

The consideration of the "State of Religion" is the most important subject that comes before the Assembly. It is the source of all the various branches of the Church's work, that upon which they rest. And at the same time it is in a sense that for which they exist. As the state of religion revives or languishes the work of the Church will prosper or otherwise, and these will in turn, react on the "State of Religion."

While so important in itself it is one of the hardest things in the Church to grasp and formulate. Reports are submitted to Assembly on the subject but these can give but a very imperfect idea of the State of Religion. Perhaps the best Report on the State of Religion that can be submitted to an Assembly is a "conjunct view" of all the reports on the different departments of work. When these are heartily wrought and supported religion is flourishing. Otherwise, as a general rule, it is languishing.

The report this year is encouraging. It tells of satisfactory progress in attendance on church services and prayer meetings and in Christian liberality; but speaks less favorably of the state of matters regarding family worship, family training, and close, faithful home dealing with the young. The committee regret that in so many instances congregations fail to send in reports.

The following touching incident is given in the Report on French Evangelization submitted to the Assembly:

In June, 1882, the General Assembly met in St. John, N. B. The train on the Intercolonial Railway which carried many of the members of Assembly from Ontario and Quebec was delayed for two hours at Rimouski, to receive the Maritime Provinces mail from the English steamer then arriving. The day was that on which the nomination of candidates for the Dominion Parliament was held, and a large crowd of French Canadians were gathered at the Rimouski Station, listening to the addresses of the candidates for Parliamentary honors.

Mr. Chiniquy was a passenger on the train. In company with many of the members of Assembly he stepped on the platform while the train waited. Soon it was noised among the crowd that the "Apostate Chiniquy" was there. The

political orators were deserted and the crowd surrounded the veteran ex-priest, who quietly addressed them. Many were enraged, stones were thrown, and it was deemed prudent that he should retire to the platform of the car, where he again quietly spoke to those willing to listen.

When the General Assembly was over, a few French Testaments and a number of pamphlets were sent from the office of the Board to a person whose name and address were obtained in Rimouski that day. A mere passing incident, scarce worth a moment's thought!

Nearly four years go by and there appears a letter in *L'Aurore*, signed by a student of an American Theological Seminary, who tells that he was one of the crowd who, that June day at Rimouski, heard Mr. Chiniquy's words and was led to leave the Roman Catholic College where he was studying for the priesthood, and to consecrate himself to the service of Christ. Owing to the opposition of friends, he left his home for the New England States, and is now studying for the Ministry of the Gospel. Instances of a somewhat similar kind occur from time to time, showing that the bread cast upon the waters is often found after many days.

Mr. William McRae, missionary elect to Princetown, Trinidad, was ordained by the Presbytery of Truro, on Tuesday, the 6th inst. There was a large gathering in St. Andrews' Church, Truro, Rev. E. Smith preached, Rev. T. Cumming addressed the missionary and Rev. A. McLean, of Hopewell, the people. The storm affected the meeting somewhat, but those who were present enjoyed a rich treat. The services and exercises were all appropriate and excellent.

There are in the whole Church 39 Presbyteries, or, counting that of Indore, in India, the round number of 40. In the 38 that existed previous to this Assembly there were 773 pastoral charges of which 113 are vacant.

An old Scotchman said to his son: "Mak money John, honestly if ye can, but mak money." That seems to be the principle on which bazaars, picnics, etc., are managed. Churches and societies, secular and sacred alike, making it their motto "Let us do evil that good may come." Protestants condemn the Church of Rome, and justly so, for a principle