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THE  
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 FOR THE  
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“From Ocean to Ocean.”

IMMEDIATELY upon the close of the General Assembly at Winnipeg, a special train started for Vancouver on the Pacific Coast, with the Moderator and a large number of members. We were desirous of seeing what we could of the country, and of the work of our church from ocean to ocean. In every town and village that we passed in Manitoba and the North-West, the “Presbyterian Church” was pointed out to us, and we were able to realize the great work accomplished, and now being done, for the newer regions of our country. There is now no considerable settlement of Presbyterians in the North-West, without religious services; but as the frontier has been continually pushing farther and farther away, it is still in large part outside of regular Christian influences,—the only influences strong enough to check outrage and immorality.

We spent the Sabbath at CALGARY, a rapidly rising town in which our church is faithfully represented by Rev. J. C. Herdman. A church is being built and will be ready in a few months, at present the congregation usually meets in a hall, too small for the increasing attendance. On the occasion of our visit, the largest hall in the

town, the *theatre*, was occupied, and it was filled to overflowing. The Lord's Supper was dispensed in the forenoon. The Moderator preached, and several members of Assembly took part in the deeply impressive services. In the afternoon, a number of members addressed the Sabbath-School. In the evening, Principal GRANT preached to a very crowded house. At half-past 8 o'clock the sun was hovering on the verge of the horizon, and day light continued till half-past 10 o'clock! Over an hour was devoted to open-air-services, in which a number of members took part, and which were attended apparently by nearly the whole population. It was a Sabbath long to be remembered by the visitors as well as by the people of Calgary. Here were men from all parts of the Dominion and from beyond the seas, sitting together at the Lord's table, within sight of the snowy summits of the Rocky Mountains,—scores of ministers and elders, many of them thousands of miles from their homes,—all enjoying profoundly the rest and refreshment of the day, occasionally the thunder crashed in the distance, and snow was falling among the hills; but taken all in all it was a bright, restful, and most happy day.

From Calgary we proceeded to Banff, and thence to Vancouver and Victoria, meeting with our missionaries from time to time;

along the way. We can scarcely recall a station at which we halted without meeting men or women from the Eastern Provinces belonging to our own church. The young boat-man who ferried us across the Bow River at Banff, in the heart of the Rockies, was a Gaelic-speaking member of our church from North Shore, Cape Breton! In Victoria, B. C., we met with young men from P. E. Island, New Brunswick and Nova Scotia,—young men who reflect no discredit upon their distant homes by the Atlantic.

On our arrival in British Columbia, our party arranged to visit as many stations as possible; some went to New Westminster, some to Nanaimo &c., while the bulk of the party proceeded by steamer to Victoria. We were there received with the greatest hospitality, numbers of leading citizens welcoming us as their guests. On Thursday evening, a meeting was held in the First Presbyterian Church, of which Rev. D. Fraser is pastor. Addresses were delivered on various branches of the work of the church, and the meeting was delightful and enthusiastic. The Moderator, and several other ministers remained in British Columbia for several days preaching and visiting. We have no doubt that the visit of so many office-bearers of our church to this beautiful Province and its sunny, lovely capital, will be productive of great good.

We rejoice to report favourably of the spirit of union and brotherliness prevailing among the Presbyterians of British Columbia. It is the same all the way from Newfoundland and P. E. Island to Victoria. The spirit of union is abroad, and not too soon, and not too powerfully. In Victoria, as elsewhere, the divisions of the past have been disastrous; but the healing process has begun, and will soon, by the help of God, be completed. No one will soon forget the zeal and liberality with which the Church of Scotland has wrought in this interesting field, and it is gratifying to know that her aid and sympathy are with us in our efforts to extend the work. The facilities for extending our home missionary operations have increased amazingly within the last few years. Railways and steamers bring us within comparatively easy reach of fields heretofore almost inaccessible. British Columbia is a country of snow-clad mountain ranges, of deep and rapid rivers, of fearful cañons and gorges, of untold

mineral wealth, of vast pastures for flocks and herds, and of splendid forests of fir and cedar. It is a country that tempts to adventure; and its sons are and will be a bold and hardy race. It is well that our church should here take hold of the work to which Providence manifestly calls her.

M.

### Statistics of the Church.

ONE of the most valuable reports presented annually to the General Assembly is that of the Committee on Statistics, of which Dr. Torrance of Guelph, has been the Convener ever since the union. It is to this report that we naturally look for accurate information respecting the relative strength and progress, from year to year, of the congregations and of the church as a whole. If the report on statistics is not always as complete as it ought to be, it is not the convener's fault. This year, owing to a change in the time of receiving the returns from the congregations, a considerable number of these include the operations of only a part of the year. But, all things considered, this year's report is an admirable one in its execution and very satisfactory in its contents. Last year there were 39 Presbyteries, this year there are 42—One, *Orangeville*, having been formed in the Synod of Toronto and Kingston; one, *Columbia*, in the North-West; and one, *Indore*, in the Foreign Mission Field. The number of pastoral charges reported is 775. The largest number in one Presbytery is *forty*, being in the Presbytery of Montreal, and the smallest number, *two*, being in that of Newfoundland. Ninety-four vacancies are reported. Including theological professors, ordained missionaries, and ministers retired, there are nearly nine hundred ministers in the church. The total number of churches and stations supplied by ministers is 1773, many of the ministers having two congregations committed to their care and some of them three, this occurs most frequently in the Maritime Provinces and in the North-West. Thirty-six churches and fifteen manses are reported to have been built last year, and a number of churches enlarged. The sitting accommodation is now 410,975—an increase of 30,776 during the year.

The total number of families reported is 76,226—an increase of 4315 on the returns of last year; besides these, 10,697 single persons, being about 1000 increase. This part of the report is manifestly incomplete as “some sessions do not report the number of families committed to their spiritual oversight.” The number of communicants is 136,598, a net increase of nearly 9000. There were admitted into the fellowship of the church, 18,046, namely, 12,562 on their own profession of faith and 5484 on certificate. In some congregations, the accessions were large, confirming reports that have been published of the outpouring of the Spirit of God. Baptism was administered to 10,264 infants, and to 1051 adults.

The number of elders is given as 4879—an increase of 109, and an average of more than six to each pastoral charge. The average attendance at weekly prayer-meetings was 43,708—an increase of 4,083, affording another proof that God has been pouring out the spirit of grace and supplications upon congregations, families, and individuals. Sabbath-schools and Bible classes were attended by 108,284 young persons, shewing an increase of 7364 upon the figures of last year. There are 414 missionary associations with 21 Women's Foreign Missionary Societies.

**FINANCES.**—For the reason stated by the Convener that a number of the returns made to him embrace only a portion of the year, it is impossible to make a correct estimate of the contributions of the church during the year for its various missionary and benevolent schemes. It is interesting however to notice that of the sum here reported, \$193,453, the Sabbath-schools and Bible-classes gave \$18,154. The expenditure for all purposes last year, for the period embraced in this report, was \$1,533,517. The average contribution per family for stipend alone was \$8,24, and per communicant, \$4,60: for all strictly congregational purposes, \$16,30 per family, and \$9,10 per communicant: for the Schemes of the church, \$2,53 and \$1,41 respectively; and for *all purposes*, \$21,18 and \$11,23.

Twenty-three ministers demitted their charges. Twenty-six translations took effect, and forty students were licensed to preach the Gospel of the Grace of God.

## Editorial Correspondence.

POMPEII AND HERCULANEUM: PUTEOLI AND  
BAIAE.

THE whole neighbourhood of Naples is full of absorbing interest, but I will only make brief reference to the above-named places as being, perhaps, next to Vesuvius, the most prominent in general estimation.

POMPEII is about fourteen miles from Naples and two miles from the sea. The railway lands us at the entrance gate. Having paid two francs, we pass the turnstile and in a few minutes we are standing in the Forum, once the heart and business centre of a beautiful little town of 25,000 inhabitants, where now death-like silence reigns. On the afternoon of August 24th, A.D. 79, the stream of pleasure and business in this place suddenly stopped short, never to go again. As the city was buried, so it lay in its winding-sheet of ashes for seventeen hundred years—its very existence scarcely suspected. Yet, here it is to-day basking in the sun-shine, exposed to the gaze of curious travellers, in its main features as perfect almost as on the day of its burial. This Forum is an open space, 320 feet by 120 feet, flanked by rows of broken columns and surrounded with temples, theatres, public buildings of different kinds, and dwelling houses of an old-time aristocracy. Ascending the steps of the temple of Jupiter, and sitting down at the foot of the marble altar, we tried to recall the past. But a veil of mystery hangs over it. There is no doubt, however, that these columns and temples were shattered by the great earthquake of A.D. 63, and that at the time of the eruption from Vesuvius, which covered the city, they had not been rebuilt. The weird appearance of Pompeii can never be effaced from memory. The houses are nearly all one storey in height, and built of brick. The streets are narrow, paved with large blocks of lava, dove-tailed into each other, and in many places worn into deep ruts by Roman car-wheels. The side walks, from two and a half to three feet wide, are raised a foot above the causeway, and where the streets intersect, there are stepping-stones, that even ladies might cross without soiling

their sandals. There are wells and fountains in many of the streets, and at several points, we passed under handsome brick arches that had been faced with marble and adorned with statues. From the stone carvings over some of the doors, one could tell what had been the occupation of the tenant—whether a wine-merchant, a fruiterer, a barber, a baker, a butcher, a milkman, or a money changer. You can walk in and sit down if you please; you will meet with harmless lizards, but, besides them, not another living thing. Is this a wine-shop? Undoubtedly, see the rows of *amphorae*—great earthen-ware jars—ranged along the walls, and notice, in one instance at least, the mark of a tumbler still on the marble counter. There is no mistaking the bakery, here are the mills for grinding the corn, and the brick oven in which were found loaves of bread that had been a-baking for nearly eighteen hundred years, and in front of which lay the skeleton of the baker, who had more thought for her bread than for her safety. This other was a dentist's office—his forceps was found on the floor: that was a doctor's, whose surgical instruments came out of the *debris* almost as good as new. Here is Sallust's house, and there Cicero's. These villas of the upper-ten cover a large area of ground, having in the centre an open court yard, which was ornamented with flower gardens, fountains and statuary. The family altar and household gods were in this square, and the public rooms opening from it had mosaic floors and frescoed walls—many of them are still as bright as the day they were painted. We can go to the opera house to-day, free of charge! it is in good preservation—seated for 5000; or to the theatre, which held 1500; or to the amphitheatre, where the gladiators fought—that was seated for 16,000. Walking through the street of the Tombs, we come to the house of Diomedè—perhaps one of the wealthiest of the Pompeians, judging from the size of his wine-cellar, in which were discovered a group of skeletons consisting of eighteen full-grown persons, mostly women,—a boy, and a very young child. These victims of the eruption had sought refuge in this place, but even here they were soon surrounded by the liquid mud, and finding escape impossible, they gathered into a corner and died, clinging

to each other. The mud hardened round their bodies, preserving almost a perfect mould of them, from which a plaster cast was taken by Signor Fiorelli, the superintendent of the excavations. A number of other casts of human bodies, taken in the same way, are exhibited in the museum at Pompeii—the most ghastly spectacle that it is possible to conceive. Some with outstretched arms appear to have succumbed after a desperate struggle for life; others, with resignation to their fate, seem to have fallen gently asleep.

The eruption of A.D. 79, was the first of which there is any record. It continued for twenty-four hours, completely filling up the houses and burying the whole city under a mound of ashes and scoriæ to the height of twenty feet above the roofs of the buildings. It is supposed that about seven hundred persons were smothered, and that the rest made good their escape. Herculaneum was overwhelmed at the same time and in the same way—not by *lava*, as is commonly supposed—for it is not known that any lava flowed from Vesuvius prior to A.D. 1036, but from that time until now it has flowed incessantly, more or less. The greater depth to which Herculaneum is covered, and the fact that a town of 12,000 inhabitants stands over it, has made the work of excavation much more tedious and difficult, but many of the articles recovered are extremely interesting and valuable, and afford evidence that the Herculaneans were even in advance of the Pompeians in wealth and refinement; but in neither city, so far as I remember, has anything been discovered to show that the light of Christianity had dawned upon them at the time of their overthrow.

PUZZUOLI, the ancient *Puteoli*, lies at the head of the Bay of Baia, five or six miles west of Naples. On the way to it, we passed through the famous *Grotto of Posilipo*—a tunnel cut in the rock, half a mile long and in places eighty feet high. Near the entrance to it, high up on the face of the cliff, is Virgil's tomb—a little vaulted chamber, supposed to contain the dust of "the Mantuan Bard"—prince of Latin poets. Our first solicitude on reaching Puzzuoli was to find out, as nearly as we could, where St. Paul stepped ashore that fine spring morning, about A.D. 63, when the *Castor and Pollux* of Alexandria cast

anchor in this bay. It was not enough for us to be told that it was "somewhere in the neighbourhood," we must stand on the very spot, and put our feet into the prints of St. Paul's feet! Our guide was, of course, equal to the occasion, and conducted us to the traditional landing place, opposite a shelving strand where fishermen were drying their nets and women were spinning with the distaff, much in the same way, doubtless, as those were employed who frequented this place in St. Paul's time. After reading in the 28th chapter of the Acts what is there said about Puteoli, we walked up the old steep road that St. Paul must have traversed when he set out on his journey to Rome, *via* the Appian Way, until we came to *Solfatara*, where we entered the bed of an extinct crater, from which, jets of steam and streams of hot water, strongly charged with sulphur, are unceasingly discharged. Thence we were taken to a housetop and were hidden to look around. Such a scene as it was! irresistibly recalling to mind the glory and the shame, and the fall of one of the proudest nations of antiquity. We were surrounded by memorials of paganism, polytheism, and profligacy, in masses of blackened ruins as far as the eye could reach. Close to us was the colossal amphitheatre, in which Nero played the fool in presence of 35,000 spectators. It is older than that at Rome. And not far off are the ruins of the magnificent temple of Jupiter Serapis, presenting unmistakable evidence that for many years it must have been covered by the sea and raised again by the same volcanic agency that had submerged it. Tradition asserts that St. Paul preached in this temple. We may be sure that he did not stay a week in Puteoli without preaching many times; and why not here? How his spirit must have been stirred within him, as at Athens, "when he saw the city wholly given to idolatry"!

On the road to BAIÆ we passed the *Monte Nuovo*—a conical hill, five hundred feet high, which rose up in a single night, in September, 1538. We descended into the shades of Avernus, another extinct crater filled with water, and were reminded of Virgil's famous couplet,—*Descendere in Averno, facile est, &c.* Yes, "it is easy to go down hill: to ascend is labour, work indeed." We were duly initiated into the

mysteries of the Sibyl's cave, were ferried across the dark river Styx on a torch-bearer's back, and were nearly baked by steam in Nero's Baths. From our dining-room window at Baiæ we looked out on the fine harbour where Roman fleets rode at anchor, sheltered by the great mole, of which seventeen piers still remain in wonderful preservation. I know not how many temple we visited—of Diana, Apollo, Venus, Minerva, Mercury, Neptune—all the gods and goddesses in the calendar, it seemed. Alas! alas for that civilization that is not based on the fear of The One Living and True God! Successive volcanic eruptions and earthquakes have swept all that glory and grandeur away, and the greater part of the once beautiful, but abandoned city of Baiæ, which Seneca called "a vortex of luxury and a harbour of vice"—the favourite resort of Emperors, princes, and nobles—now lies buried in the sea, and its pleasant surroundings have become "a desolation, a reproach, a waste, and a curse." C.

### Missionary Cabinet.

SIMON THE CANANITE, AND JUDAS ZELOTES.

IN the New Testament, the name *Simon* is applied to nine persons,—(1) Simon Peter; (2) Simon the sorcerer, Acts 8: 9; (3) Simon the brother of our Lord, Matt. 13: 55; (4) Simon a Pharisee, Luke 7: 36-40; (5) Simon the leper, Matt. 26: 6; (6) Simon the father of Judas Iscariot, John 6: 71; (7) Simon of Cyrene—the cross-bearer, Matt. 27: 32; (8) Simon the tanner, Acts 9: 43; and (9) Simon the Cananite, commonly called Zelotes, Matt. 10: 4; and Luke 6: 15. Of New Testament *Simeons* there are four,—(1) Simeon the just and devout, Luke 2: 25; (2) Simeon called Niger, Acts 13: 1; (3) Simeon in Acts 15: 14—the same as Simon Peter; (4) Simeon an ancestor of our Lord, Luke 3: 30. In the old Testament we have the last named, Simeon the second son of Jacob, Gen. 29: 33, and Simeon or Shimeon the son of Harim, Ezra 10: 31. The subject of this sketch is called by Matthew and Mark the Cananite, improperly spelled in the authorized version, *Canaanite*, which is misleading. The Greek word is *Kananites*,

a totally distinct word from Canaanite—the term commonly used to designate an inhabitant of Canaan. The Kananites were, as is well known, a sect of fanatics, who, under the pretence of a holy zeal for religion, set all law at defiance. The Hebrew root of the word, scholars tell us, is a verb which means *to be zealous*, whence the name. This Simon was certainly not a Canaanite in the ordinary acceptation of that term, though a *Kananite* he no doubt was in the sense of being zealously attached to Christ and the new religion, and with that agrees the epithet applied to him by Luke—*Zelotes*, i. e., the Zealot. We are warned, by some whose authority carries great weight, not to identify Simon Zelotes with Simon the Lord's brother. But, on the other hand, it is to be noticed that in all the apostolic lists, this Simon is mentioned along with James, son of Alphaeus, and Judas, precisely as his name stands in the lists of the "brethren" of Christ, so called, in Matt. 13 : 55, and Mark 6 : 3. If Simon is not specifically designated the brother of James and Jude, it is doubtless because he was so well known as Simon the Zealot, there was no need to distinguish him in any other way from Simon Peter. Fairbairn favours the hypothesis that Simon the Cananite and Simon the Lord's brother were the same person, though, in the face of much learned argument to the contrary, he does not insist upon it dogmatically. Adopting this view of the question, Simon's relationship to Jesus must come under the same criticism as was applied to that of James last month, (see *Record*, page 173) Most of the old writers consider Simon Zelotes to be the brother of Juda, and speak of them both as missionaries in Persia and Mesopotamia, where James they say was crucified. Some have it that he suffered martyrdom in Britain, after preaching along the northern coasts of Africa.

*Judas, Juda, Jude*—a very old Hebrew name, meaning *peace*, uniformly spelled Judah in the Old Testament, where we first find it as the name given to Jacob's fourth son by Leah, Gen. 29 : 35. But it derives its highest interest and importance in connection with the ancestry of Christ,—"*For*," St. Paul says, "it is evident that our Lord sprung out of Juda," Heb. 7 : 14. In the

New Testament, we find Judas—Thaddeus, Judas Iscariot, Judas of Galilee, Acts 5 : 37 ; Judas of Damascus, Acts 9 : 11 ; and Judas Barsabas, Acts 15 : 22-33. Among the twelve, there were two Simons, two Jameses, and two Judases. In the apostolic lists, the name of this Judas is only given by Luke in ch. 6 : 16 and in Acts 1 : 13. Matthew and Mark substitute the name *Thaddeus*, while the former evangelist gives the alternative name of *Lebbeus* for Jude. These two writers place Thaddeus tenth on the list of the twelve, naming him before Simon Zelotes and after James, the son of Alphaeus. Luke places Judas eleventh on the roll. John, in ch. 14 : 22 carefully distinguishes the subject of this sketch from the traitor, by calling him Judas "not Iscariot." In his own epistle, Jude introduces himself as "the brother of James," thus lending additional strength to the probability, that James and Simon and Judas our Lord's "brethren"—so called—were the three apostles who bear those names. The only reference to be found in the gospels to Judas Thaddeus is the mention made of him by John in the passage already cited, where, in reply to some loving words of the Saviour, "Judas, not Iscariot, says to him, Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" From this we seem justified in concluding that this Judas was an honest and earnest enquirer after truth, desirous of understanding more fully than he then did the methods employed by our Lord in establishing his kingdom in the hearts of men. It is altogether likely that the Judas Barsabas mentioned in Acts 15 : 22, 27 and 32—as one of the deputies along with Silas, sent by the Presbytery of Jerusalem to the church at Antioch, was the apostle now before us. Mark is the only one of the evangelists who spells his name *Juda*.

*The Epistle of Jude.* Amid much that is uncertain and obscure in the history of this apostle, his brief General letter, addressed "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called," has been preserved for our instruction in the sacred canon as a monument of his apostolic labours and his soundness in the faith. Time and again, commentators have questioned the right of this epistle to a place in the inspired volume,

and some have even gone the length of pronouncing it a forgery. Their objections, however, have been chiefly of a negative kind. The most common objection is that the writer is liable to the charge of quoting apochryphal writings, that have never been accepted by the church as possessing any divine authority. Two passages have been especially quoted in support of this objection,—(1) The reference made by Jude, in v. 9 to Moses, supposed to have been borrowed from a work called the *Assumption*, or the *Ascension of Moses*, which is not now in existence. (2) The allusion to *Enoch*, in v. 14, which appears evidently enough, so it is said, to be taken from the apochryphal *Book of Enoch*, yet extant, in which Enoch's prophecy, as Jude gives it, is to be found. This book, Fairbairn says, had in the course of time disappeared; and it was not till the close of the last century that it was discovered in an Ethiopic version by the traveller Bruce. No one doubts that this book of Enoch is apochryphal, but the question has been pertinently asked,—“Why should not an inspired author quote from an apochryphal, or, as it may be called, a profane writing?” Did not St. Paul do the same thing in addressing the Athenians, —“as certain also of your own poets have said” &c., Acts 17: 28. Truth is truth, wherever found. Perhaps, after all, Professor Volkmar of Zurich, may be right in surmising that the said Book of Enoch was not yet written when Jude penned his epistle, and that the reference to Enoch may have been derived from common tradition. The epistle has been defended on the ground that the apostle was denouncing a peculiar class of heretics who did acknowledge these apochryphal writings, and to whom he might quote them with propriety to shew that even by their own standards they must be condemned. As to its scope and contents, it was evidently written as a warning, in defence of the faith, against the assaults of “certain ungodly men” who had crept into the church, “un-awares,” with the object of subverting the truth,—as the Nationalists of France and Germany are doing at the present day, by affecting a tone of morality, at the same time that the divinity of Christ and the doctrine of the atonement are held up to ridicule. The most cursory observer will notice the remarkable similarity in tone,

and even in verbal expression, of Jude's epistle to the second chapter of Peter's second epistle—see 2 Pet. 2: 12-17. The particular church to whom it was addressed is unknown. Nor is there any clue to be found to the scene of Jude's missionary labours. Tradition says he suffered martyrdom in Mesopotamia—shot to death by arrows.

### Household Words.

#### IS THE MATTER SETTLED?

“Is the matter settled between you and God?” I asked solemnly of one whose declining health warned us to expect her early removal from this world.

“O yes, sir!” was her calm reply.

“How did you get it settled?”

“The Lord Jesus Christ settled it for me.”

“And when did He do it for you?” I asked.

“When He died on the cross for my sins.”

“How long is it since you knew this blessed and consoling fact?”

The answer was readily given. “About twelve months ago.”

Anxious, however, to ascertain the grounds of this confidence, I asked, “How did you know that the work which Christ accomplished on the cross for sinners was done for you?”

She at once replied, “I read in the Bible, and believed what I read.”

And now dear reader, have you read in the Bible, and believed what you have read? It is written “Christ Jesus came into the world to save sinners.” Does this bring comfort to your soul? Do you believe this faithful saying?

#### MY REDEEMER.

There is one word full of meaning from which we collect the truth of sympathy. It is that little word of approbation, “My” Redeemer. The power is shown of God's attention to the vast sympathy by his condescension to the small. It is not the thought of heaven's sympathy by which we are impressed when we gaze through the telescope on the mighty world of space and gain an idea of what is meant by infinite. Majesty and power are there, but the very vastness excludes the thought of sympathy. It is when we look into the world of insignificance which the microscope reveals, and find that God has gorgeously painted the atoms of creation and exquisitely furnished forth all that belongs to minutest life, that we feel God sympathizes and individualizes.

When we are told that God is the Redeemer of the world, we know that love dwells in the bosom of the Most High; but if we want to know that God feels for us individually and separately, we must learn by heart this syllable of endearment, “My Redeemer.”



Child of God, if you would have your thought of God something beyond a cold feeling of his presence, let faith appropriate Christ. You are as much the object of God's solicitude as if none lived but yourself. He has counted the hairs of your head. In Old Testament language, "He has put your tears into his bottle." He has numbered your sighs and your smiles. He has interpreted the desires for which you have not found a name nor an utterance yourself. If you have not learned to say, "My Redeemer," then just so far as there is anything tender or affectionate in your disposition, you will tread the path of your pilgrimage with a darkened and a lonely heart; and when the day of trouble comes, there will be none of that triumphant elasticity which enabled Job to look down, as from a rock, upon the surges which were curling their crests of fury at his feet, but could only reach his bosom with their spent spray.—*Rev. F. W. Robertson.*

#### A SAFE HOUSE TO SLEEP IN.

A lawyer of high reputation in the city of Philadelphia was travelling in one of the Southern States, and being belated one evening, after a long day's ride, he was compelled to turn into a house on a solitary plantation, and ask for shelter and hospitality for the night. His request was granted. In the course of the evening, he thought he observed something reserved in the master of the house which awakened his suspicion. He was at length conducted to his chamber, which was adjoining the family-room. There he dwelt on the circumstance that had alarmed him, till his excited imagination was filled with thoughts of nightly robbery and assassination. He proceeded to barricade the room as well as he could. He fastened down the windows; against the doors he piled up tables, chairs, everything that was movable in the room. While thus engaged, words uttered in a low voice caught his ear and increased his alarm. He placed his ear at the key-hole. The man of the house was engaged in prayer—in family prayer. Among other objects of intercession, he was praying for "the stranger whom the providence of God had unexpectedly brought to lodge beneath their roof that night." When he got through, our travelling friend arose from his stooping posture. Imagine the change in his feelings. All his fears vanished. Though no Christian himself, he knew that the prayers of Christians are like guardian angels to the abode in which they are offered up, and went to bed and slept soundly and sweetly, feeling that the house where God was feared and worshipped was "a safe house to sleep in."—*Worker.*

#### THE PEACE OF GOD.

That old Eastern salutation "peace" recalls a state of society, when every stranger might be a foe; but it touches a chord which vibrates

in all hearts. We have little fear of war, but we are all weighed upon with sore unrest, and repose sometimes seems to us the one thing needful. All the discords of our nature and circumstances can be harmonized by that grace which is ready to flow into our hearts. Peace with God, with ourselves, with our fellows, repose in the midst of change, calm in conflict, may be ours. All these various applications of the one idea should be included in fact in the peace which God's grace brings where it lights. The first and deepest need of the soul is conscious amity and harmony with God, and nothing but consciousness of his love as forgiving and healing brings that. We are torn asunder by conflicting passions, and our hearts are the battle-ground for conscience and inclination, sin and goodness, hopes and fears, and a hundred other contending emotions. Nothing but a heavenly power can make the lion within lie down with the lamb. Our natures are "like the troubled sea, which cannot rest," whose churning waters cast up foul things that lie in their slimy beds; but where God's grace comes, a great calm hushes the tempest, "and birds of peace sit brooding on the charmed wave."

We are compassed about by foes with whom we have to wage undying warfare, and by hostile circumstances and difficult tasks which need continual conflict; but a man with God's grace in his heart may have the rest of submission, the repose of trust, the tranquillity of him who "has ceased from his own works;" and so, while the daily struggle goes on and the battle rages round, there may be quiet, deep and sacred, in his heart.—*Alexander Maclaren, D.D.*

Eyes raised toward heaven are always beautiful, whatever they be.—*Joseph Joubert.*

If you are a warm advocate for truth and righteousness, and a living rebuke to all transgressors of God's law, you must not expect to escape the tongue of censure and slander.

When Alexander the Great visited Diogenes, he asked if there was anything that he could give him. He got this short answer: "I want nothing but that you should stand from between me and the sun." One thing there is which should never satisfy and content us, and that is anything that stands between our soul and Christ.—*Bishop Ryle.*

THE happiest hour this side of Heaven is that hour in which a man is born again into Christ. And would to God that all our readers who have never tasted this happiness would imitate the Jailer's example!

"Earth has a joy unknown to Heaven—  
The new-born peace of sins forgiven!  
Tears of such pure and deep delight,  
Ye angels! never dimmed your sight."

## Jesus in Galilee.

AUG. 7. A. D. 28. MATT. 4:17-25.  
Golden Text, Matt. 4:16.

AFTER his temptation, Jesus remained some time in Judea. We find him in Bethabara, where John was baptizing, John, 1:28. Two of John's disciples followed him, and Andrew, one of them, brought his brother Simon to Jesus, John 1:35-42. Jesus called Philip, who brought Nathanael also to Christ, as he was on his way to Galilee, John 1:43. He worked his first miracle in Cana, John 2:11, and went to Capernaum, where he remained a few days, John 2:12. Returning to Jerusalem for the Passover, he purified the temple, John 3:13-17. He dwelt sometime in Judea, where his disciples baptized, John 3:22. Hearing that John had been imprisoned by Herod, he returned to Galilee, Mark 1:14, preaching on the way to the Samaritans, John 4:40. V. 17. *From that time*—the time of his return from Judea, *began to preach*, i.e. in Galilee. Matthew confines himself to an account of Christ's ministry in Galilee, and to say—this was the sum or substance of his preaching, the same as John's, John 3:2. *Repent*. Be sorry for your sins, and lead a better life. Be converted. *Kingdom of Heaven*—the new Gospel dispensation. It came fully, when the Spirit was given after Christ's ascension. *At hand*—near, Rom. 13:11, the day is approaching, Heb. 10:25, V. 18, *the sea of Galilee*, or Lake Tiberias, east of Galilee, a body of water 16 miles long and 7 wide. *Simon and Andrew*, already believers in Christ, John 1:35-42. *Fishers of men*, by bringing them to Christ to be saved. V. 20. *Straightway*, At once. When Christ calls, delays are dangerous, Heb. 4:7. Luke 14:16-24. Christ can make men willing. Ps. 110:3. (See Sh. Catech. Q. 31.) V. 21. *James and John*, their mother's name was Salome. Matt. 27:56. Mark 16:1. V. 22. *The ship*—their fishing boat. V. 23. *Synagogues*—places of worship, where the Old Testament Scriptures were read to the people. *Sicknesses and diseases*—as predicted by Isaiah, 35:5-6. These miracles were proofs of the Divine mission and Messiahship of Christ. V. 24. *Syria*, the region N. and E. of Galilee. *Sick people*—three classes are indicated, viz., ailments of the body, diseases of the mind and demoniacal possessions, showing Christ's power over the whole nature of man, physical and spiritual. *The palsy*—paralysis, complete or partial. V. 25. *Decapolis*—the country east of Jordan, in the bounds of the half-tribe of Manasseh, Mark 5:20, named thus from the fact that it included ten cities. Thus Christ proved himself to be the Sun of Righteousness with healing in His wings, Mal. 4:2. Christ's miracles showed his power to cure men's souls from the disease of sin, Ps. 103:3; Mark 2:10; Luke 5:24. If we obey his call, and come to Him, he will heal us also, Matt. 11:28-30.

## The Beatitudes.

AUGUST 14. A. D. 28. MATT. 5:1-10.  
Golden Text, John 1:17.

THE discourse of which this lesson is the beginning is called the "Sermon on the Mount," and is contained in chapters 5th, 6th and 7th. It is probable that Jesus repeated parts of it, on different occasions, see Luke 6:17-20. The mountain mentioned here, must have been near Capernaum. The place is pointed out to travellers, but there is no certainty of the correctness of this indication. It is called the Mount of Beatitudes. V. 1, *was set*. The Jewish Rabbis sat whilst they taught, and the people stood, Luke 4:20; 5:3, John 8:2; Acts 13:14. *His disciples*—all who attended on his ministry. V. 3. *Blessed*—happy. *Poor in Spirit*—humble, willing to be taught, and to be saved by the rich grace and mercy of God. *The kingdom of heaven*—they become Christians here and go to heaven when they die. V. 4. *That mourn*—over their sins, for God will forgive them—also applicable to afflicted Christians, to whom the Gospel gives true comfort, Is. 61:1-3; Luke 4:18; 1 Thess. 4:13. V. 5. *The meek*—the gentle and patient, Matt. 11:29. *Inherit the earth*—a proverbial expression in Our Lord's time, to denote great blessings, Ps. 37:20; Is. 60:21; 1 Tim. 4:8; 6:3-6. V. 6. *Hunger*—long for, Ps. 43:1-2; 63:1-2. *For righteousness*—to be holy. *They shall be filled*—see Is. 55 and 65:13; John 4:14; 6:35. V. 7. *The merciful*—who pity and relieve the sufferings of others, who are ready to forgive as they would be forgiven, Matt. 10:42; 25:34-40; 2 Sam. 22:26; Ps. 18:25-26. God delights in mercy, Exod. 34:6; 2 Pet. 3:9. V. 8. *The pure in heart*—in mind, motives and principles, holy in heart. See God—be his friends, and dwell with Him in heaven. V. 9. *The peace makers*—who strive to prevent quarrels and strife. *Children of God*—resembling their Father. He is the God of peace, 1 Cor. 14:33. V. 10. *Persecuted*—oppressed and vexed on account of our faith in the Gospel, tormented, annoyed, 2 Tim. 3:12. V. 11. *For my sake*—Because you are Christians. V. 12. *Rejoice*—God rewards highly those who suffer for His sake. The consciousness of the greatness of the reward has upheld the courage and the faith of thousands of martyrs. *The prophets*—the religious teachers of the Jews, who predicted future events. Many of them were cruelly put to death, 1 Kings 18:4; 19:14; Luke 11:49-51. V. 13. *The salt*—As salt prevents the corruption of food, and makes it palatable, Christians by their teachings and example save the world from entire moral corruption. *Lost his savour*—become insipid. V. 14. *The light*—they show the world what God requires of men; their conduct should contrast with that of the world, as light with darkness. V. 16. *Your light*—your holy life, and knowledge of Christ.

## Jesus and the Law.

AUGUST 21. A. D. 28. MATT. 5:17-26.  
Golden Text, Matt. 5:17.

THE Jews had great outward reverence for the Law given to them by Moses. Now that Jesus was setting up to be a teacher in opposition to the Scribes and Pharisees, it was important that his position should be clearly defined, and that no one should be able to say that he intended to destroy the law. Thus is what he now does, by a plain declaration, "I am not come to destroy, but to fulfil." The part of the law which related to ceremonial had indeed to be abolished. These ceremonies were types and shadows of Messiah and his kingdom, Heb. 10:1. When they were fulfilled in the person and life of Christ, they were no longer needed, Heb. 7:12-18. But the moral law can never be abolished, Rom. 7:12-14. When it is said to Christians; ye are not under the law, Rom. 6:14, it simply means that grace alone can save us, as no one is sinless, Rom. 3:20; Gal. 2:16. V. 17. *The law and the prophets*—the Old Testament's authority. *To fulfil*, many predictions were fulfilled by the life and death of Jesus. V. 18. *A jot or one tittle*—the smallest part. V. 19. *Break*—disobey. *The least*—all God's laws are equally binding on men. There are no little sins before God, one would be enough to insure our condemnation. *The least*—shall be in no esteem, not fit to teach religion. *The kingdom*—the church of Christ. V. 20. *Your righteousness*—the holiness of your life, of the Scribes and Pharisees, who laid great stress upon outward religion and neglected purity of heart, Matt. 23:13-28. V. 21. *By their Matt. 23:13-28*—to them R. V. to Moses and the prophets. *Not till*, Ex. 20:13. *In danger of the judgment*—the criminal court of the Jews. V. 22. *I say*—Matt. 7:29; 12:6-S. *Without a cause*—anger against sin is lawful, Mark 3:5; Eph. 4:26; unjust anger is forbidden, 1 John 3:15. *His brother*—his fellow-man. *The council*—the Sanhedrim, the highest court of the Jews. *Kaca*—a Syriac word expressing great contempt. *Thou fool*—term applied by the Jews to the vilest criminals, Deut. 22:21; Josh. 7:15; Ps. 14:1. *Hell fire*—hell of fire, R. V. or Gehenna, eternal punishment. V. 23. *Thy gift*—sacrifices and offerings prescribed by the law. *To the altar*—when thou comest to worship, to Church or to Sabbath School. *Thy brother*—any one, but especially a fellow-worshipper. *Hath ought*—anything. V. 24. *Reconciled*—settle the difficulty, pardon or try to get him to pardon, if you are the offender. V. 25. *Adversary*—one with whom you have quarrelled. *In the way*—all men on earth are in the way to judgment; *the judge*—God, Heb. 9:7; 2 Pet. 9:7. *Into prison*, Luke 12:58. V. 26. *The uttermost farthing*—all that is due. A farthing was the small Jewish coin, worth about three cents of our money.

## Piety without Display.

AUGUST 28. A. D. 28. MATT. 6:1-15.  
Golden Text, 1 Sam. 16:7.

IN this lesson, Jesus treats of the two great Christian duties of alms-giving and prayer. He does not command them, they were already commanded, Ps. 19:17; Eccl. 11:1-2; Deut. 15:10; Ps. 105:4; 50:16, but teaches how they should be done. He also gives his disciples that model prayer; Our Father, etc. V. 1. *Alms*—charitable gifts to those in want; approved of God, Acts 20:35; 10:4. *Show a love of God in the heart*, 1 John 3:17. *To be seen*—without love for the poor, but only to gain men's praise. V. 2. *Sound a trumpet*—talk about it, call people's attention to the act. *They have their reward*—they obtain the applause they seek, there is no other reward for them, no treasure in heaven, Luke 16:9; 12:33; 18:22. V. 3. *Let not thy left hand*—a proverbial expression, meaning that the alms should be given secretly. V. 4. *Shall reward thee*—Ps. 41:1-3; Prov. 19:17; Is. 58:10. V. 5. *When thou prayest*—Jesus condemns here ostentatious prayer. Those who pray thus, seek their own glory, not that of God. V. 6. *Thy closet*—any retired place, away from the sight of men, Acts 10:9; Mark 1:35; Luke 5:16. V. 7. *Vain repetitions*—see 1 Kings 18:26; Eccles. 5:2. *One sincere, heartfelt prayer is better than all these*. V. 9. *After this manner*—like this in substance, if not in these very words. *Our Father*—men are brethren and have God for their common Father, this title expresses his love for his children, Rom. 8:15. *Hallowed*—venerated, esteemed holy. *Thy name*—not only His title as God, but all that He makes Himself known by. V. 10. *Thy kingdom*—Thy reign—may Thy laws be obeyed and the earth be subject to Thee. *Thy will be done*—by men being holy, reverencing, obeying and loving Him as the angels do in Heaven, Ps. 103:20-21. V. 11. *Our daily bread*—Food for the body, Matt. 4:4, also the bread of Life for the soul. *Give us this day*—showing that there is here a strong implied command for daily family prayer. V. 12. *Our debts*—our sins—see 14th v. *As we forgive*, Matt. 18:23-35; 6:15; Mark 11:25; Luke 11:4. V. 13. *Lead us not into temptation*—Do not permit us to be tempted to sin. God tempts no man, Jas. 1:13. Temptations will meet us daily, they must be resisted, Jas. 1:12, with God's help, 1 Cor. 10:13; Rev. 3:10. *From evil*—from the evil one. R. V.—from Satan our adversary, 1 Pet. 5:8, from his power and his snares. *Amen*—A Hebrew word meaning, verily, so be it. V. 14-15 show still more the importance of the petition contained in the twelfth verse, Eph. 4:31; Jas. 2:13. Note that although God has promised that his children shall not want, Ps. 23:1, yet he requires them to ask for daily bread. He has also promised forgiveness, Is. 38:17, yet demands a daily prayer for pardon.

**Ecclesiastical News.**

SCOTLAND.—Our General Assemblies have come and gone, and in each there has been a display of much able and devoted Christian service. In the Established Church, the tone was very much higher than on some previous occasions it had appeared to be. Better men than Professor Charteris and Mitchell, Drs. Phin, Marshall Lang, Herdman, and Gray, Messrs. McMurtrie, Nicol and Williamson, Lords Polworth and Balfour, no church need desire to possess. We select these only as being conveners of some of the Church's schemes. Among broad churchmen, Principal Cunningham and Professor Story hold easy sway, but nothing could be finer than Dr. Story's address, when moving the adoption of the report on Jewish Missions. The young Earl of Hopetown, did his part well as Lord High Commissioner. Among the many attractive topics this year, was the report on Foreign Missions. In this field, the Church of Scotland has lagged behind both the other Presbyterian bodies, her income even yet being little more than half that of the Free Church. Far away at the head however, stands the United Presbyterian Church, with a noble record in this department of church work. To all the Schemes last year, the Free Church gave \$2,822,210, showing a decrease of something like \$150,000. The Christian liberality of the Established Church for the same period, excluding income from pew-rents, amounted to over \$1,500,000, the increase in her Foreign Missions being \$15,000 over the previous year. In Home Mission work, both are making rapid and steady advance. In the Temperance movement, the reports are favourable, and there can be not doubt, that the principle and practice are taking firmer hold, however slowly, upon the ministers and students of the churches, and generally upon the people of Scotland. Each Assembly had a number of Missionaries home on furlough, who cheered us by their presence and their reports, and yet warned us of our great apathy. Among those present in the Established Assembly, I may mention the Rev. George Mackie of Beyrout. A more Christian and high-toned address has seldom fascinated the members than that delivered by this young and devoted servant of the Lord Jesus. Spending an hour with him in private, I was struck to hear him talk of the "Bend," a well known name in New Brunswick and of Shediac, and finally it turned out that his father was the Rev. J. Mackie of Monkton, and that many of his youthful memories were associated with that interesting locality. Dr. Baxter from East Central Africa, also gave us most interesting information of the work of the Lord in that field; and displayed many trophies won from the hands of the enemy. Dr. Baxter's work appears to be of the most daring and withal

of the most judicious kind. Among all his difficulties, the resistance and work of the slave hunter is one of the most terrible. A chain about 30 feet in length from which he had liberated five Africans, bound hand and neck, while on their way to the Coast, with the thrilling story annexed, was evidence of the dangers to be encountered and overcome. Mr. Gregson of India, told us the terrible story of one side of our civilization there, stating as a probable result of our love of gain, that for every Hindoo converted to the faith of the Gospel, at least one hundred had been made drunkards! Mr. Tod from Manitoba, gave us a capital account of the North-West, and was well received by the Assembly. In both houses, the question of union was discussed in one form or other. It is enough to say that not one of the three Presbyterian Churches in Scotland, are as yet prepared to make the sacrifices that would be required of them in order to obtain organic union, and for this reason, it is safe to predict its utter impossibility for some time to come. We mourn the death of Dr. Jeffrey of the U.P. Church, Glasgow, and that of the Hon. Ion. Keith Falconer, son of the late Earl of Kintore, who with true heroism had given himself to the work of foreign missions, but who, amid the burning heats of Aden, has been cut down at the early age of thirty-one. D.

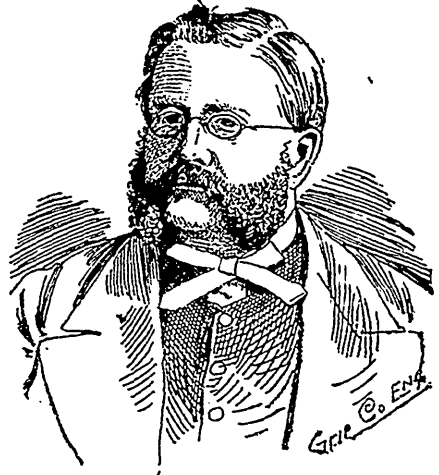
IRELAND.—The General Assembly has come and gone again. Happily there were no burning questions this year. Rev. Robt. Ross of Londonderry, the Moderator of last year, preached the opening sermon, and Rev. John H. Orr of Antrim, was elected Moderator for the current year. Mr. Orr is a minister of 35 years standing, and has been for twenty years past, the clerk of Assembly. In this position he has given universal satisfaction. The new Book of Discipline and constitution, was formally adopted and is now the law of the church; Two ministers, belonging to the Covenanters were, on their own application, received by the Assembly. Rev. Thomas Lyle presented the annual report on statistics, which was full of interest. A cordial vote of thanks was given to Mrs. Fleming Stevenson, for her gift of 6000 volumes from the library of her late husband, to the Assembly's college, Belfast. Dr. Rogers gave in the report on the State of Religion, and spoke to it with all his accustomed earnestness. From the admirable speech of Rev. William Parker, the new convener of the Foreign Mission committee, it would seem as though the mantle of his gifted predecessor in that office, Dr. Stevenson, had fallen on his shoulders and fitted him well. The deputies from the Scottish churches received an ovation. In spite of the distracting social and political disturbances, there are evidences of real prosperity on every side—of material progress, and not a little of a spiritual kind. H.



**TEMPERANCE.**—All the churches in Canada have by the decisions of their supreme courts, committed themselves in favour of "prohibition" as the only effectual method of dealing with the question of Temperance reform. The Methodists are perhaps the most pronounced in their expressions of determination to leave no stone unturned. At the recent meeting of the Montreal Conference, *inter alia* it was resolved, "that while we recognize in the Senate some noble representative men who have stood faithful to their responsibilities, and have sought to advance prohibitory reform, we affirm our utter want of confidence in the majority of the members of that body on this question, and lament the deliberate action of the Government in filling the vacancies which occur by men who are, with but few exceptions, the declared and determined opponents of the Temperance Reform; we declare our desire to co-operate with the various Conferences of the Methodist Church of Canada, from Halifax to British Columbia, the General Assembly of the Presbyterian Church in Canada, the Anglican Synods, the Congregational Union, the Baptist Association, and also Cardinal Taschereau, the head of the Roman Catholic Church in this Dominion, in a combined effort, and martial public sentiment which shall demand of the Parliament of this Dominion a Prohibitory Legislature, which shall abolish that greatest of evils under which the people of this Dominion mourn."

**THE MARCH OF CHRISTIANITY.**—There are in the world, 1,430,000,000 human beings; of these 856,000,000 are heathens, 170,000,000 are Mohammedans, 190,000,000 are Roman Catholics, 84,000,000 of the Greek Church, 8,000,000 Jews, and 116,000,000 Protestants. The Protestants embrace the population of Protestant countries and of those who because they have been baptized in infancy are called members of the Church. There are about 30,000,000 Protestant Church members. To these is committed the mission of giving "the truth as it is in Jesus" to all men. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,102 ordained native preachers, 10,936 other native helpers, 248,070 communicants. In connection with the European societies, there are 1,780 ordained missionaries, 249 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,420 other native helpers, and 276,715 communicants. The total Protestant missionary work of the world has, therefore, 2,755 ordained missionaries, 2,162 women, 2,243 ordained native helpers, and 644,784 communicants. These totals show a gain over the preceding year of \$656,350 in income, 25 ordained missionaries, 70 lay missionaries, 140 women, 133 ordained natives, 3,637 native helpers, and 26,137 communicants.

## Our Own Church.



REV. ROBT. F. BURNS, D.D.,  
MODERATOR OF THE GENERAL ASSEMBLY.

**M**ANY of the friends and brethren who were not at the Assembly, will be glad to have a look at the Moderator on paper. For this cut we are indebted to the *Presbyterian Review*, Toronto. We call it an admirable likeness.

Believing that the Presbyterian Church in Canada, and every other Christian church, will flourish or decay just in proportion as it applies itself vigorously or otherwise to the work of evangelizing the world through its Home and Foreign Missionary Agencies, we hail with thankfulness every indication of increasing interest in that direction.

"Nigh a hundred students amongst ourselves, volunteering for foreign service is a new thing under the sun," and places a great responsibility on the membership of the church at large, as well as on the Foreign Mission Committee. We are glad to say that two of the volunteers have been accepted by the Committee—Messrs. Jonathan Goforth of Knox College, Toronto, and James F. Smith of Queen's College, Kingston,—who will be supported in the mission field by their College Associations. The offer of St. Andrew's Church, Toronto, to undertake the support of a missionary under the direction of the Committee has also been accepted. How many other con-

gregations will do like this one and St. Paul's Montreal? The Committee only ask for \$90,000 for the current year, for all their missions to the heathen. Is it enough? Our American cousins demand a round million for theirs? The estimates for the Home and Foreign Missions are as follows for the current year:—Home Missions, West, \$46,000; East, \$6,000. Augmentation of Stipends, West, \$30,000; East, \$9,000. French Evangelization, \$36,000. These together with the Foreign Missions call for \$217,000, in all—not an extravagant demand; if all will only do their fair share, it will be easily obtained.

It is remarkable that the first serious proposal to abolish denominational differences on foreign mission ground comes from Japan, one of the most recent fields of missionary enterprise. It seems as if the Congregationalists and the four or five different churches of the Presbyterian order are already ripe for organic union in Japan. The native converts desire it, and the missionaries are earnestly grappling with the question and proposing a creed and form of Church Government less elaborate than those belonging to the negotiating churches, and which may be better suited for the conditions of Christianity in that country.

MANITOBA ITEMS. — Manitoba and the North-West have, since the Assembly, been over-run by commissioners. Some 80 or 100 went by special train to the Pacific Coast. The C. P. R. issued some 5 or 600 free passes to Regina on the main line, and on all the branches of the C. P. R. A large deputation of ministers visited the Indian Reserves on the invitation of Governor Dewdney. The Governor provided carriages for the visitors and the visit will do much good to the Indian Missions. Dr. Cochrane opened a new church in Birtle on his westward trip. The Calgary and Fort Rouge Churches were not sufficiently advanced to be opened by members of Assembly as was expected. Rev. James Herald of Medicine Hat, and Rev. James Todd of Minnedosa, are absent in Britain, and Dr. Bryce has gone west, to give a helping hand in the absence of those brethren. Rev. R. Nairn has been called to Rat Portage, and Rev. Mr. Spence, a minister received from the Methodist Church by the Assembly, is

the choice of Kildonan. The Presbytery of Regina ordained Rev. Mr. McQueen, who goes west to Edmonton as successor to Mr. Baird. The Presbyterian Industrial School for Indians is to be built about a mile from Regina, and will be under the Principalship of Rev. A. B. Baird. The Boarding School at the Broadview reserves, under Rev. H. McKay, is being greatly enlarged, and is much favored by the Government. It is believed that Mr. McKay's experiment has done much to settle the subject of the school question among the Indians. B.

### Obituary.

REV. ALEXANDER MACKAY, M.A., of Summerstown, Ont., died in Montreal on the 29th of June, in the 63rd year of his age, and the 35th of his ministry. Mr. MacKay was a native of Rogers Hill, Pictou Co. N.S., and was the first Nova Scotian who studied for the Church of Scotland, and returned to labour among his countrymen. He commenced his studies at Queen's College, Kingston, graduated at Aberdeen University, Scotland, and was licenced and ordained by the Presbytery of Aberdeen, in August 1852. In that year, he commenced his ministry in his native parish, and at the end of two years was translated to Belfast, P.E.I. From 1859 to 1867, he laboured with great assiduity and success at Gairloch and Saltsprings, N.S., where his health gave way under the pressure of work. He came west in 1868, and was inducted to Lochiel and Dalhousie Mills, Ont., and was for some time Clerk of the Presbytery of Glengarry. Shortly before the union, he was translated to Eldon in the Presbytery of Lindsay, where his knowledge of Gaelic opened up for him an important sphere of usefulness. His large congregation, however, declined at that time to enter into the union, and it became necessary for Mr. MacKay to retire from the pastorate in that field. It was only in October last, that he was inducted to Summerstown. A few weeks since, he came to Montreal to undergo a critical surgical operation, which proved too much for his enfeebled frame. By his death, the church has lost a devoted minister, than whom few have deserved better to be remembered for loyalty and perseverance under many difficulties.

REV. JOHN W. SMITH, retired minister, formerly of Grafton and Vernonville, in the Presbytery of Peterboro, died on the 21st June. Mr. Smith was a native of Garvagh, Ireland; studied for the ministry at Belfast College, and was ordained and inducted to Grafton and Vernonville in 1849.

REV. JOHN ROSS, of Brucefield, Ont., died on the 8th of March last in the 66th year of his age and the 36th of his pastorate. Though somewhat eccentric in his habits and method of presenting the truth, Mr. Ross was a good scholar and a forcible preacher, and was held in high esteem by all who knew him as a man of earnest piety and of uncompromising steadiness to his convictions.

MR. JOHN EDMISON, Sr., an elder of the Presbyterian Church at Peterborough, Ont., and father of the Rev. Henry Edmison, of Rothesay, Ont., died on the 19th of April last, at the age of 93 years.

MR. GEORGE LAMONT, elder in the North Brant congregation since its formation in 1857, died at Chesley, Ont., in the 90th year of his age.

MR. JAMES COSENS, elder in the Widder Street Presbyterian Church, St. Mary's, Ont., died on the 22nd of May, aged 87 years.

### State of Religion.

FROM the elaborate report submitted to the General Assembly by Rev. Neil MacNish LL.D., *Convener* of the Committee, we make the following extracts, which we commend to the careful perusal of the members and adherents of the Church.—

The Committee are very thankful to convey the assurance that strong indications of progress are perceptible throughout the various Synods of the Church. The report of the Synod of Hamilton and London is to the effect that "there is a spontaneous voice of gratitude from every Presbytery, and a unanimous testimony that the past year, with all its shortcomings, has witnessed advancement all along the line of religious enterprise, and the work of the ministry and eldership, and attendance on the means of grace, and Christian activity and liberality, and an exemplary daily walk on the part of the masses of the people."

#### THE ELDERSHIP.

That a remarkable improvement is discernible in the zeal wherewith the elders of our

Church are performing the duties that belong to their office, plainly appears from the following extracts:—"The elders are faithful, conscientious and painstaking in the discharge of their duties. They are realizing, year by year, that important duties devolve upon them, and they are seeking to discharge those duties." "All the elders appear to realize their responsibility in sharing with the ministers the work of the congregation." "There is evidence of very general fidelity and much conscientious service by the elders." "The elders of a French congregation" in the Presbytery of Ottawa. "visit and report every Sabbath." "The elders oversee the Sunday-school, assist in the prayer meeting, look after strangers, and the sick are visited by them." "In the absence of the minister, the elders conduct public worship in the church." "Several congregations have elders who, in the absence of the pastor, conduct the Sabbath service acceptably."

One or two extracts from the reports will furnish a somewhat accurate representation of the methods which are suggested for utilizing the services of elders to the best advantage: "Organize. Let there be more method in our Sessions. Divide each congregation into Districts, and place it under the care of one or two elders, and let these report at stated periods." By assigning to each elder a district of workable size, in which he may hold prayer meetings regularly, visit the sick, take an interest in the young and strangers, have the oversight of its moral and spiritual interests, and report at regular intervals to the Session the work done by the congregation." The Committee beg to bring before the notice of the Assembly a remark which occurs in the report of the Presbytery of Quebec: "It is feared that ministers themselves make up the Congregational Reports. It would be well to have the Session make them up. The elders would thus be led to consider their responsibility more deeply."

#### THE MEMBERSHIP.

The reports of Synods concur in testifying that an honest desire prevails, and that a sincere effort is made, to impress on those who are admitted into full communion, the duty which membership in the Christian Church of itself involves. As it is evident that the success of the Christian Church in our day depends, humanly speaking, in no insignificant measure, on the character and thoroughness of the organization which may be adopted, there is cause, in the judgment of the Committee, for great thankfulness, not only that those who bear office in our Church are keenly alive to the responsibility which devolves upon them, but also that those who are beginning their connection with the Church, as communicants, are admonished that they are not to be inactive or indifferent members of it, and that they are carefully to avoid the conduct of the servant "who had



received one talent, and went and digged in the earth and hid his Lord's money," as well as of the servant who "kept his pound laid up in a napkin." In view of the peculiar circumstances of our still youthful country, and of the tendency to be less deferential to ecclesiastical restraint which thus obtains, in consideration as well of the less rigorous discipline which, perhaps, is exercised in other churches of the land, the Committee state that there is great cause to be thankful to God that the moral life of our people has, throughout the past year, been so good and praiseworthy as to give little or no occasion whatsoever for censure, or for the exercise of discipline.

In answer to the question as to how the spiritual life of our congregations has progressed during the past year, such replies as these have been forwarded. "On the whole, considerable progress has been manifested among our church members." "The progress is visible and conspicuous." "The spiritual life is reasonably fair, with good indications of further progress." "On the whole, no marked evidence of spiritual progress." "Quietly, but surely." "One of the best years in our history." "A decided growth in spiritual life." All the Sessions answer with the greatest hesitancy and caution. They fully realize that it is God's prerogative to search the heart. Some speak of the obvious difficulty of arriving at a correct estimate of the spiritual life of the people.

#### CHURCH ATTENDANCE.

All the reports contain favourable information with regard to the regularity wherewith the services of the sanctuary are attended. It appears that in the Presbytery of Pictou there is a congregation consisting of 250 families, and that there is not one unrepresented on the Lord's day. "Attendance good, remarkably good." "Attendance on the Lord's day, large, and increasing." The report is sent by a certain session in Maitland, "that a single case of total indifference to the means of grace is unknown." "It is said that the Presbytery of Bruce rejoices in a Sabbath honoured as God's own day, in a manner that will compare favourably with any part of the world." At a time when it is averred in certain quarters that the pulpit is losing its power, and that other educational agencies are supplanting the religious teaching of the sanctuary, it cannot be otherwise than very gratifying to the Assembly to be assured that through the various Synods of our Church the services of God's house are so highly appreciated, and that there happily is an increase in the reverence which is shown by our people for the courts of God's house. "Personal dealing, special sermons, and Evangelistic services." "By faithful presentation of the truth from the pulpit, and personal dealing with the careless." In such a manner there is conveyed a fair representation of the means that are

employed throughout our Church for increasing the affection of the more careless and indifferent in our congregations for the house of God, and for leading them to take a warmer interest in our church and its missionary enterprises.

#### THE PRAYER MEETING.

There appears to be an improvement on the whole, as well in the number of those who attended the prayer meeting, as in the assistance which is received from elders and members generally in conducting it. The report of the Synod of the Maritime Provinces is to the effect, "that prayer meetings have an increased attendance. Valuable assistance is rendered by the elders, ordinary church members, and in some cases, women read, pray and speak." A somewhat doleful report was received from the Presbytery of Montreal: "The prayer meeting is poorly attended; it is seldom conducted by any person but the pastor." In the report of the Synod of Toronto and Kingston, such statements as these are to be found. "A very large proportion of the membership never attend prayer meeting." The attendance of some prominent members would cause almost a sensation by their unusual attendance. It is clear to your Committee, that when every allowance has been made for extenuating circumstances, the prayer meeting ought to be, and can easily be, more largely and regularly attended.

#### FAMILY WORSHIP.

As the members of Assembly are well aware, there is no question of more vital importance to the cause of morality and integrity and religion in its highest aspects, than that of family worship, and the offering to God of the morning and evening sacrifices of praise and prayer in the homes of all the members of our Church. There is no exaggeration in the statement which is contained in the report of the Synod of Hamilton and London, "When family worship goes, family religion will not long remain, and when once family religion is gone, we have nothing to supply its place. The loss is irreparable." This is the tenor of the reports concerning family worship, "It is faithfully observed, especially in the country." "The usual confession has to be made regarding the neglect of family worship. Only a portion of the people observe it." "Glad that so many observe, and sorry that so many neglect it." These words occur in the report of the Synod of Toronto and Kingston "in connection with family worship." This feature of the report calls for deep humiliation, heartfelt confession of sin, and prayer to God that He may guide us in the earnest consideration of this matter to the best steps to have this paralyzing blight upon our beloved Church speedily removed. The report of the Presbytery of Regina is to the effect, "That family worship is observed in few of the homes, though, even in this instance, the practice is

becoming more common. Family worship is observed in some cases by families, the heads of which make no profession of religion." The Committee are convinced that family worship is not receiving the wide and solemn attention which it deserves; and that, therefore, the necessity is urgent of using every available means of impressing on our people the paramount value of having members of the same family worship God with unfailing regularity and decorum in the common home.

#### CHRISTIAN LIBERALITY.

The Assembly will be glad to learn that there is a continuous increase in the development of the spirit of liberality among the members of our Church. A few citations from the reports which the Committee have received, cannot fail to be interesting and satisfactory, so far as the liberality of our members is concerned. "On the whole the grace of liberality is on the increase." "In one or two congregations the contributions have nearly doubled during the last twelve months." "From year to year, we are progressing in liberality." "There is an improvement in the liberality of the people." "The people abound more and more in liberality."

Almost without exception, the reports speak cheerily of "growing liberality." "In the large majority of cases the improvement is very marked." One of the Presbyteries in the Synod of Hamilton and London furnished the very gratifying information that "some of the brethren faithfully set apart one-tenth of their incomes for the Lord's cause, the average for the year per family being \$42.50." These sensible words are subjoined,— "May their zeal provoke many." From the Synod of Manitoba and the North-West Territories, the gladdening intelligence comes that there is a continued advance in the contributions of the people for Christian objects. In one case, the average of \$60 per communicant is reported as having been reached, and in another in the same Presbytery, an advance of fifty per cent.

As to how a spirit of still larger liberality can be evoked, your Committee beg to make a few extracts from the reports of the various Synods. "If the people are to give, they must be fully informed as to the object to be aided both at home and abroad." "Were more information given concerning the Mission Schemes, and general work of the Church, more business systems followed, and greater attention given to the more frequent ingathering of many small sums, by weekly offerings, and thanksgiving gifts for special mercies, we would yet find a more marked increase." "To promote liberality, recourse is had to teaching from the pulpit, to the giving of information in behalf of the various objects for which an appeal is made, and to the adoption of the envelope system." The Committee are of opinion that we have reason to be thankful that the liberality of our members is marked

and steady in its development, and that as we regard the necessity of undertaking still larger labours for our common Saviour in the time that is yet to be, no reasonable doubt can be felt regarding the possibility, and indeed the certainty of obtaining a sufficiency for even extensive operations.

#### SPIRITUAL LIFE.

In seeking to ascertain the influence which is excited by the religious life of the members of our Church, your Committee beg to state that they had no desire to demand or to encourage any unwise introspection. They deferred to the criterion which the Son of God Himself has given, and which must commend itself to the judgment of all men: "By their fruits ye shall know them." It is at no time to be forgotten that we are, to a large extent, our brother's keeper, and that those who profess to be members of the body of Christ, are to be always heedful that their external life, lived as it is and must be, in the daylight of the world's observation, exhibits the spirit of Christ, and is worthy of praise and imitation. The Committee are not surprised that such answers as these have been returned to the inquiry, of which mention has just been made. "The question is practically unanswerable;" "Sessions speak with the greatest caution on this point." All refer to the difficulty of definitely ascertaining this influence. The reports which the Committee have examined, contain, however, such favourable testimony as these citations indicate; "The influence is good in stimulating other churches;" "The influence is for good, morally and spiritually;" "The Christian example set by many of our people excites a salutary influence on society, and also affords hopeful testimony regarding the genuineness of their profession;" "The influence is salutary, wholesome, elevating. The moral tone is leading the careless to attend on ordinances, is sustaining the temperance sentiment of the community, and is promoting the better observance of the Sabbath by those even who are not professedly religious."

#### INSTRUCTION OF THE YOUNG.

The Committee commend very warmly the great interest which is taken by our Church in the education of the young. The truth must always deserve careful consideration and reflection, that the boys and girls of to-day will, in a few years, be the men and women of the Church: who can powerfully affect its vitality and control its operations. There is an ever-accumulating amount of evidence in favour of this contention, that education in working and giving for the cause of Christ cannot be relegated with safety to early manhood and womanhood, and that, accordingly, as soon as there is even a moderate measure of intelligence, it is wise to instruct children in the principles of the Christian faith, to set before them the all-embrac-

ing work which the Christian Church has to do, and the claims which the Saviour of the world has, and which He makes, on the active sympathy and co-operation of the boys and girls and men and women who constitute His Church upon earth. The Committee are happy to find that Sunday-schools are held through the entire boundary of our Church. Everywhere a large amount of attention is given to the training of the young. "All the reports speak of Sabbath-schools, Infant, and Bible-classes, Sabbath-school libraries, in many cases congregational libraries, and addresses to the young from the pulpit weekly, monthly or occasionally." The religious welfare of the young is promoted by Sabbath-schools, Bible classes, parental instruction and training;" "A brief address is delivered to the children each Lord's day in one or two cases." These citations contain a very fair representation of the various means that are employed to advance the religious instruction of the young. The Committee find complaints in some of the reports that religious instruction is largely ignored in many of the homes, and that thus obedience is not given to the command of Paul;<sup>34</sup> "And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." These extracts from the reports which the Committee have received, are unambiguous enough. "There is a sad complaint of lack of parental instruction;" "Parents should be addressed more frequently on their obligations to give spiritual instruction to their children;" "The young are very much without religious instructions in their homes." In the report of the Synod of Toronto and Kingston it is stated, "that there is a large amount of faithful instruction given at home by parents to their children, supplementing the influence of Christian example and the exercise of family worship; but that it is greatly to be feared, that in a very large number of families, the instruction is either very imperfect or wholly neglected, and devolved upon Sabbath-schools. This is an evil of the greatest magnitude, calling for the gravest consideration, and the wisest and most earnest action of the whole Church." The members of Assembly will thus perceive that very much yet remains to be done before it can be said that the religious instruction of the young is receiving, in the homes of our people, this continuous care and earnest attention to which it is unquestionably entitled. "Pulpit addresses; the giving of missionary information;" "the circulation of suitable literature;" "collections every Sunday, and a special collection monthly for missions;" "the children are trained to give to all the missions of the Church;" "Parents should train each child to give, however humble the offering." Such are some of the replies that have been made to the inquiry as to what is done to develop the spirit of liberality among the young. "Sums ranging from \$100 to \$700 were contributed last year to-

wards the schemes of the Church, directly by the children," in the Presbytery of Montreal. The means which are adopted to bring the young into full communion with the Church are "personal dealing by pastors and teachers; special appeals from the pulpit, especially at communion seasons; parents are urged to guide their children to acceptance of Christ and profession of His name, and for this purpose to enter into frank conversation with them."

#### YOUNG COMMUNICANTS.

In their desire to ascertain the number of those above eighteen years of age who are not communicants, the Committee had before them the grand ideal of the Christian Church, which involves no less than this, that as soon as boys and girls who have been admitted into the Christian Church by the sacrament of Baptism, have gained a sufficient measure of intelligence, they are to become communicants. The Committee take the liberty of reminding the Assembly that the wise and godly men who laid the foundation of Presbyterianism in Scotland though they refrained from specifying the age at which boys and girls ought to become communicants, were of opinion that no one under twelve years of age ought to be thus admitted. It may be safely maintained that the sessions of our Church are guided by their own wisdom, and by what they know of the character of boys and girls, in determining when the latter are to be admitted into full communion with the Church. The Committee regret to find that a much larger number above eighteen years of age than they could beforehand have suspected, are not communicants. When the Assembly is informed that in the Synod of Montreal and Ottawa there are 225, 200, 145, 80, 85, in certain congregations who, though they are above eighteen years of age, are not communicants, and that in the Synod of Toronto and Kingston there are 150, 145, 124, 100, 200, 70, to whom the same remarks apply, it will be evident that we are very far from approximating the ideal of the Christian Church, and that there is an unmistakable necessity of seeking, by some commendable means, to do ampler justice to the claims which the Son of God has on the avowed homage of those who were baptized in His name.

#### REVIVALS.

It is stated in the report of the Synod of the Maritime Provinces "that there has been a genuine awakening in the Presbytery of Sydney, and that in the twelve congregations from which reports have come, a thousand have been added to the membership of the Church during the past year." Special services were held in several congregations of the Synod of Montreal and Ottawa during the past year. The question is asked by the Presbytery of Quebec "whether it would not be well for the General Assembly to appoint deputies to visit the various congregations as the Established

and Free Churches of Scotland are now doing?" It appears from the report of the Synod of Toronto and Kingston, that Evangelistic services were held in forty-two congregations belonging to that Synod, and on the whole with good results. The views of a certain session in the Presbytery of Toronto are these: "We believe the tendency increasing in the Churches to depend on imported helpers is adapted to weaken the sense of divine obligation resting on every member to be a helper of the Lord in the work, and also to promote on the part of office-bearers, a reluctance in fulfilling the duties to which on their ordination they have been set apart by the Holy Spirit." These remarks are made in the report of the Synod of Hamilton and London. "There is little disposition on the part of Sessions to use any other than the ordinary means Sessions judging of the utility of special services from an older experience give a more unfavourable testimony. One report mentions that some years ago special services were held, "many young people made a profession, went to the Lord's table, but have absented themselves ever since." It is obvious, therefore, that a wide diversity of opinion prevails in the Church regarding the permanent value of what have come to be designated Evangelistic or special services. There is cause for thankfulness whenever services of that character conduce to the building up of our people in their most holy faith; and when fruits that are valuable and lasting result from them. "During the early part of the year continuous meetings, extending over some weeks, were held by the pastors of St. Andrew's and Knox Church, Winnipeg, in their respective congregations. As the result, a very deep interest was awakened both among those in full communion, and those who up to this time made no profession of faith in Christ.... The good accomplished was not restricted to the adherents of the congregations whose pastors had identified themselves with the work.... At the spring communion in Knox Church ninety-four made public profession of their faith in Christ, and in St. Andrew's, 151.... The whole work calls for profound thankfulness to God."

#### HINDRANCES.

So far as hindrances are concerned, your committee have to acquiesce in the report of the Presbytery of Montreal, "that they vary very little in the procession of the years." "Worldliness, intemperance, indifference." "Too great love of the world, and too little love for Christ," are enumerated as the hindrances which generally prevail. The averment is made in the report of the Synod of the Maritime Provinces: "Religion suffers much from election-strifes. Political contests seem to injure the cause of Christ." "The social dance, railway traffic and excursions, infidel literature," are elsewhere mentioned among the hindrances which have to be encountered.

There is a harmonious concurrence in the reports that the best and most efficacious method that can be adopted for meeting and overcoming all such hindrances is the faithful presentation of the truth of God as it is contained in His holy word, along with the firm and judicious employment of private remonstrance on the part of members of our Church.

The best and most satisfactory solution of the question as to how the work of Christ can be performed in the best and most efficient manner, is by the wise and earnest intermingling and enforcement of such suggestions and recommendations as these, occurring as they do in the reports of the various Synods: "A revival of strict Presbyterial visitation." "Stated conferences in each session and congregation." "More spiritual life in pulpit and pew." Let all the members work for the Master, and let none be idle." "A fuller consecration of ourselves to God, a fervent conviction that our work in the world is to advance Christ's cause first, and that each is his brother's keeper."

The committee are confident, in consideration of the experience of past years, and owing to the lofty sense of duty which happily prevails among the office-bearers and members of our Church, that a speedy improvement will be effected in the more unfavorable phases of our religious life and ecclesiastical working, to which the attention of the Assembly has been respectfully directed. So that in the time that is before us, our Church will possess a still healthier and more vigorous vitality, as well as a larger, and a braver and a more conscientious army of men and women; and be thus enabled to achieve more conspicuous conquests and to gain richer and godlier laurels for the Prince of Peace and the King of Glory.

#### Report on Temperance.

The following is the substance of the report of the committee of which Rev. Peter Wright of Stratford is the convener:—

The conviction is deepening and intensifying throughout the Church, and throughout the land, that the liquor traffic is an unspeakable and unmitigated evil; that it is a seductive and corruptive power making humiliating inroads on the Church herself; and that fidelity to Christ and compassion for men forbid any compromise with a foe so terrible, or any method of settling the controversy short of its utter extermination.

#### TOTAL PROHIBITION.

The overwhelming preponderance of opinion is that public sentiment is already ripe for total prohibition. Even some of those sessions who were unfavorable to the Scott Act, and who still regard it as a comparative failure, explain their attitude by their superior loyalty to the cause, which makes

them look with distrust on anything short of *total prohibition*. And those, again, who gladly accept the present Act, and who have wrought with untiring energy to carry and maintain it, admit that it is only a step toward that at which they aim—the complete overthrow of the liquor traffic. There is less unanimity as to the advance made in favor of prohibition during the year. The Synod of Montreal and Ottawa records little or none, and assigns as a cause the difficulties experienced in enforcing the Act. In all the other Synods there seems less disposition to succumb to these difficulties but rather a determination to have the law amended and rigidly enforced. One Presbytery says, "It is clear that the general community are more than ever convinced that the liquor traffic must be suppressed, and that throwing the cloak of respectability about the liquor traffic by the continuance of the license system, cannot be much longer tolerated." This substantially voices the replies given in the majority of cases, from which the inference follows that the great mass of the people have reached a point in this question at which a prohibitory law, with proper provisions for its enforcement, may be safely submitted to them.

#### WHAT ABOUT MORAL SUASION?

The reports vary considerably in their answers to this question. A few of the Presbyteries distinctly affirm that such a tendency exists, while a much greater number report in an opposite sense, with respect to those localities for which they speak. Others express their conviction that moral suasion has simply been held in abeyance during a period of special conflict, when the legal aspects of the question of necessity bulked largely in the minds of the people. The committee venture to think that this last opinion best describes the attitude of the country as to the question of moral suasion. The last few years have forced the people to face the legal aspects of this question with an earnestness hitherto unknown. The right to pass prohibitory legislation having been assailed, its advocates have been obliged to defend it; and thus, both on the platform and in the press, the legal aspect may have temporarily eclipsed the moral. But it would be a great mistake to suppose that moral suasion has been thrown aside as effete or out of date. The drunkard is to be plied with moral considerations to-day as vigorously as in the past. The philanthropic argument—abstinence for the sake of others—still retains all its Christ-like beauty and heavenly power for those who seemingly are in no personal danger. But the belief has ripened into conviction that the time has come when those who manufacture or sell strong drink must be restrained by the strong arm of the law. So moral suasion and legal restraint are wedded together in this noble work, and they must never be divorced. Either will fail of its full

effect if deprived of the strength which the other yields.

#### RESULTS FROM THE ACT WHERE ENFORCED.

The three central Synods of the Church are unanimous in their testimony as to the good results accruing from the Act, wherever it has been faithfully enforced. Failure in its enforcement, however, has elicited doleful responses to the question from several quarters. Sarnia Presbytery complains that "the Act has actually increased drinking in the frontier towns and villages by setting aside the Saturday night and Sabbath closing laws. It has taken the traffic away from a limited number of licensed places and scattered it over an unlimited number of unlicensed dens. It has prevented open honest treating and paved the way for unlimited drinking on the sly." And yet, among these minor strains, the practiced ear detects a note of gladness. It is cheering to find that even in these exceptionally unfavorable circumstances the Act has really put down "open honest treating," has stamped it as a ruinous and disreputable thing, and chased it to dark hiding-places, where those who indulge in it must do so "on the sly." The romance and witchery of this new system of treating will be vastly less potential in alluring and slaying our youth than that which springs out of a legalized "open honest system." Indeed, one of the grandest results of the Act, wherever carried, is that it has stamped as illegal the pernicious habit of treating. Other good results of this Act, noted in the reports, are the undoubted decrease of drunkenness; drawing the line more sharply between abstainers and non-abstainers; making the liquor traffic more and more disreputable; and the lessening of crime as testified by many Judges and Grand Juries throughout the land.

The Presbytery of St. John informs us that the Act works well in rural districts and in many towns; that even where it has not been well enforced it has had a good influence; that it is gaining ground and doing its work more smoothly; and that convictions for its violation can now be made with great facility. In the Northwest the great hindrances to the working of their prohibitory law, are the facility with which permits are granted and the sale of so-called temperance drinks, which in many cases possess intoxicating qualities.

#### WHAT CAUSES FAILURE?

Very few of the reports ascribe failure to unripe public sentiment. They declare it to be the duty of the Government to enforce the law, and firmly believe that in so doing it will be amply sustained; and they deprecate the idea of leaving the enforcing of the law to private citizens. Other causes that prevent the Act from achieving a larger success are the following: defects in the Act itself, and the refusal of the Dominion Government to amend it; the long dis-

putes regarding jurisdiction; legal quibbles; want of police magistrates; inefficient inspectors; the unscrupulous nature of the traffic; intimidation by dynamite and incendiarism; and perjury on the part of drinkers and drink-sellers. Perhaps nothing has more emboldened the traffic and encouraged it in its lawless deeds than the false and immoral sentiment abroad that it is dishonorable to inform against law-breakers whose illegal traffic is spreading ruin and death all around us. The process of education is held by the great majority of reports to be sufficiently complete for the enactment of the most rigid prohibitory law; that the act we have is by no means premature, inasmuch as one of its greatest benefits is the educative influence it exerts; and that were the principle admitted that complete education must precede law, it would revolutionize the whole process of Law, human and divine.

#### IS THE COUNTRY READY FOR PROHIBITION?

Most of the reporting Presbyteries affirm that the country is abundantly ready now; and others, that it is fast becoming so. One or two Sessions have taken exception to the second part of the question, inasmuch as to license an acknowledged evil is immoral on the face of it. That is precisely what the committee believe. The General Assembly of our Church has repeatedly affirmed its belief that the liquor traffic is an evil, yet the only methods of dealing with it, that we have heard proposed, are license on the one hand, and prohibition on the other; and your committee believe that the alternative brought fairly before the minds of our people should have a very wholesome effect. Some take refuge in the fact that license here means to restrict, yet it is confessed by all that license clothes with respectability a destructive traffic, and sanctions that which should call forth our holiest maledictions.

#### WHAT MEANS ARE EMPLOYED TO DEVELOP PROHIBITION SENTIMENT.

The great agency relied on for effecting this and every holy purpose is the preaching of the Gospel of Christ. In Pulpit, Bible class, Sabbath school, and largely, too, in our temperance societies, Christ is held up as the one hope and sole refuge of perishing men. The subordinate means are temperance associations, temperance literature and lectures; candidature of prohibitionists for office; bands of hope; personal example; and special mention is made of the great good effected by the Woman's Christian Temperance Union.

On the whole, the outlook was never more encouraging. The "conspiracy of silence" is now completely broken. In the pulpit, in the press and on the platform, this subject is freely discussed. There is no man now with any enlightened sense of duty that can stand aloof from the temperance cause and remain an indifferent witness of either its struggles

or its triumphs. He may not agree with us as to the remedy we propose for the evils arising from strong drink. But, if so, he is bound to suggest something better; for he cannot but sympathize with us in our aims and ambitions—aims that embrace the emancipation of society from an awful bondage, ambitions that will never be satisfied until this deadly curse shall cease, and when, from this source, violence shall no more be heard in the land, wasting nor destruction within our borders.

The committee suggest the following deliverance for the adoption of this Assembly:—

FIRST—That, since Christ alone can uplift and bless the race, purify and save society, and make of us a temperate and peaceable people, we give ourselves, in promoting the temperance cause, with renewed consecration to the preaching of the Gospel; and that we hold up Christ in our pulpits, prayer meetings, Sabbath schools, Bible classes and families, as the only Saviour from sin and the only Guide to true character.

SECOND—That this Assembly views with gladness and gratitude the cheering progress of temperance and prohibition principles throughout the land; that it records its thankful acknowledgment of the assistance rendered by the press and the various temperance societies in forming and educating public opinion on this question; and that it cordially endorses the action of such Provincial Parliaments as have enacted laws requiring instruction in our Public schools as to the effects of alcohol and other narcotics on the human system.

THIRD—That this Assembly again declares its conviction that the liquor traffic is contrary to the word of God, and to the spirit of the Christian religion; that total prohibition is right in principle; that it is the duty of the State to pass a prohibitory law; and that this result is to be earnestly sought by all right means. And further, that this Assembly declares its readiness to co-operate with the other Christian denominations of this Dominion in an earnest and united effort to hold fast that which we have, and to obtain at the earliest possible day, an efficient law for the entire suppression of the liquor traffic.

FOURTH—That this Assembly, with renewed earnestness and emphasis, again expresses the hope that electors in their choice of representatives will elect only able and good men who are well known to be in sympathy with prohibitory legislation.

FIFTH—That this Assembly calls on all its pastors, elders, teachers and members to use their utmost influence against the deadly influence of the saloon, by their public utterances and private life; by personal effort and example on behalf of temperance; and by a watchful care of the young gathered in our Sabbath-schools and homes, so as to awaken

the conscience of the indifferent, and save these who are tempted or fallen.

The report with its recommendations was unanimously adopted.

### French Evangelization.

THE annual Report of the Board presented to the General Assembly opens with the following statement, which is well worthy of careful perusal:—

In presenting its annual report the Board would call special attention to the fact that recent and current events show the urgent necessity of prosecuting the work of French Evangelization on a much larger scale, and with much greater faith and courage than heretofore. Romanism is undeniably strengthening itself in many ways, and becoming alarmingly aggressive on this continent. Its wealth and various sources of revenue are being greatly augmented, and its organization perfected by the appointment of Bishops, Archbishops, and Cardinals to direct the efforts of a vast army of priests, nuns, and friars, so that its ecclesiastical and political power can scarcely be estimated. The restoration, by the reigning Pontiff, of the Society of Jesus to its original status in the Church, and its incorporation for religious and educational purposes by the Legislature of Quebec, are steps full of peril to the morality and the civil and religious liberties of the Dominion. It is a matter of history that this order was suppressed in Canada, and their property taken possession of by the Crown; but since their return in 1842 they have steadily increased in numbers and influence. In 1847 they established the College of St. Mary's, in Montreal, which has now about 450 students, and they have since extended their labors to the cities of Quebec, Three Rivers and Guelph; to the shores of Lake Superior and Lake Huron, the Island of Manitoulin and the region of Temiscamingue. The power conferred upon them for acquiring and holding property in various forms is practically unlimited, and is sure to be used with the utmost energy and skill so as to absorb in a larger degree than ever the resources of the country. It is well known that their mission is chiefly educational; and no one conversant with their standard theological and ethical writings can hesitate to pronounce these impure and corrupting; and yet such principles are not only assiduously inculcated in Colleges and Seminaries but also made to permeate the whole system of elementary education in the Province of Quebec. And to such a degree is the influence of their teachings already felt that eminent advocates do not hesitate to ascribe to it the great and increasing difficulty in getting witnesses to speak the truth and to regard the sacred obligation of a judicial oath. Hence the recent attempt to give it additional

solemnity by an Act of Parliament enforcing the use of crucifixes in court houses and elsewhere. It is to be regretted that the aggressive movements of Rome are greatly facilitated by the incessant endeavors of political parties to secure and retain the support of Romanists, and by the course followed by a large section of the nominally Protestant press in being scrupulously silent regarding all that makes against the tactics of the Hierarchy, while outspoken in commending certain of its doings and in denouncing as narrow bigotry the efforts of those who oppose them. It must be acknowledged that owing to ignorance of what Romanism is, and always has been, and through self-interest in various forms, Protestant sentiment has in some instances become so weak that not a few contribute funds to the support of popish institutions and openly or secretly countenance raffles and lotteries for the same purpose. Some even go the length of frankly avowing their opposition to French Evangelization, ostensibly upon three grounds, namely: first, that it breeds strife and bitterness between the French and English nationalities; second, that it hinders a great reformation movement from within the Romish Church; and third, that it is an insult which we ourselves would resent were colporteurs and missionaries from Rome sent among our people.

These reasons, it is believed, viewed from a christian, patriotic or historical standpoint are untenable. As to fomenting strife and contention, that is no part of our mission. We repudiate the insinuation; but we do not forget that when Jesus and his Apostles preached the gospel, and pressed it upon Jew and Gentile, they were charged with the same offence and declared to be guilty of stirring up sedition and turning the world upside down. Our experience, therefore, is truly apostolic in this respect, and the zeal of our messengers has been so intense, in some instances, as to cause them to be stoned or imprisoned. Nor are we dismayed by opposition; because the degree of resentment encountered is often the clearest proof of the necessity, the wisdom, and Divine authority of the work undertaken. And surely the policy of peace at any price in presence of dense spiritual ignorance and aggressive superstitions is not that which was followed by the reformers of other days, and which is to be deemed worthy of a great church and people, who claim to continue the work and honor the memory of Luther, Calvin, and Knox. "First pure and then peaceable" is the old rule, which is still in force.

As to leaving Romanism alone in the hope that a great spiritual movement will thus come from within the church, we know of nothing in scripture in history to warrant such a belief. Error does not cure itself by being allowed to enjoy unbroken repose. It is rather like sin and sinners, when not acted upon in way of restraint from without and above, it waxes worse and worse.

Those who ask us to leave Romanism alone overlook the glaring fact that it will not leave us alone. It has not done so in the past, and is not doing so to-day throughout the length and breadth of our Dominion. To say nothing of political intrigue, of which no one will venture to exonerate the Jesuits, it is notorious that priests and prelates habitually thunder against our faith and our Bibles as utterly false, and, therefore, on the ground of self defence and self preservation, we are bound to act as we do, unless, indeed, we are ready to confess before God and man that the faith which we hold is to us a matter of such little moment that we care not whether it is maintained or destroyed. Finally, as to the work of our Colporteurs and Missionaries being an impertinence. The unsupported assumption here is that they are sent to do what is unnecessary, and to do it in a wrong spirit and method, in an insulting manner; all of which we deny. How can it be an insult to offer our most highly prized possession, the Gospel, to any one? It is most necessary that superstition and spiritual bondage should be broken up by a full and clear presentation of God's message of love and freedom to all men. This is all that we charge our agents to do, and if the teaching of the simple Gospel to those who are ignorant of it is an impertinence which should be resented, then we must plead guilty; but if, on the contrary, it is a work stamped with the approval and enforced by the command of the Son of God, then instead of being blamed and censured for it, we justly expect to be heartily supported by all who love and serve Him.

### Our Home Missions.

DR COCHRANE, Convener of the Committee for the Western section, in presenting his annual report to the General Assembly, congratulated the Eastern Section upon the excellent statement they had presented. They had a 'balance' also in the West, but it was unfortunately on the wrong side. He hoped however, that the clouds would soon pass away. He had never laid on the table a report shewing a greater amount of work done.

After dwelling at length upon the great success that had attended the work in Manitoba and the North-west, he said that if the Home Mission Committee had not done anything but this they well deserved the prayers and thanks of the Assembly. He then referred to the work in British Columbia, stating that while there was but one minister there a little over ten years ago, they now had a Presbytery of eleven ministers, and these are only the advanced guard of the army of occupation that is to follow.

Dr. Cochrane referred to the past changes and progress that had taken place in the Province of Manitoba since his first visit in 1873, and the marvellous extension of Home Mission work. In supplying the settlers in the North-West with the means of grace, the Presbyterian Church occupied no secondary place. The report now presented was encouraging as regards work done, much greater than ever before in the history of the Church. It was not encouraging as regards the contributions for this, one of the most important, of all the schemes of the Church. Instead of larger givings as larger demands were made, congregational collections for the fund were decreasing. A perusal of the report showed that during the past year many new mission fields had been occupied, more especially in the North-West and British Columbia, and that several new congregations had been put upon the augmented list. The number of the latter was, however, now only 142, as compared with twice that number three years ago. This was a cheering indication that congregations were gradually becoming self-sustaining, a most hopeful aspect of this department of the work. The statistics showed that there were under the care of the committee 714 mission stations, 166 augmented congregations, and 189 ordained missionaries and catechists. Of this number of stations 302 were in Manitoba and the North-West, with 20 augmented congregations. In closing his address he made reference to the exceedingly critical condition of both the Home Mission and Augmentation Funds. The sum of \$47,000 had been expended on missions during the year, of which the presbyteries had contributed only \$25,000. The sum of \$29,000 had been given to augmented congregations, of which the presbyteries gave only \$23,000. The Reserve Funds were now nearly exhausted. Assuming that the same rate of giving was to continue during the year and the grants promised paid, there would next year be an indebtedness of \$20,000. As to the causes for the large deficit of the year, he mentioned the unexpected payment of some \$3,000 to Manitoba in addition to the large grant received, making this year a total of nearly \$32,000 for missions and augmentations to the North West. The contributions also of many churches, from causes which might appear different to different minds, had in many cases fallen far short of former years, and there was an increased outlay, of necessity, in British Columbia. But for the kind gifts of the British churches and private bequests and donations, and the \$12,000 taken from the reserve fund, the mission fund would have shown a debt this year of \$22,000, and but for the reserve fund for Augmentation there would have been a debt in that department of some \$6,000. It was clear that this state of matters could not go on. It need not go on if Presbyteries and congregations would give in anything like proportion to the pressing necessities of the



case. Otherwise there would need to be trenchment all along the line. This meant the employment of far fewer students, both in summer and winter, decrease of grants to mission fields, in which case the newer districts would suffer most severely, and consequent upon this there would very soon be a decrease in all the funds of the Church. He said:—"You cannot impoverish the Home Mission funds without eventually affecting the colleges and foreign and French evangelization work. Is the Assembly, is the Church at large prepared for this? I cannot imagine the Presbyterian Church in Canada going back on its past record. With serious cause for alarm, there is no cause for despair. The very fact that this year the committee has expended some \$82,000 for missions and augmentation (and if we add the eastern section, a total of nearly \$100,000) is cheering to every well-wisher on our Zion, and gives me hope that when once thoroughly alive to the momentous interests involved in the vigorous prosecution of Home Mission work, our people will cheerfully give in proportion to their ability."

### Our Foreign Missions.

THE Presbytery of Indore met on the 8th and 9th of March. Mr. Wilson was elected Moderator for the half year. Mr. Campbell was appointed clerk. The congregation at Indore was regularly organized. Mr. Jurâm Bakhsh Bawâ, a graduate of the Theological school of the American Mission, applied to be taken on trial for license, and subjects were appointed him for examination.

### FORMOSA.

LETTER FROM REV. DR. G. L. MACKAY.

TAMSUI, April 15th, 1887.

On Saturday, 26th ult., Mr. C. A. Colman accompanied me to Bang-kah, where, in the evening, I preached to a large audience in the church. We sang till late, then retired. In the morning we started for Sin-tiam and upon arrival I preached to 130. After dinner we sang an hour, then I addressed them, and again sang for two hours. Yes, singing the Gospel as well as preaching it. That we did ever since I landed here. In the evening I preached again, then we sang for an hour, after which I examined the children on Bible Truth. On Monday, we returned to Tamsui, and Tuesday morning, crossed the harbour, bound for the south. We had dinner under a tree, and in the afternoon, arrived at Thô-â-hng. Mr. C. took up quarters in the chapel, and a Mandarin very kindly gave me accommodation in his own establishment. I ex-

tracted many teeth and with several students preached to a packed house. The next day, we went to *Ang-mng-kàng* and in the evening addressed a full house, then sang till very late. In the morning we made for *Tek-ehâm*, extracted teeth, and sang for two hours. In the evening we told of our Redeemer's love. On Friday, 1st inst., we pressed on to *Tiong-kang*, where I began to preach at once in the chapel, then we sang an hour. Went on to *Sui-kang*, sang several hymns and hurried to *Au-lang*. At dark we began and all preached, then sung hymns for hours (Mr. C. could not speak, as he does not know our dialect). Saturday at 4 p.m., we were once more in *Tek-ehâm*. Preached to a full house—extracted teeth, and sang for hours. Sabbath morning at 9 a.m., I preached: so, too, at 11 a.m., 3 p.m., and in the evening. My subject was the great deliverance from Pharaoh's hosts. In one hour I put Ex. 15:1-19 into verse, and in the room we practised singing it to a *Pi-po-hoan* tune, then went out before the great crowd and sang it. Electrical! Wonderful! was the effect. Remarkable coincidence, that Pharaoh was my subject, chosen days before and just before going to speak, a sheet sent me by a friend in Canada, representing the "Uncovering the mummy of Rameses, 11 King of Egypt," &c., was sent to me from Tamsui. Altogether, to me, it was a glorious day. Monday we came back to *Tiong-ték*, and on Tuesday to *Bang-kah*, and out here by steam launch. During the trip, I extracted 371 teeth and preached the Everlasting Gospel to hundreds.—

"See the ancient idols falling,  
Worshipped once, but now abhorred;  
Men on Zion's King are calling,  
Zion's King by all adored."

Ever yours,

G. L. MACKAY.

## The Presbyterian Record.

MONTREAL: AUGUST, 1887.

JAMES CROIL,  
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, Post Office, Montreal.

ACTING upon the suggestion of friends, and with the approval of the committee, we have decided to discontinue the reports

of the proceedings of Presbyteries and to substitute a corresponding amount of reading matter for the HOME CIRCLE, from the sermons and other writings of some of the leading preachers and writers of our day. We have been led to take this step chiefly because the Presbyteries having now become so numerous, we could not report their proceedings in a manner satisfactory either to them or to ourselves. This will be much better done by local papers, and we think that our readers will be decided gainers by the change in our programme.

We find it necessary, further, to restrict *Obituary notices* to the ministers of the Church. We have no objections to intimate, in a line or two, the demise of a ruling elder, but we have not room to do more. Except in special cases our *Book notices* will be confined to Theological and Missionary publications, and such as have a bearing on Sunday-school work.

We regret that unavoidable delay interfered with the timely despatch of the July RECORD, and that about one third of the number had to be sent, *minus* the Queen's portrait. But we fully expect to send out the balance with this number and, what is more, to have copies to spare for the first thousand new subscribers. First come first served.

Next month we hope to lay before our readers a comprehensive resumé of the committees report to the General Assembly, on Foreign Missions.

#### ORDINATIONS AND INDUCTIONS.

EDMONTON, N.W.T.:—Mr. D. G. McQueen B. A., was ordained June 22nd, and appointed to Edmonton in room of Rev. A. B. Baird, removed to Broadview.

MR. RODERICK MACKAY was ordained by the Presbytery of Regina on 22nd June, with a view to labour in the Rocky Mountains.

LITCHFIELD MISSION, *Lanark & Renfrew*:—Mr. J. E. Duclos was ordained and appointed to this mission on the 28th of June.

SMITH'S FALLS, *Lanark & Renfrew*:—Rev. Thomas Nixon of Stouffville, was inducted on the 14th of July.

NORTH BAY, *Barrie*:—Mr. J. W. Hewitt was ordained as a Missionary on the 6th of July.

WAUBAUSHENE, *Barric*:—Mr. R. M. Glassford was ordained and inducted on the 28th of June.

DEMISSIONS.—Rev. James Cormack of Lachine, going to British Columbia. Rev. J. W.

Cameron of Thornhill and Richmond Hill, *Toronto*. Rev. James Cleland of Mill Street Church, Port Hope. Rev. R. Fairbairn of Esson and Willis Churches, Oro.

CALLS.—Rev. M. C. Cameron B.D., to Harrison, Ont. Rev. Peter Fleming of Laskay, to Thornbury, *Owen Sound*. Mr. James W. Rae, licentiate, to Acton, *Guelph*. Mr. Jacob Steele, licentiate, to Seymour, Ont.—Accepted.

#### NEW CHURCHES.

BIRTLE, *Mamtoha*:—The new Presbyterian Church at this place, was opened on the 19th of June, Dr. Cochrane preached in the morning and evening, and Mr. Wallace in the afternoon.

RIVERVIEW, Ont.—The new brick church at this place was opened by Rev. Professor Maclaren on the 5th of June. It is almost free of debt.

#### MEETINGS OF PRESBYTERIES.

Columbia, Vancouver, 7th Sept.

Lanark and Renfrew, Carleton Place, 22nd August, 5 p.m.

Lunenburg and Shelburne, Shelburne, 6th Sept., 2.30 p.m.

Sydney, Falmouth, 2nd Aug., 10 a.m.

Lindsay, Uxbridge, 30th Aug., 10.30 a.m.

Peterboro', St. Andrew's Ch., 13th Sept., 10 a.m.

Ottawa, Bank street Ch., 2nd Aug.

Kingston, St. And. Hall, 19th-Sept., 3 p.m.

St. John, St. John, 6th Sept.

#### Literature.

A SHORT HISTORY OF THE CANADIAN PEOPLE. By George Bryce, M.A., LL.D. Toronto: W. J. Gage & Co. Price \$2.00. In this history of the Canadian people we find a very interesting account of the aboriginal inhabitants, the early explorers and fur-traders, the coming of the Loyalists, and of the bands of immigrants who have done so much to develop the resources of our country. The author being himself a Canadian, and having full knowledge of the country, views Canada from a Dominion standpoint. We cordially commend this new work to the general reader and to our schools and colleges.

SMITH'S BIBLE DICTIONARY. Revised and edited by F. N. and M. A. Peloubet, authors of "Select Notes on the International Lessons." Porter & Coates, Philadelphia. \$2.00. This book is simply invaluable to every Sunday-school teacher. It contains the cream of Dr. Smith's elaborate and costly book, and in some respects it improves on the original. It may be ordered through any bookseller.

## A Page for the Young

### ONLY TO-DAY.

ONLY to-day for sorrow!  
 If God has bidden me weep,  
 I'll think the brightest to-morrow  
 Soon over the night will creep;  
 And so I will only pray  
 That He give me grace to-day.  
 Only to-day for labor!—  
 Each day by itself alone;  
 With its helping for my neighbor,  
 And its watching for my own;—  
 And so I do with my might—  
 And so I walk in the light!  
 Only to-day for living!  
 Fresh, plain to understand,  
 With its loving and doing and giving  
 Brought close to my heart and hand,—  
 Since today, for aught I know,  
 Is all I shall have below!

### IMPOSSIBLE.

The great general, Napoleon Bonaparte, used to say that there was one word which could not be found in his dictionary. It was the word "impossible."

A teacher in a girl's school was one day telling the girls that they could do a great deal more than they knew. Said she, "I can do anything."

"Can you make a clock?" asked one of the girls.

"Yes. If it became necessary for me to make a clock, I would set to work and learn how," replied the teacher.

It is the truth that "all things are possible to him that believeth." If God wants you to do a thing, be sure that you can do it; and never let fear or timidity or indolence turn you out of the way. The way to succeed is to try, and to keep on trying. John Wesley's mother was one day teaching one of her children to read. Her husband, who sat by, said, "My dear, I think you have told that child the same thing twenty times."

"If I had stopped the nineteenth time he would not have known it," was the wise woman's reply.

Never, never say "It is impossible" about anything that is the right thing to do. A thoroughly earnest boy or girl will find a way to do the best thing, if they will just believe in God, and then go ahead steadily and bravely.

### THE BEST FOR JESUS.

Little Edith Crowell was not quite five years old, yet she listened attentively to the minister's account of the sufferings and privations endured by our missionaries in the Far West. She was particularly interested in the story of one family who had been shut in by the snow so long as to exhaust their entire stock of fuel and provisions—even the baby's little chair

and rude toys had been sacrificed for the sake of a little heat with which to warm the benumbed fingers.

Little Edith said nothing then, but the day, when the ladies were filling a box for this destitute family, she brought her large wax doll and asked her mamma to put it in the box for the missionary's baby whose toys were burnt.

"But, darling, you want Pinkey yourself," her mother replied.

"But the baby has no dolls, and I have Jane & Rosie, besides ever so many tiny ones."

"Then," said mamma, "send some of them, and keep this beautiful one yourself."

"I would rather give this one because it is the best; and, don't you mind, you told me last night that Jesus wanted the best gifts we could bring? He will know I gave Pinkey because I do love Him so dearly."

Mamma said no more, and Pinkey has gone to make her home among the snows of the North-West.

IN THE BIBLE.—The Bible contains 3,566,389 letters, 810,097 words, 31,173 verses, 1184 chapters, and 66 books. Ezra 7: 21 contains all the letters of the alphabet except one. Chap. 19 of the Second Book of Kings and the 37th chapter of Isaiah are alike. The first man recorded as being buried in a coffin was Joseph—50th chapter of Genesis, 26th verse.

### IS MY NAME WRITTEN THERE?

A few days ago I was conversing with a friend. We were talking of a friend, and I thoughtlessly made this remark: "I wish some one would write her life; it would be beautiful."

The friend looked at me for a moment, then said:—"Hourly Lena's life is being written. We may not know how beautiful her life really is until we hear it up there," said she, pointing heavenward. "The recording angel," she continued, "is not only writing Lena's life, but he is writing yours and mine."

Children, do you think, when you are tempted to do wrong, that the recording angel sees all, and is keeping a record of all you do or say?

"Daily are two angels writing  
 What we do for good or ill;  
 One with smiles, the good inditing,  
 One, the evil, sad and still."

Yes, children, every evil deed is recorded in Heaven, and He who knoweth all things sees every bad deed, knows every wicked thought that passes through the mind; but the same father sees and knows every good deed and thought.

"And yet with Him who marks the sands,  
 And holds the water in his hands,  
 I know a lasting record stands  
 Inscribed against my name,  
 Of all this thinking soul has thought,  
 Of all this mortal part has wrought,  
 And from these fleeting moments caught,  
 For glory or for shame."

**Acknowledgments.**

Received by the Rev Dr Reid, Agent of the Church at Toronto Office, 50 Church Street, Post Office Drawer, 2607.

**ASSEMBLY FUND.**

Received to 5th June, 1887..	\$134.99
North Normanby .....	2.00
Manotick and So. Gloucester	5.00
Percy .....	5.00
Hanover .....	2.00
Ayr, Stanley st Ch .....	10.00
Cheltenham .....	1.00
Mount Pleasant .....	1.00
Mitchell .....	0.55
Truro, St Andrew's .....	6.00
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	\$167.54

**HOME MISSION FUND.**

Received to 5th June..	\$823.22
Paisley, St Andrew's .....	5.00
Mosa, Burns' Ch .....	34.00
Manotick and S. Gloucester	25.00
Lancaster S S .....	15.00
Beeton .....	20.00
The late Jessie Tocher, Wick, per Mrs. G. Anderson .....	30.00
Maple Valley .....	2.00
George Douglas, Manilla .....	2.00
James McDougal, Blakeney	5.00
Cheltenham .....	12.15
Mount Pleasant .....	14.88
Whitechurch .....	25.00
East Wawanosh .....	15.00
North Bruce & Saugeen Ch.	40.00
John Lamont, N. Bruce .....	3.00
Galt, Knox Ch .....	60.00
Rock Lake .....	23.87
Mitchell .....	11.75
Petrel Station .....	5.00
Hibbert .....	20.00
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	\$1,196.87

**STIPEND AUGMENTATION.**

Received to 5th June .....	\$424.85
Rosemont and Mansfield .....	14.28
Mosa, Burns' Ch .....	30.27
Manotick and S. Gloucester	5.00
Guelph, St Andrews .....	32.00
Maple Valley .....	2.00
St Andrew's Ch .....	4.00
Ayr, Stanley st Ch .....	28.00
Galt, Knox Ch .....	40.00
Rock Lake .....	23.85
Mitchell .....	0.50
Streetsville .....	85.00
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	\$689.78

**FOREIGN MISSION FUND.**

Received to 5th June .....	\$924.95
Hullett .....	10.76
Paisley, St Andrew's S. S., Formosa .....	6.00
Paisley, St Andrew's S. S., India .....	6.00
Tilbury Centre .....	40.99
Manotick and S. Gloucester	25.00
Beeton .....	20.00
Springville .....	7.00
Manchester .....	11.00
Guelph, St Andrew's .....	40.00
The late Jessie Tocher, Wick, per Mrs. G. Anderson .....	30.00
Maple Valley .....	2.00
George Douglas, Manilla .....	1.00
Bethany .....	8.00
Ayr, Stanley st Ch .....	60.00
Brooksdale .....	5.26
Whitechurch .....	25.00
East Wawanosh .....	15.00
Collingwood Mission Band, Teacher N. W. ....	25.00

North Bruce & Saugeen Ch.	10.00
John Lamont, N. Bruce .....	4.00
Elderslie, Salem Ch .....	7.00
Miss J. B., Knox Ch, Guelph N. W. India .....	25.00
Galt, Knox Ch .....	55.00
Kincardine, Chalmers Ch .....	8.55
Rock Lake .....	2.50
Bayfield, St Andrew's .....	4.70
Mrs. Kellie, Skye, Formosa.	10.00
Mrs. Kellie, Skye, N. West.	5.00
M. McMaster, Palmerston.	10.00
Mitchell .....	7.35
A Friend, Sarnia, India .....	30.00
Woodville .....	80.85
Tilsonburg .....	16.15
Hibbert, Mr Goforth .....	21.00
Mrs Allan McDougald, Hibbert, China .....	15.00
Mrs Allan McDougald, Hibbert, India .....	10.00
Mrs Allan McDougald, Hibbert, N. W. India .....	15.00
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	\$1,630.10

**FOREIGN MISSION FUND—SPECIAL.**

Received to 5th June .....	\$776.03
Blyth .....	16.71
North Easthope .....	5.65
Bervie .....	8.45
Hensall, Carmel Ch .....	22.19
Mosa, Burns' Ch .....	5.00
Kincardine, Knox Ch .....	30.00
Kranbrook .....	3.56
Bracefield, Union Ch S S .....	11.00
Walton .....	7.05
St Mary's, Knox Ch .....	9.32
Bluevale .....	18.45
Eadie's .....	25.39
Tiverton .....	25.87
Allenford .....	6.70
Brussels, Knox and Melville Churches .....	27.51
Durham .....	5.75
North Bruce & Saugeen Ch.	40.00
Lucknow .....	20.00
Millbank .....	14.00
Teeswater, Zion and West- minster Churches .....	22.61
Wroxeter .....	15.80
Ayr, Knox & Stanley st Ch.	15.94
Walkerton, Knox Ch .....	35.00
Walkerton, Knox Ch S S .....	27.00
Innerkip .....	7.00
Ratho .....	6.33
Tara .....	11.00
Woodstock, Knox and Chal- mers Ch .....	24.00
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	\$1,244.81

**COLLEGES ORDINARY FUND.**

Received to 5th June .....	\$105.50
Galt, Knox Ch .....	25.00
Mitchell, Knox Ch .....	0.75

**MANITOBA COLLEGE FUND.**

Received to 5th June .....	\$ 29.66
Manotick and S. Gloucester	5.00
Guelph, St Andrew's .....	23.00
Galt, Knox Ch .....	15.00

**WIDOWS' AND ORPHANS' FUND.**

Received to 5th June .....	\$ 45.13
Paisley, St. Andrew's .....	4.00
Manotick and S. Gloucester	5.00
Beeton .....	5.00
Percy .....	3.00
Maple Valley .....	1.00
George Douglas, Manilla .....	1.00
Whitechurch .....	6.00
East Wawanosh .....	8.00
North Bruce & Saugeen Ch.	9.00
Galt, Knox Ch .....	20.00
Waldemar .....	1.15

South Luther .....	1.25
Mitchell, Knox Ch .....	1.75
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	\$118.22

**Ministers' Rates.**

Received to 5th June .....	\$ 74.00
Rev. W. H. Scott .....	48.00
Rev. John McLaren .....	8.00

**AGED AND INFIRM MINISTERS' FUND.**

Received to 5th June .....	\$ 95.50
Paisley, St. Andrew's .....	5.00
Manotick and S. Gloucester	5.00
Beeton .....	5.00
Percy .....	9.00
Maple Valley .....	1.00
Ayr, Stanley st Ch .....	20.00
"Presbyterian Record" .....	750.00
Whitechurch .....	10.00
East Wawanosh .....	10.00
North Bruce & Saugeen Ch.	10.00
Galt, Knox Ch .....	20.00
Waldemar .....	1.20
South Luther .....	1.75
Mitchell .....	0.75
Londesboro' .....	5.60
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	\$949.80

**Ministers' Rates.**

Received to 5th June .....	\$ 69.50
Rev. John McLaren .....	2.75

**KNOX COLLEGE ENDOWMENT FUND.**

Received to 5th June .....	\$961.18
R. S. Gourlay, Toronto .....	10.00
Hillsburg .....	1.00
John Lowden, Toronto .....	25.00
Scarboro', Chalmers Ch .....	26.00
Evan McDouald, Guelph .....	6.06
Monkton .....	24.50
John McIntosh, Cannington	7.00
Adjala .....	3.00
David Ormiston, Whitby .....	20.00
John Sinclair, Brooklin .....	25.00
Beeton .....	23.00
Rev. A. G. McLaughlan, Leaskdale .....	10.00
J. R. Matheson, Brooklin .....	25.00
London .....	98.32
Kintore .....	16.00
Petrolca .....	45.33
Bridgen .....	11.00
Wallaceburg .....	69.00
Blenheim .....	5.00
Thamesville .....	12.00
Lawrence Henry, Wroxeter	9.00
Chatham .....	120.00
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	\$1,552.99

**TRINIDAD.**

Mrs. Kellie, Skye .....	\$ 5.00
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**ERROMANGA.**

L'Original S S, support of native teacher .....	25.00
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**CHINESE BLIND BEGGAR'S FUND.**

A Friend, Parkdale .....	\$100.00
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**KNOX COLLEGE BURSARY FUND.**

Exec's of Alexander Estate .....	\$33.33
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**McALL MISSION.**

Scarboro', Knox Ch .....	\$ 9.00
Scarboro', Knox Ch, Belle- ville station .....	9.00

**FRENCH EVANGELIZATION.**

Received by Rev R H Warden, Treasurer of the Board, 193 St James Street, Montreal.

To 8th July 1887 .....	
East St Peters, P.E.I. ....	\$ 11.50
A friend, Masham, Que. ....	2.00
Mimos. ....	4.00
A friend, North Bruce .....	3.00
A McDonald, N. Nation Mills	3.00
A friend of Lord's work .....	10.00
Victoria, B.C. Pandora St Ch	20.00
Y. Mulholland, S. Mountain. .	5.40
Uxbridge, Willing Workers	
Soc. ....	3 25
McGillivray. ....	2.00
Parry Sound S.S. ....	5.41
Wendigo, Guthrie Ch. ....	15.00
Seaforth, First. ....	15.39
Hamilton, Eskine. ....	15.00
Belleville, St Andrew's .....	15.00
Paris, Dumfries St. ....	32.20
Pi-ton. ....	16.00
Westport & Nowboro	
Markham, St Aw's .....	13.90
S.S. ....	10.00
Cedar Grove. ....	5.00
Lefroy. ....	1.91
Ansonia. ....	7.00
Wells. ....	71
Wells Town Line .....	1.58
J. M. Brockville .....	7.00
London, St Jas. Ch. ....	5.00
Cam-lache. ....	7.00
Innisfil, St John's .....	5.00
North, Mornington. ....	10.00
Avonbank .....	8.25
Fullarton. ....	12.25
Milford & Gay's River .....	29.18
Core Head. ....	15.25
Fradericton, St Paul's .....	5.00
Charlo, New Mills, &c. ....	15.00
New Glasgow, United Ch. ....	165.00
Parcy. ....	28.93
Guelph, St. Aw's .....	30.00
Manitowick & S Gloucester. .	25.00
Manitou. ....	10.50
Geo. Duff, Cookstown. ....	5.00
W. S. F. ....	10.40
Jas Black, Cartier, Que. ....	3.00
White church. ....	15.00
E. Wawanosh. ....	10.03
Mrs. Kellie, Skye. ....	10.00

*Per Rev. Dr. Reid, Toronto.*

Paisley, St Aw's .....	5.00
Beaton. ....	10.00
Maple Valley. ....	1.00
Geo. Douglas, Manilla .....	1.00
Heusall, Carmel Ch. ....	25.76
North Bruce & Saugeen .....	20.00
John Lamont, N Bruce .....	2.00
Galt, Knox Ch. ....	45.00
Mitchell. ....	3.50

*Per Rev. P. M. Morrison Hfx.:*

Jas Henry, Salisbury, N.B. .	1.00
Shelburne. ....	2.00
Loch Lomond. ....	4.00
Richmond Bay, East, Lot 16.	8.00
Clyde River. ....	2.50
Fisher's Grant. ....	12.00
Amherst. ....	27.95
<b>-----</b>	<b>\$809.72</b>

**POINT-AUX-TREM-BLES SCHOOLS.**

Received by Rev. R. H. Warden, Treasurer, to July 1887.	
Miososa S.S. ....	\$ 2.00
Chateauguay S.S. ....	3 56
Two Friends, Chateauguay. .	4.50
W. M. Assoc. Montreal .....	25.00
C. W. Davis. ....	50.00
Toronto, West Ch. S.S. ....	25.00
A. D. Ferrier, Fergus. ....	50.00
Fullarton S.S. ....	25.00
New Glasgow, James Ch S.S.	50.00
Lacknow S.S. ....	15.00

Robt Johnston, Montreal .....	10 00
Campbellford S.S. ....	12.50
A friend per Rev M W M. ....	100.00
Stratford, St Aw's S.S. ....	12.00
Oshawa, S.S. ....	12.50
Brucefield, Union Ch S.S. ....	11.00
<b>-----</b>	<b>\$308.00</b>

**MANITOBA COLLEGE.**

To remove (Debt at Dr. Reid's office.)	
Received by Rev. R. H. Warden, Treasurer, Montreal.	
To 8th July 1887. ....	
Rev R F Burns, D.D. Hfx. ....	\$100.00
Rev D Wishart, Madoc. ....	10.00
Mr Thos Wilson. ....	10.00
Rev G Duff Cookstown. ....	5.00
Rev J McMechan, Port Perry. .	5.00
Rev F Ballantyne. ....	30.00
Rev E Smith. ....	1.00
John Allison. ....	10.00
Wm Hood. ....	10.00
Rev J Stewart, Glasgow. ....	10.00
Rev Prin Caven, Toronto. ....	100.00
<b>-----</b>	<b>\$291.00</b>

Received for June, by Rev. P. M. Morrison, Agent at Halifax: Office 133 Granville St: P O Box 338.

**FOREIGN MISSIONS.**

Previously acknowledged. \$	165.35
J J Hingley—special for Mr McKenzie. ....	25.00
James Henry. ....	3.00
Clifton. ....	42.25
Shelburne. ....	8.00
Geo H Moser. ....	5.00
Rev J Rosborough. ....	5.00
Elbridge Kirker. ....	1.00
M J W Kirker. ....	65
Mary J Kirker. ....	1.05
Loch Lomond. ....	10.00
Alexr Thompson. ....	10.00
St George, N.B. ....	4.40
Richmond Bay East, Lot 16.	16.00
Clyde River. ....	6.00
W & O Fund for Mrs Geddie	75.00
W O Fund for Morrison Orphan. ....	50.00
<b>-----</b>	<b>\$430.72</b>

**HOME MISSIONS.**

Previously acknowledged. \$	101.00
B S Coffin. ....	16.00
Shelburne. ....	4.00
New Dublin. ....	44.50
Loch Lomond. ....	5.00
Richmond Bay, East Lot 16.	5.00
Clyde River. ....	4.00
Richmond, Halifax. ....	26.00
<b>-----</b>	<b>\$199.50</b>

**DAYSPRING AND MISSION SCHOOLS.**

Correction	
La Have—in June Record—should be 49.17 instead of 47.17.	
Previously acknowledged. \$	19.00
St David's, St John, "Willing Workers" for Mrs Morton. ....	25.00
Shelburne. ....	8.15

**COLLEGE FUND.**

Previously acknowledged. \$	47.00
Five Islands. ....	3.20
Div B of Montreal. ....	182.00
Richmond Bay, East Lot 16.	10.00
Interest. ....	172.00

**AGED & INFIRM MINISTERS' FUND.**

Previously acknowledged. \$	15.10
St Paul's, Fredericton. ....	5.00

Interest John Miller. ....	20.01
Presbyterian Record. ....	250.00
Richmond Bay, East Lot 16.	3.00

Ministers' Widows and Orphans' Fund, Maritime Provinces, Rev. Geo. Patterson, D.D., Secretary. Received from 1st May to 30th June 1887.

*Ministers' Rates.*

Rev Thomas Cumming. ....	\$ 1.76
C S Lord. ....	34.72
J C Herdman. ....	27.44
Hugh A Robertson and George S Carson \$23 each, A W Herdman, J W Fraser, James Fitzpatrick, Thomas Stewart, K J Grant, John Morton, J S Murray, W S McRae, Joseph Annand, J W McKenzie, H M Scott, R McCunn, M Harvey, A B Dickie, \$16 each, Thos Downie \$12, David Drummond and Lal. Behari, \$8 each. Total \$530.16 of which \$4 16 for interest on arrears. Mem. The sum of \$57.94 acknowledged in the May No. as received by Rev P M Morrison should be credited as follows:—	
Coldstream. ....	\$ 5.00
New Carlisle. ....	2.00
Campbellton. ....	4.00
Pricetown, P.E.I. ....	3.00
Lake Ainslie. ....	4.00
Sydney Mines & Bras d'or. .	2.00
" M W. ....	1.00
St James Ch, Charlottetown	4.00
Zion Ch, do. ....	9.00
Chalmers ch S.S. Halifax. .	4.00
Middle River, C.B. ....	3.44
Leitch's Creek. ....	1.50
Red Bank. ....	2.00
Belfast. ....	4.00
Falmouth St, Sydney. ....	2.00
Strathalbyn. ....	5.00
Capo North. ....	2.00
<b>Total. ....</b>	<b>\$57.94</b>

**MANITOBA COLLEGE.**

*Theological Department*

Rev Dr Bryce, Convener and Treasurer.	
Received from April 8th to June 20th.	
Calgary. ....	\$ 10.00
Brandon, 1st Aug. ....	66.00
Int on Endowment. ....	36.24
Knor Ch Winnipeg, B.C. ....	50.00
Morden. ....	29.65
Deloraine. ....	4.00
Rev J Farquharson. ....	50.00
Strathorne. ....	7.00
Edmonton. ....	20.00
St Aw's Ch Winnipeg, B. C. .	100.00
Rev J C Quinn. ....	10.00
D MacArthur, Winnipeg. .	100.00
J S Ewart. ....	25.00
Rock Lake, addl. ....	25.00
High Bluff, addl. ....	1.00
<b>-----</b>	<b>\$533.89</b>

**BUILDING FUND DEBT.**

Rec'd by D McArthur and Dr King, James Croil, Montreal. ....	\$ 100.00
W. Blackwood, Winnipeg. ....	25.00
Stephen Nairn. ....	20.00
John M King D.D. ....	250.00

Ministers' Widows' and Orphans' Fund, in connection with the Church of Scotland, James Croil, Treasurer. Rev. John Bennett, Almonte 20.00