

## CHRISTIAN ENDEAVOR.

First Day—Christian living.—Rom. xii. 1-21.

Second Day—"Let brotherly love continue."—Hob. xiii. 1-25.

Third Day—"Put ye on the Lord Jesus."—Rom. xiii. 1-14.

Fourth Day—Goodness, brotherly kindness, charity.—2 Pet. i. 1-21.

Fifth Day—"Rejoice in the Lord alway."—Phil. iv. 1-13.

Sixth Day—"Do good to them which hate you."—Luke vi. 27-45.

PRAYER MEETING TORONTO, Sept. 12.—"Many Streams one River"—Eph. iv. 1-16.

### MANY STREAMS, ONE RIVER: STORY OF THE UNION AND THE PRESENT STRENGTH OF THE CHURCH.

The seven great unions of the different branches of the Presbyterian Church in Canada, as indicated by the illustration, were as follows: *First*—The Union, in 1817, of the Burgher Presbytery of Truro and the Anti Burgher Presbytery of Pictou, which, with a few ministers of the Church of Scotland, formed the Synod of Nova Scotia. *Second*—The Union, in 1840, of the United Synod of Upper Canada with the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland—the united bodies retaining the name of the latter. *Third*—The Union, in 1860, of the Free Church and the [United] Presbyterian Synods of Nova Scotia, which formed the Synod of the Presbyterian Church of the Lower Provinces. *Fourth*—The Union, in 1861, of the United Presbyterian Synod and the Synod of the [Free] Presbyterian Church of Canada, which formed the Canada Presbyterian Synod. *Fifth*—The Union, in 1866, of the Synod of the [Free] Presbyterian Church of New Brunswick with the Synod of the Lower Provinces—the united bodies retaining the name of the latter Synod. *Sixth*—The Union, in 1868, of the Synod of New Brunswick, in connection with the Church of Scotland, and the Synod of Nova Scotia and Prince Edward Island in connection with the Church of Scotland—the two Synods forming the Synod of the Maritime Provinces, in connection with the Church of Scotland. The result of the six Unions was that in 1868, there were four Synods—the Synod of the Lower Provinces, the Synod of the Maritime Provinces, in connection with the Church of Scotland; the Synod of the Canada Presbyterian Church, and the Synod of the Canada Presbyterian Church in connection with the Church of Scotland. Between these four bodies there was consummated, in 1875, a *Seventh Union*.

There are now 800,000 Presbyterians in Canada; more than 100,000 families, more than 100,000 Sunday school scholars, and more than 252,000 communicants reported as being in connection with the Church.

The families have doubled and the communicants more than doubled since 1875. The rolls of the Presbyteries which united in 1875 contained the names of 623 ministers, of whom 21 did not enter the union. The 602 have increased to more than a thousand, while the 21 have decreased to less than half the number. Our organized congregations 2,132, officered by 7,000 ordained elders and nearly 10,000 Sunday school teachers.

The Church raised last year for all purposes \$2,180,390, of which \$293,513 were for its schemes or missions. In 1875-6, our total revenue was less than one million, of which the sum given for missions was a very much smaller proportion than now. Our University and our Colleges have steadily grown in efficiency, as

regards staff, students endowments, buildings, libraries, and other equipment. To those who remember the day of small things, all this is gratifying.

But the strength of a church can no more be estimated by statistics than the strength of a nation by the number of its people. A church, like an individual, is known by its fruit, but who shall estimate aright spiritual fruit? None but the Unerring Judge can do that. It is ours to humbly ask forgiveness for duties undone, opportunities neglected, trusts betrayed, sins committed; and from these confessious to rise to higher things. At the same time, we must neither deny nor forget what God hath wrought. Give to Him hearty thanks for our progress, prosperity and peace. Give thanks that we belong to a Church built on the foundation of the Apostles and Prophets, Jesus Christ, the chief corner stone; a church which has proved its fitness to be national, but which claims to be, not merely Scottish, but ecumenical in faith and polity; blessed with a long roll of martyrs, prophets and statesmen; with rich memories of the far distant past and possessing in the dew of its youth the promise of a more glorious future. We are

the inheritors of its traditions and its achievements. Great things have been done for us, and from those to whom much is given, much is required.

### SOME MISSIONARY DATES.

The following figures from Prof. Gregg's "Short History," show the beginnings of several departments of our Church work.

- 1811. French Mission, by Church of Scotland Synod.
- 1816. Mission to New Hebrides, by the Synod of Nova Scotia.
- 1848. Buxton Mission in Western Peninsula, among negro slaves escaped from the United States, by Free Church of Canada.
- 1851. Mission to Red River, by Free Church.
- 1856. Mission to India, by the Free Church of Canada.
- 1856. Indian Orphanage Mission, by the Church of Scotland Synod in Canada.
- 1859. Mission to Jews, by Church of Scotland Synod.
- 1861. Mission to British Columbia.
- 1863. Kankakee College adopted by Canada Presbyterian Church.
- 1866. Mission to Cree Indians.
- 1868. Mission to Lumbermen, by Church of Scotland Synod in Canada.
- 1868. Mission to Trinidad.
- 1871. Mission to Formosa.
- 1873. Lady Missionaries sent to India.

- 1875. Beginning of General French Evangelization Scheme.
- 1876. Mission to Central India.
- 1876. Woman's Foreign Missionary Society organized.
- 1884. Mission to Demarara.
- 1887. Mission to Honan, China.
- 1891. Missionary to Chinese in British Columbia appointed.
- 1891. Missionary to Jews in Palestine appointed.
- 1891. Missionary appointed to Chinese in Montreal and Eastern Canada.

### THE BIBLE CLASS.

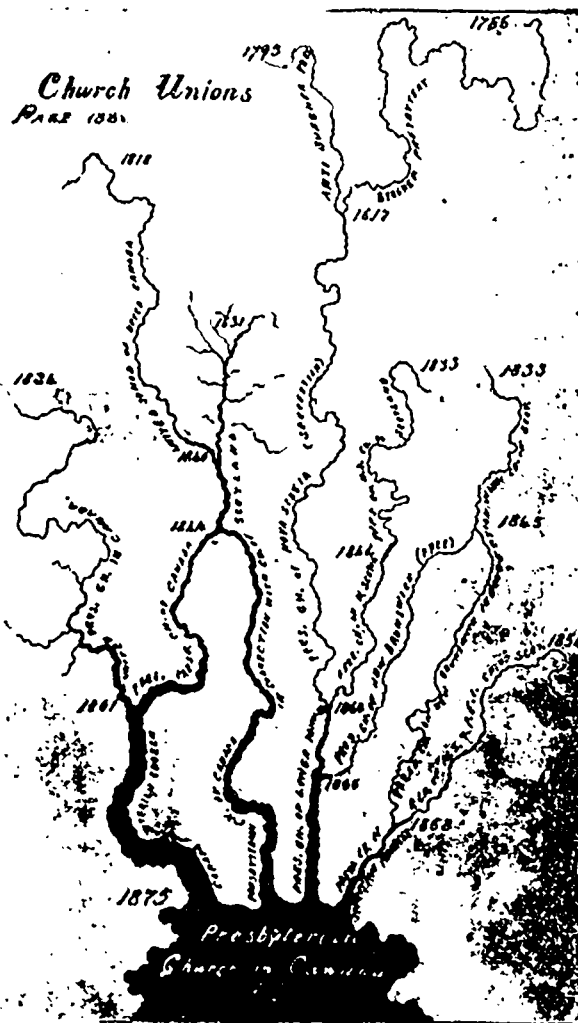
#### PAUL'S VOYAGE AND SHIPWRECK.

(For Sept. 12th.—Acts xxvii. 1—xxviii. 15.)

BY PHILIP A. NORDELL, D.D.

The result of Paul's hearing before Agrippa was an acquittal. But for the irrevocable appeal to Cæsar he would have been set at liberty at once. Was it therefore a mistake to have made the

\*An Exposition of Lesson 36 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."



FROM DR. GREGG'S SHORT HISTORY OF THE PRESBYTERIAN CHURCH.