

there are 29 ministers and ordained missionaries. During the last year no less than nine new Presbyterian Churches were built in that Province. Besides the supplemental congregations, there are no less than *four hundred and ninety* mission stations throughout the Dominion, where the gospel is preached and instruction afforded to the young in Sabbath-schools and Bible-classes. The number of families in these stations is estimated to be 10,500, the number of communicants, 13,500, and the number who attend the Sabbath services, 40,000.

But where do we find a sufficient number of missionaries to preach at so many points, so widely separated from each other? It is truly a herculean work, and one which taxes the resources of the Church to the utmost. There are always a certain number of ordained missionaries, and probationers, and ministers without charges who are found willing to engage in this work for a term of years. But what are they among so many? A very large proportion of the Home Mission work of the Church is carried on by the Theological Students of the various Colleges—Manitoba, Knox, Queen's, Montreal, Morrin, Halifax—each of which annually sends its contingent of labourers into the Home Mission field during the summer months. The actual number of missionaries employed last summer was not far short of *two hundred and fifty*, of whom *forty*,—under the auspices of the Board of French Evangelization, conducted services in both English and French.

And how are these missionaries paid? Well, the conditions of payment vary according to the circumstances of the people among whom they labour. It is an instruction of the General Assembly that no assistance is to be given by the Home Mission Board, unless the people themselves contribute a considerable part of the missionary's salary who is sent to labour among them. In the supplemented charges, the people are required to contribute an average of *at least* \$4.50 per member, or \$7 per family, and an aggregate of at least \$400 annually, before they can enjoy the services of a settled pastor. Mission stations receive from the Fund at the rate of from \$1 to \$4 for each Sabbath they have the services of a missionary or catechist. Supplemented congregations receive grants in aid varying from \$50 to \$300 per annum. The annual amount expended in these various ways is about \$45,000. The estimates, however, for this year fall not much short of \$60,000, on account of an accumulation of debt in both sections of the Church of nearly \$14,000, a debt which in each case was incurred simply by the rapid expansion of the work. The total receipts for the current year up to this

date are \$41,740. This includes donations from the Scotch and Irish Churches, but for whose assistance many fields now regularly supplied with Gospel ordinances would be left uncared for. It includes also private donations, some of which, as may be seen in the list of acknowledgments for last month, were exceedingly liberal. A very considerable amount collected by the missionary associations of the respective colleges does not pass through the hands of the Treasurer, and is not included in the above statement of receipts though it is expended for like purposes. But it is upon her *eight hundred and seventy* pastoral charges that the Presbyterian Church in Canada mainly depends for the requisite means to prosecute steadily and energetically its Home Mission work.

### Church Action in regard to Temperance.

**N**EARLY if not quite all the English speaking branches of the great Presbyterian family have taken a high stand with regard to the duty of Temperance. With continental churches, says Dr. Blaikie, Temperance has not yet become a burning question, and yet we have good cause to know that in Switzerland, and elsewhere, it is creating great anxiety in the minds of many. The Irish Assembly recommends Total Abstinence from intoxicating drinks to all who are under its care. The United Presbyterian Synod also commends abstinence. The Welsh Church takes up very high ground, and ministers and elders that are not total abstainers are seldom met with. Both in the Church of Scotland and the Free Church Assemblies resolutions have passed encouraging and commending the Temperance movement. Our own Assembly, at its meeting in Halifax, and also at Hamilton, passed resolutions testifying against the enormous evils of intemperance and satisfaction with repressive legislation. Sessions were enjoined to have due regard to the causes and cure of intemperance within their respective bounds, and all office-bearers and members of our Church were enjoined to cultivate and exemplify the principles of Bible Temperance. Our sister churches in the United States have long taken high ground on the subject.