

is as usual very full, deals with his vast field under many different heads. He, too, has to speak of hard times, but thinks that they have not been an unmixed evil. The prospect, however, is brightening, immigration is increasing, and coming from a wider area including Canadians returning from the Western States, and others, Germans, Swedes, Icelanders, Hungarians, etc., so that the difficulty of meeting the needs of our West increases but is none the less, but even the more important. A pitiful tale is told in the report of neglected districts, and the deadly results to everything good which follows. Every effort is being made, and will need to continue to be made, to keep pace with the people's wants.

"In the Synod of Manitoba and the North-West, 112 missions in all were supplied, and in that of British Columbia, 51, making a total of 163. The total number of missionaries engaged in the Synod of Manitoba and the North-West, last year, was 112, of whom 30 were ordained and 82 unordained; and in the Synod of British Columbia, 51 were employed, of whom 26 were ordained and 25 unordained. The number of fields to be occupied for the current year is 166, 111 of which are in the Synod of Manitoba and the North-West, and 55 in that of British Columbia."

To supply all these adequately or even partially is no easy task, of this the report says:—

"Of the 163 missions supplied during the year, 131 were continuously occupied and 32 for about six months. The total supply for the year amounted to 7,240 Sabbaths, or an average of about 44 for each mission. This is about the same figure as last year. The supply for the winter is still unsatisfactory as to quantity and quality. The summer session in Manitoba College gives valuable help, as we are provided with about 25 men well advanced in their course, when the students from Eastern colleges are leaving their fields. Before the summer Session was inaugurated, 33 per cent. of our Missions were without winter supply, whereas the number last winter was only 20 per cent."

The following summary gives a good bird's eye view of the whole field and the present state of the work:—

"The Synods of Manitoba and the North-West, and British Columbia, have respectively nine and four Presbyteries. The self-supporting congregations number 57 and the augmented congregations 27, while the missions have increased to 166. The Church has preached the Gospel this summer at 782 points and in six different languages. It the work under the Foreign Mission Committee in the West is counted in, the missions will be considerably increased and the languages spoken not six but ten. The Church ministers to 12,463 families and 5,037 single persons of her own communion and a large number of others who are not cared for by any other Church. Connected with the congregations and missions are 17,136 communicants, with the number steadily increasing. The total staff, ordained and unordained, including ministers of self-supporting congregations, professors in Manitoba College, Home and Foreign missionaries, numbers 291. Of these 156 are catechists or students, while only 135 are qualified to dispense ordinances. An effort should be made to secure the presence of a larger number of ordained men in the field. The contributions reported to Dr. Torrance for all purposes, and the returns are not complete, amount to \$267,665, whereas in 1881 they amounted to only \$15,100. The average contribution per communicant for all purposes is \$15.56, the average for the Church last year was \$11.75. The contributions of the West now are about 18 of those of the whole Church, and the membership 1-11."

For full and fresh information on our Western field the report commends the *Calgary Leaflet*, which may be obtained on application to the Rev. Dr. Cochrane, or the Rev. Alex. Henderson, of Appin, Ont.

IV.—Under the head of miscellaneous in the report, may be classed the report of the Rev. C. W. Gordon, of work done in Britain on behalf of our Home Missions. It relates mainly to a very important matter—the revival on the part of British churches of interest in our Canadian Church and the great work we have on hand. We can only quote a sentence or two bearing on this point from Mr. Gordon's report:—

"The present is an important and critical period in the history of our Church in this connection. There has never been more interest taken by the Home churches in Canadian work, nor was there ever greater need for the maintaining and deepening of this interest. The confidence of our fellow church-members across the sea must be fully justified by our faithfulness and loyalty, and their generosity must be met by an increased liberality to this work on the part of the Canadian Church. Any other result, then, than this confidence and generosity being continued to us. The Home churches are not doing our work for us; they are assisting and encouraging us to do that work, which, while it is partly theirs, is altogether ours. Let the responsibility be such as to show our brethren at home that their confidence is not misplaced nor their generosity abused."

Other subjects discussed in this valuable Home Mission report, but which we must for the present

pass over are, Young People's Societies, Women's Home Missionary Societies, The Mission to Lumbermen, Students' Missionary Societies, and a statement of the generous contributions during the past year on our behalf of the British Churches. For these, and help specially given at Home as well, the report concludes appropriately with thanks as follows:—

"The Home Mission Committee cannot adequately express their gratitude to the Scottish and Irish Churches for the generous and timely aid rendered at this crisis in our great North-West mission work. The appeal made to them by Mr. Gordon has resulted not only in an addition to the funds of nearly \$9,000,00 but has created a deep heartfelt interest in our great work, never before manifested."

"Very special thanks are also due the congregations of our own Church and generous individuals who, in addition to their regular contributions for Home Missions, helped to make up the large deficit of nearly \$10,000 that faced the committee in March. They have their reward in making glad the hearts and homes of our hard-wrought missionaries, whose salaries, even when paid in full, are all too little in comparison with the services rendered."

"The continued kindness of the Maritime Provinces in aiding us in this great work the Western Committee desires gratefully to acknowledge."

THIRD DAY.

The report of the Sabbath Observance Committee was the first order of business at the morning sederunt. It was presented in a very able manner by Rev. W. D. Armstrong, Ph.D., Ottawa. "It could not be said that interest in the matter was on the decline," the report read.

"I know this is right," said Mr. Armstrong, "even as shown by the attitude of those seeking to desecrate the Sabbath."

The report states that Sunday street cars run in Halifax, "despite the strenuous opposition once made to it." Montreal and Ottawa reports the Sabbath as "fairly well observed." Toronto and Kingston's reply was exactly similar, and Hamilton and London stated that interest on the question had been intense during the year. Among the chief sources of Sabbath breaking noted in this section are: "Late hours of closing on Saturday night," "games played on Saturday involving Sunday traveling," and "Sunday meetings of a half political, half ecclesiastical character."

The foremost general course of Sabbath breaking was, as always, the traffic of railways and steamboats. Employees had to work or lose their positions. "There is no law that can touch the corporation or employer of labor," said Mr. Armstrong, "and we think that some legislation might be obtained that will bring the responsibility home upon employers, or at all events relieve the employed."

The evils of Sunday bicycling were noted: "This is going to be a very difficult and a very delicate subject," said Dr. Armstrong. "The parties going bicycling on the Sabbath day do not compel other people to labor as railways do, but they thus become exceeding neglectful of religious matters."

Another menace to Sabbath Observance was the radial railway and its efforts to obtain permission to run on the Lord's day. "But union is strength," the report said; "let the cities combine to resist this menacing evil."

The report further submitted several recommendations calculated to remedy the evils named. They were all adopted.

John Charlton, M.P., was received with great applause. Mr. Charlton dwelt more particularly on the propriety of legislative action. He combatted the idea that such would be an infringement on individual liberty, and quoted commandments to show why, from a religious standpoint, the Sabbath should be observed. Again, from a civil standpoint, that legislation would be proper in promoting good morals and social purity. It was also calculated to secure rights of conscience, in that it did not say that a man "must" attend Church, or entertain certain religious views, but that he "may" do so if he wished in preference to other employment, and the law would protect him.

Then Mr. Charlton entered upon a history of the varied and chequered career of his bill on Sabbath observance during the eight sessions in which it was regularly "assassinated" in committee and next day restored to the order paper.

"I think it is necessary to say the majority of the members are averse to legislation of this kind," said Mr. Charlton, "but they also dislike having an open vote for fear of offending their constituents who are favorable to the movement." They would assassinate the bill in committee by rising and not reporting. Next day Mr. Charlton would move to restore it to the order paper

and the same fear of a division always secured the passage of the motion. At last in a very emasculated shape it reached the Senate, only to be denied even the courtesy of a reference to committee, and to be summarily kicked out of the House. (Cries of "Shame!") The members laid the blame on the unpopularity of the author of it, who was a Presbyterian, a Grit and a Northumbrian Scotchman. But even so, that should have had no reference towards the treatment of the bill.

"It is not the opposition of the foes to this bill that we have to overcome," said Mr. Charlton, "it is the trouble that arises from the apathy of the friends of the bill. It is Christian apathy and not positive opposition that imperils the progress and the ultimate success of this bill."

And the remedy laid down was simple. It was the ballot box.

"The member of Parliament may care very little for God," said Mr. Charlton, "and have little regard for man, but he is mortally afraid of losing a vote." (Laughter and applause.)

Mr. Charlton said that his measure against Sunday newspapers would be incorporated in the criminal code, and even this single gain was a reward for all the other trouble.

J. A. Patterson, Toronto, seconded, and gave an interesting account of the work of the Provincial Lord's Day Alliance. His terse advice to those engaged in the work was to "set the heathener on fire." Rev. J. K. Smith, Port Hope, drew a powerful picture of San Francisco Sabbath-breaking and urged vigilance. Dr. Parsons, Toronto, spoke against the evils of Sunday afternoon meetings with religious veneering, Sunday meetings of labor bodies and railway men to discuss wages, and Sunday parades. Dr. Mungo Fraser, Hamilton, said that other workers had better do something more than had been done in Hamilton, or they would certainly lose their day altogether. Even clergymen were content to ride on Sunday cars there.

The recommendations of the report were then adopted.

An appeal relating to a Maritime Province missionary matter was referred to the judicial committee, and the Assembly then adopted a number of resolutions expressive of its gratification at the progress of the movement last year, in the New Hebrides, Trinidad, China and Formosa. The call extended to Dr. Webster to become president of the Beyrout College, Palestine, was approved, and condolence extended to missionaries who had lost friends or relatives by death during the year. Regret was also expressed at the resignation, because of illness, of Dr. McVicar, of Honan.

The report was adopted.

MANITOBA SCHOOLS.

Principal Caven then read the following important resolution relative to the Manitoba school question.

"Resolved, that it is the duty of the State to see that the people receive such a measure of education as shall qualify them for the duties of ordinary citizenship."

"Whilst the State may not arrogate to itself the function of prescribing the religious belief and directing the religious duties of its members, yet the education provided by a Christian country should, in its general characteristics, be in harmony with the principles of Christianity, and should in no way contravene them."

"The principle, therefore, that public funds should not be expended for denominational purposes should be faithfully observed in the Dominion, and in all its Provinces, as being in its right and as essential to public peace."

"Separate schools maintained or subsidized by the State are a distinct violation of the above principle—(great applause)—and it is in form especially objectionable, and at the same time hindering the formation of that unity of sentiment and feeling which is so valuable to the body politic."

"The General Assembly would, therefore, regard with disapproval and regret any action of the Dominion which should bring pressure to bear upon Manitoba for the purpose of securing the re-establishment of separate schools in that Province, and much more would it so regard any direct invasion of the educational autonomy of the Province. Such a course in the judgement of the Assembly could result only in evil and would be, as we believe, entirely unwarranted by any supposed compact between the Provinces and the Dominion, and between different classes of people in the Province itself."

"The General Assembly, therefore, expresses its sympathy with the Province of Manitoba in asserting its just rights in educational matters."

The matter was referred to the committee on bills and overtures.

The Assembly adjourned and a flashlight photograph of the delegates was taken.

On Saturday afternoon the members of the Assembly were the guests of the city at the beautiful recreation grounds of the London Asylum for the Insane, a most enjoyable afternoon being spent. The commissioners were received by the hospital staff and were shown over the points of interest. Speeches were made by the Moderator, Rev. W. J. Clark, Principal MacVicar, Mr. Robert Reid, Rev. James Buchanan and Rev. J. A. Macdonald.

ASSEMBLY SERVICES.

The city pulpits were for the most part filled on Sunday by Presbyterian ministers who are delegates to the Assembly. The three services at St. Andrew's Church were attended by very large congregations. In the morning the learned Dr. Macmillan, of Halifax, occupied the pulpit and preached a very instructive sermon. At 4.20 in the afternoon the Sacrament of the Lord's Supper was administered by the Moderator, Rev. Dr. Robertson, assisted by the retiring Moderator, Rev. Dr. Mackay, and Rev. Dr. McVicar. The building was crowded to the very doors in the evening. Rev. Peter Wright, of Portage la Prairie, preached from the text, Titus ii. 13 and 14: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

Miss Gilmour sang a beautiful solo, "Whiter Than Snow."

CHILDREN'S MISSIONARY MEETING.

The Presbyterian Sabbath schools assembled at 2:45 p.m. in the First Church. The scholars filled the middle of the building, while the parents and commissioners packed the remaining available space. Rev. W. J. Clark had charge of the meeting, which was addressed by Rev. Dr. Smith, Honan; Rev. Dr. McKay, and Mr. Koa Kou, of Formosa. Dr. Smith, in his address to the children, compared their lot with that of the Chinese young people. He spoke of the manner in which the girl babies were abused in that country and the sparse education the children receive, and how the little boys are sent out in the morning without any breakfast to work for their living. He also spoke of the trouble the missionaries have had with rioters, and how once he and an assistant had faced a mob of 600 infuriated Chinamen for six hours. Another time a crowd of about 50 natives, all with bricks in their hands, were about to attack the mission, when Dr. Smith's little boy, Campbell, 6 years of age, appeared, and said in Chinese to the mob, "What are you doing here?" and also said, "How do you do?" to each of them. This so amazed the Chinamen, to hear a "little foreign devil" talking in their own language, that it ended all the trouble. Dr. McKay told how he learned the Chinese language from conversing with boys, and how he gained their respect by showing them his watch. How these same boys stood by him when a mob of 4,000 besieged him for three days and nights, so he always loved the boys. Dr. McKay dealt with the great success he has had in Formosa. Mr. Koa Kou, Dr. McKay's student, also addressed a few words to the children, and sang a verse of a Chinese hymn in the native tongue. He then said: "I like to sing English hymns best, because you can sing right out of your mouth instead of through your nose." He sang a verse of "Jesus Loves Me" in English, and in a remarkably clear tone and voice. A liberal collection was received for mission purposes.

THE NEXT MEETING PLACE.

By a substantial majority the Assembly decided to hold its meeting next year in the Central Presbyterian Church, Toronto. Invitations were also extended by the delegates from Winnipeg and Saulte Ste. Marie.

NOTES.

The latest use of the bicycle is for meetings of Church courts. The other day at the meeting of the Presbytery of Toronto no fewer than six might be seen standing at the Church door, presumably brought there by clerical members of the court, some of whom in the city are known to be expert cyclists. One of them indeed is said to have brought his along to London, and while his brethren who came by the same train were waiting to reach their homes by the antiquated horse-car, rode off on his bicycle, and left them gazing after him in wondering and envious surprise. And last, though not least surprising, the son of the moderator, and the Chinese student whom the latter brought with him from Formosa, wearing the flowing oriental costume, arrived in London on Tuesday morning both on bicycles, not however from Formosa, but from Woodstock.