN,
President.

It is with great regret your directors have to announce the death during the past year of their colleague, Mr. James Scott, who had been a member of the Board since the year 1880, and who was greatly devoted to the welfare of the bank. The vacancy has been filled by the appointment of Mr. W. R. Brock.

J. AUSTIN, President.
Mr. James Austin moved, seconded by Sir Frank Smith, and resolved, that the report be adopted.

It was moved by Mr. Scott, seconded by Mr. W. S. Lee, and resolved, that the thanks of this meeting be given to the President, Vice-President and directors for their services during the past year.

It was moved by Mr. Aaron Ross, seconded by Mr. James Robertson, and resolved that the thanks of this meeting be given to the General Manager, managers and agents, inspectors and other officers of the bank for the efficient performance of their respective duties.

It was moved by Mr. John Stewart, seconded by Mr. William Ince, and resolved, that the poll be now opened for the election of seven directors, and that the same be closed at 2 o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the Chairman a certificate of the result of the poll.

Mr. William Hendrie moved, seconded by Mr. J. Lorne Campbell, and resolved, that the thanks of this meeting be given to Mr. Jas. Austin for his able conduct in the chair.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year:—Messrs. James Austin, W. R. Brock, William Ince, E. Leadlay, W. D. Matthews, E. B. Osler and Sir Frank Smith.

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

GENERAL STATEMENT.

Liabilities.	
Capital stock paid up	\$1,500,000 00
Reserve fund	\$1,500,000 00
Balance of profits carried forward	25,752 43
Dividend No. 54, payable 1st May	45,000 00
Reserved for interest and exchange	106,459 48
Rebate on bills discounted	31,430 32
	<hr/> \$1,708,642 23

Notes in circulation	\$3,208,642 23
Deposits not bearing interest	976,472 00
Deposits bearing interest	8,780,419 28
	<hr/> 10,251,011 80

Balance due to London agents	175,122 87
	<hr/> \$14,611,278 90

Assets.	
Specie	\$ 449,127 67
Dominion Government demand notes	652,483 00
Deposits with Dominion Government for security of note circulation	75,000 00
Notes and cheques of other banks	228,157 93
Balances due from other banks in Canada	159,421 96
Balances due from other banks in	

United States	1,076,078 21
Provincial Government securities	90,081 05
Municipal and other debentures	2,117,383 77
	<hr/> \$4,851,788 59
Bills discounted and current (including advances on call)	\$9,407,318 34
Overdue debts (estimated loss provided for)	69,873 77
Real estate	12,205 11
Bank premises	263,203 64
Other assets not included under foregoing heads	6,879 45
	<hr/> 9,759,540 31

R. D. GAMBLE,
General Manager.

Dominion Bank, Toronto, 30th April, 1896.

GENERAL ASSEMBLY.

List of Commissioners for 1896.

MINISTERS.

- Abraham R. H., Burlington, Ont.
- Armstrong W. C., Thessalon, Ont.
- Acheson S., Wiarton, Ont.
- Allen Jno. M., Waterville, N.S.
- Amaron C. E., Montreal, Que.
- Anderson W. H., Aylmer, Ont.
- Anderson R. S. G., Wroxeter, Ont.
- Armstrong W. D., Ph. D., Ottawa, Ont.
- Aylward Robt., Parkhill, Ont.
- Bayne E. S., Hillsborough, N. S.
- Battisby J. R., Chatham, Ont.
- Bell John, Burgoine, Ont.
- Ballantyne J., B. A., Ottawa, Ont.
- Ballintyne E., Kirkwall, Ont.
- Black J., Hamilton, Ont.
- Burnett J. R. S., Alliston, Ont.
- Burns Wm., Toronto.
- Brown Jas. A., Agincourt, Ont.
- Bennett Wm., Peterborough, Ont.
- Boyd J. D., Kingston, Ont.
- Boyd S., Wallace, N. S.
- Blakely, M. D., Forrester's Falls, Ont.
- Baikie John, Miami, Man.
- B. Rev. G. O. St. John, N.B.
- Bryden C. W., Willoughby, N.W.T.
- Beveridge T., Griswold, Man.
- Bowman A., New Glasgow, N. S.
- Ru-hyan Jas., Eburne, B. O.
- Campbell A., Moosejaw, N.W.T.
- Campbell Neil, Mitchell Square, Ont.
- Calder W. R., Mira, C. B.
- Carr A. F., Campbellton, N.B.
- Craigo A., Mount Stewart, P. E. I.
- Cooper W., Listowel, Ont.
- Court T. C., Petrel, Man.
- Currie D., Wallaceburg, Ont.
- Cameron M. C., Hariston, Ont.
- Carswell Jas., Burk's Falls, Ont.
- Campbell J. L., Cheltenham, Ont.
- Caven Dr., Toronto.
- Clark G. M., Halifax, N.S.
- Clelland Jas., Port Hope, Ont.
- Campbell Dr., Renfrew, Ont.
- Currie D., Perth, Ont.
- Campbell John, L.L.D., Montreal, Que.
- Campbell Dr. Robt., Montreal, Que.
- Crombie, J. M., Coie Des Neiges, Que.
- Carriere S. A., Grand Bend, Ont.
- Cameron J. W., Russell, Man.
- Chisholm A., Rapid City, Man.
- Campbell Dr. J., Victoria, B. C.
- Campbell A., Moose, N. W. T.
- Carmichael J. A., Regina, N. W. T.
- Danby Mark, North Augusta, Ont.
- Dunn Alex., Wharlock, B. C.
- Duncan P., Collborne, Ont.
- Dustan J. F., Halifax, N. S.
- Davidson J. S., Blantyre, Ont.
- Duval Dr., Winnipeg, Man.
- Duncan J. McD., Woodville, Ont.
- Dewey F. M., Montreal, Que.
- Dewar D. L., Alice Craig, Ont.
- Ewing, John, Mt. Pleasant, Ont.
- Fairbairn, Robt., Dungannon, Ont.
- Falcouer A., Pictou, N. S.
- Fleming David, Harrowsmith, Ont.
- Frazer W. M., Halifax, N. S.
- Frazer R. D., Bowmanville, Ont.
- Forrest President, D.D., Halifax, N.S.
- Fotheringham, Rev. T. F., St. John, N.B.
- Fowle Robt., Erin, Ont.
- Frazer J. B., Annan, Ont.
- Fisher S. W., Christie, Ont.
- Fisher Peter, Boissevain, Man.
- Findlay D., B. A., Manotick, Ont.
- Fletcher D. H., Hamilton, Ont.
- Fullerton T. F., Charlottetown, P.E.I.
- Forbes J. A., Glace Bay, N. S.
- Fowler Thos. M. A., Halifax, N. S.
- Gambles R., B.A., Wakefield, Qua.

- Glassford T. S., Donald, R. C.
 Geggie A. L., Truro, N. S.
 Gordon Prot., D.D., Halifax, N. S.
 Graham J. H., Watford, Ont.
 Grant A. S., Almonte, Ont.
 Grant Prin., Kingston, Ont.
 Gracey H., Gauanquo, Ont.
 Grant J. A., Richmond Hill, Ont.
 Grant R. M., Orilla, Ont.
 Gillies Jno., Dundas, P. E. I.
 Hastie Jas., Cornwall, Ont.
 Henderson A., Atwood, Ont.
 Hamilton R., Motherwell, Ont.
 Hamilton Wm., Kingston, N.B.
 Hamilton A. M., Winterbourne, Ont.
 Hart Prof., Winnipeg, Man.
 Harrison E. A., Dundalk, Ont.
 Henderson Robt., Auburn, Ont.
 Hall T. W., Belgrave, Ont.
 Hodnett Wm., Cannington Manor, Assa.
 Hogg Joseph, Winnipeg, Man.
 Hunter W. A., Toronto.
 Henderson D., Blue Mountain, N. S.
 Herdman J. C., Calgary, N. W. T.
 Herridge W. T., B.D., Ottawa.
 Irwin R., Cambray.
 Johnston Jno., Paisley, Ont.
 Johnston J. R., Toronto, Ont.
 Johnstone T. G., Blackwell, N.B.
 James David, Midland, Ont.
 Jaffray J. A., Medicine Hat, N. W. T.
 Kelso D., Wallacestown, Ont.
 Kirk J. H., Linden, N. S.
 King, Prin., Winnipeg, Man.
 Knox Henry, Hawkesville.
 Lochead J. S., North Gover, Ont.
 Lovo A. F., Quebec, Que.
 Lamou Dr., Grand Metis, Que.
 Larkin F. H., Chatham, Ont.
 Leitch M. L., Stratford, Ont.
 Leslie Alex., Gobles, Ont.
 Laing Dr. John, Dundas, Ont.
 Leishman John, New Lowell, Ont.
 Linton A. R., Port Credit, Ont.
 Livingston S. G., Sarnia, Ont.
 Laird Robt., Campbellford, Ont.
 Mustard J. A., Botany, Ont.
 Mowat Wm., Allanford, Ont.
 Morin W., Port Colborne, Ont.
 Moodie Robt., Barrie, Ont.
 Morrison N., Corbetton, Ont.
 Martin W. A. J., Toronto, Ont.
 Milne, J. W. H., Mansewood, Ont.
 Miller E. D., Yarmouth.
 Mitchell Thos., Avonmore, Ont.
 Millan, Rev. J. S., Sarnia, N.
 Murray J. D., Red Banks, N.B.
 Munroe D., Deloraine, Man.
 Morrison D. W., Ormiston, Que.
 Morrison, P. M., D.D., Ottawa.
 Moore Wm., D.D., Ottawa.
 Mowat A. J., Montreal, Que.
 Martin W. M., Exeter, Ont.
 Musgrave Peter, Seaforth, Ont.
 Munroe T. E., Gladstone, Man.
 McLeod J. R., Three Rivers, Que.
 McLennan J. M., Sternovay, Que.
 McMillan Jno., B.D., Halifax.
 McColl, D., St. Sylvester, Que.
 McCrae D. L., Collingwood.
 McLennan A. K., Dalhousie Mills, Ont.
 McLennan K., Levis, Que.
 McLeod John, Vankleek Hill, Ont.
 McNeish Neil, L.L.D., Cornwall, Ont.
 McNeil J. G., St. John, N. B.
 McLean J. A., Harvey Station, N. B.
 McRae Dr., St. John, N. B.
 MacFarlane J. D., East River, N. S.
 McLeod A. W., Thorburn, N. S.
 McIlwraith J. S., Balderson, Ont.
 McIvor J. G., Fairview, P. E. I.
 McDonald, A. D., Montrose, P. E. I.
 McArthur S. J., North Bedeque, P.E.I.
 Milloy Jno., West Lorne, Ont.
 McKibbin W. M., Millbank, Ont.
 McLintock J. M., Dover Centre, Ont.
 McKenzie E. A., Chesley, Ont.
 McKinnon N. J., Glenallan, Ont.
 McIntyre D. C., Beamsville, Ont.
 McLennan G. A., Jarvis, Ont.
 McFachern P. M., Waterdown, Ont.
 McKellar H., Conn, Ont.
 McNab A., Meaford, Ont.
 McAuley A., Pickering, Ont.
 McPhail D. G., Pictou, Ont.
 McLean M. W., Belleville, Ont.
 McMillan J. W., Lindsay, Ont.
 McKay G., Sunderland, Ont.
 McDonald D. D., Lorneville, Ont.
 McKinnon M., Fepelon Falls, Ont.
 McDonald J. A., Whitney, Ont.
 McLean J. M., Blakeney, Ont.
 MacFarlane John F., South Mountain, Ont.
 McFerracher, C. A., Howick, Que.
 McDougall Jno., Holton, Que.
 McLeod R., Ripley, Ont.
 McKay Geo., Armow, Ont.
 McRae D., Victoria, B. C.
 McLeod A. B., Valley Station, N. S.
 McGregor N., Tilsonburg.
 McGlashan Jno. A., Bridgeport, N. S.
 MacLaren Dr., Toronto, Ont.
 Mackay R. P., Toronto, Ont.
 MacGillivray M., Kingston, Ont.
 MacAlister John M., Iroquois, Ont.
- Mackay A. B., Montreal, Que.
 MacGillivray Jno., Montreal.
 Macfarlane J. D., East River, St. Mary's, N. S.
 Macnichol W., Hopewell, N.S.
 Macleod A. W., Ph.D., Thorburn, N.S.
 Macpherson H. H., M.A., Halifax, N.S.
 MacGillivray D., Lunenburg.
 MacDonald W., Fredericton, N. B.
 Mackay Dr., Woodstock, Ont.
 MacNichol, W., Hopewell, N.S.
 MacBeth R.G., Winnipeg, Man.
 Nairn R., Rat Portage, Man.
 Neilly A. E., Horning's Mills, Ont.
 Ness W. H., Portauisque, N. S.
 Paterson R., Neepawa, Man.
 Pritchard Jas., Forest, Ont.
 Phalon R., Blackstock, Ont.
 Paterson Wm., Toronto, Ont.
 Potter J. G., Toronto, Ont.
 Proudfoot Dr., London, Ont.
 Pelletier E. D., Webbwood, Ont.
 Paterson G. C., Embro, Ont.
 Reddon J. A., Moosemin, Man.
 Rumball M. C., Morden, Man.
 Robertson Dr., Winnipeg, Man.
 Reed H. E. A., Stouffville, Ont.
 Ross J. A., Churchill, Ont.
 Rennie W. W., St. John, N.B.
 Rennie John, Manitowaning, Ont.
 Ramsay D. M., Mount Forest, Ont.
 Robertson A., New Glasgow, N.S.
 Rogers J. H., Wellington, B.C.
 Robinson J. M., Moncton, N.B.
 Rankin E. B., Sydney, N.S.
 Ross Alex., Whyocomagah, N.S.
 Ross R. W., Glanoc, Ont.
 Stewart Robt., Melbourn, Ont.
 Scott E., Montreal, Que.
 Scott M. H., M. A., Hull, Que.
 Scouler Thos., N. Westminster, B. C.
 Scrimger Prof. John, Montreal, Que.
 Sedgwick T., D.D., Tatamagouche, N.S.
 Stewart Jas., Prescott, Ont.
 Sutherland D., Warkworth, Ont.
 Scott J. McP., Toronto, Ont.
 Somerville J., Owen Sound, Ont.
 Smellie Geo., Fergus, Ont.
 Shaw N., Edmondville.
 Shearer J. G., Hamilton, Ont.
 Shearer W. K., Drumbo, Ont.
 Sutherland D., Charlottetown, P.E.I.
 Sutherland J. S., Sussex, N.B.
 Thomson A. W., Qu Appelle, Man.
 Torrance Jno., Bayfield, Ont.
 Thompson Dr., Sarnia, Ont.
 Thompson Dr., Montreal, Que.
 Taylor S. J., Montreal, Que.
 Taylor Hugh, Lochwinnoch.
 Talling M. P., London, Ont.
 Torrance E. F., Peterboro, Ont.
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 Wilson Alex., Newbury, Ont.
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 Whillans R., Heintonburg, Ont.
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 Campbell Hill, Cornwall, Ont.
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 Cuthbertson Jas., Portage du Fort, Que.
 Cunningham Geo., Halifax, N. S.
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 Davidson Jno., Asburn, Ont.
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 Davidson A. B., Newmarket, Ont.
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 Fell Thornton, Victoria, B. C.
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 Graham Hy., Whitefield, Ont.
 Gibson G., Hamilton, Ont.
 Gibson, Jas., Ottawa.
 Gardiner Wm., Valetta, Ont.
 Gordon, Dr., Ottawa.
 Gourlay, Hugh, Carp, Ont.
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 Hutchison Geo., Lucknow, Ont.
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 Inkstra J., Marwell, Ont.
 Jeffrey Andrew, Toronto, Ont.
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 McDonald N., Bridgeport.
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 McKay, Dr. A. B., Montreal, Que.
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Matheson, Geo., Lucknow, Ont.
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Marsh Alex., Richmond Hill, Ont.
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