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THE
PRESBYTERIAN RECORD
 FOR THE
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CONTENTS.

Our Missions.....	225	New Churches.....	236
Sabbath Schools, Children's Day.....	225	Obituary Notices.....	236
Home Study Leader.....	226	Chart of our Foreign Missions.....	238
Devotion, Sketches No. XI—Shiloh to Shechem.....	226	Our Foreign Missions.....	239
Missionary Cabinet,—Covenanters, Rich. Cameron.....	228	Womens Foreign Mission Societies.....	246
Tranah Evangelization.....	230	Algoma and Muskoka.....	246
Household Words.....	231	Our Honan Mission.....	248
International Sabbath School Lessons.....	233	Report on Temperance.....	249
Ecumenical News.....	234	Literature.....	250
Our Own Church.....	235	Acknowledgements.....	251
Ordinations and Inductions.....	235		

Our Missions.

OUR people cannot be too familiarly acquainted with all the missionary operations of the Church. We know some who are able to name all the missionaries that have been sent out to heathen lands by our Church since 1846 when Dr. Geddie left our shores. The muster roll is a noble one. Of one and another we have to say, "He lies dead on the field of battle." But many,—a larger number than at any previous period,—are bending to their arduous work in the high places of the field. We are sure the thoughtful reader will find much to stir his soul, to strengthen his faith and quicken his zeal, in the following pages. Our missionaries, however far away, ought to feel and know that they are dear to the hearts of all the people—that they have a special place in our sympathies and prayers—that we understand in some measure the work they are doing. It will be seen that the field is ever expanding,—that several of our choice young men and women volunteer from year to year for work among the heathen,—that in fact the willingness of candidates more than keeps pace with the increasing liberality of our congregations. Let us never forget the immense scope of our operations as a Church,—the Isles of the Pacific, the East Indian immigrants in

the West Indies, the heathen Indians and Chinese in our own Dominion, Central India, Formosa, Honan, and latest of all, the Jews. God give us grace to do cheerfully, the work He has assigned to us!

Sabbath Schools.

CHILDREN'S DAY.

THE General Assembly has appointed the last Sabbath of September "as a day of special prayer on behalf of the Sabbath Schools of the Church" and has recommended "that such services be held as will bring prominently before our congregations the claims of the Sabbath School upon their prayerful sympathy, pecuniary support & personal co-operation." In connection with these services it has authorized the Sabbath School Committee to invite a contribution towards the expenses of the scheme of Higher Religious Instruction. A responsive service has been prepared, which it is believed will add both interest and profit to the exercises of the day. It is entitled "Harvest Home" and is composed exclusively of scripture passages, instructively arranged, interspersed with music from the hymns of the church. It is so simple that most schools can use it at once without previous rehearsal provided they are familiar with the hymns. It is also arranged in sections so that, where the whole is thought to be too long, one or more of these may be omitted without marring the topical unity of the remainder. Copies, in any number required, will be sent gratis to those schools which, when ordering, promise to give the collection or a reasonable portion of it, towards the object

specified by the General Assembly, namely, the Higher Religious Instruction Scheme. An allocation at New Year will be accepted as an equivalent. The precise amount need not be specified in advance, but, as an approximate guide, we might suggest that from one to ten dollars according to the ability of the school, would be "reasonable." If the schools which have contributed in the past will but repeat their donations, there will be doubtless a sufficient number of new subscribers to enable the committee to meet all their liabilities.

Children's Day should become one of the most delightful occasions of the whole year. The scent of the sea & the clover fields still lingers in fragrant memories. The "kindly fruits of the earth" have been garnered. The reunion of families and classes has kindled a fresh love and friendship. We bid the children's voices lead us now in grateful praise of the Divine goodness. We reverently re-open our Bibles to study anew the life of Him by whom all things were made and without whom was not anything that was made, who dwelt among us full of grace and truth.

Copies of the responsive service may be obtained from the convener, Rev. T. F. Fotheringham M. A., 107 Hazen St, St. John N. B.

HOME STUDY LEAFLET.

One of the most difficult problems of Sabbath School work is how to secure home preparation of the lesson? Scholars appear in class and acknowledge, without a blush, that little or no thought has been given to any of the work assigned. Where lesson leaves are used these lie snugly between the pages of unopened Bibles or repose peacefully in the pockets of Sunday garments until much fumbling brings them forth at the opening exercises of the school. Any suggestion which would help earnest teachers and parents in their efforts to correct this evil should be welcome. The Sabbath School committee have just issued a Home Study Leaflet which has this end mainly in view. It will appear in monthly sheets of four, like the Westminister Lesson Leaf. On one side are eight questions on the lesson. Answers to them are to be written at home in the spaces between; on the other side, besides brief notes to teacher and scholar explaining the method of using the leaflet, there stands a blank form to be filled up in case of absence as follows:

DEAR TEACHER:—Please excuse my absence from Sabbath School to-day. I cannot come because.....I have read the daily portions of

Scriptures and have committed.....verses to memory in addition to the Golden Text; also.....Questions in the Shorter Catechism, and have recited them to.....I was at church.....I send with this my weekly offering of.....cents.

Your scholar.....

If this is sent to the teacher, and the excuse is satisfactory, the scholar will be credited with marks as if present. Not a few of the foremost S.S. workers have seriously questioned the advantage of supplying scholars with lesson leaves containing the text and notes upon it. The use of these has banished the Bible, to a large extent in some schools; they are seldom studied, and even when some attempt is made to use them properly there is little more, in many cases, than a lazy reading over of the prepared comments. There is no comparing of texts or turning up marginal references. Our Home Study Leaflet, on the other hand, necessitates the use of the Bible itself, constrains to some study during the week, promotes regular attendance, invites parental co-operation, and gives new interest and influence to the teacher—all these in a much greater degree than the ordinary S.S. helps. It will also serve as an admirable auxiliary to our Higher Religious Instruction work.

The leaflets may be obtained from the convener at the rate of \$1 per 100 or \$12 per 100 per annum. All subscriptions must end with December. Those subscribing now will receive the leaflets for October, November and December free. This is the lowest price possible at present, indeed the committee run serious risk of financial loss if their enterprise is not pretty generally appreciated. Orders should be forwarded as soon as possible so that the number required for next month may be approximately known. Samples sent free on application.

T. F. FOTHERINGHAM,
St. John N. B. Convener.

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

FROM SHILOH TO SHECHEM.

BETHEL, where Jacob had his marvellous vision of the mystic Ladder reaching from earth to heaven, is situated, as I

have said in a previous paper. about twelve miles north of Jerusalem. Six miles further north the modern village of Seilum unmistakably occupies the site of ancient Shiloh, a place—as the historian of judges accurately informs us—“which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.” This is one of the specially sacred places of Palestine, next to Jerusalem, one of the most sacred spots in the whole land. It was to Shiloh that the Tabernacle and the Ark were conveyed after the conquest of the land by Joshua and the Israelites, and here they remained during the time of all the judges until the Ark was captured by the Philistines. It was at Shiloh that the venerable Eli, well-meaning but weak-minded, failed sadly in discharging the duties of the priesthood, and failed yet more sadly in training up his sons Hophni and Phinehas in the way they should go. It was at the sanctuary in Shiloh that Samuel was dedicated to God in his childhood, and spent the early years of his noble and useful life. Situated, as it was, on a gentle elevation, of easy access, at once central and secluded with an extensive valley stretching away southward and charming little fertile vales opening into the higher hills by which it is surrounded on the other sides, it must have been a most delightful place when the tribes of Israel went up there to worship God in his public ordinances. The site of the ancient city is now however, thickly strewn with heaps of loose stones and traces of old streets, and foundations of houses. In a little vale to the east there are several rock-hewn sepulchres in which in all probability the priests who ministered in this ancient sanctuary were buried. I can never forget the impression made on my mind as I stood as near as possible on the site of the ancient Tabernacle and read these words of doom from my pocket Bible: “Go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.” Every old stone around seemed to me to be a preacher saying to the passing traveller: “It is an evil thing and bitter to forsake the Lord thy God.”

The little village of El-Lubban, evidently the modern representative of the Lebonah

of inspired history, is situated pleasantly on the slope of a hill side about two miles northwest of Shiloh. In the immediate neighbourhood of the village I noticed a plentiful fountain of water, and some rock-hewn sepulchres like those near Shiloh. Beyond Lebonah we traversed the entire extent of a magnificent upland plain, referred to in Scripture and known in uninspired history as the great Plain of Mukhna, “the encampment.” It is nine miles long, and has an average breadth of four miles. After travelling nearly two days through “waste cities, the desolations of many generations,” it was truly refreshing to see this flourishing plain dotted all over with thriving villages, and in several parts covered with orchards of fig trees and olive trees, and fine fields of wheat and other kinds of grain. From the northern extremity of this spacious plain we passed with bounding hearts into the well-watered, verdant vale of Shechem, the Eden of Palestine as it has been, not inaptly, designated. The vale is comparatively limited in extent, varying in breadth from one hundred to five hundred yards. But its scenery is charmingly beautiful, and it is full of interesting, undying associations of by-gone days. Every appreciative traveller speaks in rapturous strains of its grassy glade, and waving corn fields, its pear, and plum, and pomegranate, and orange and olive orchards, and its fine old almond, and mulberry, and palm and walnut trees. It was somewhat curious and very interesting to notice, as I did, in the place modern representatives of every tree mentioned in Jotham’s famous parable to the men of Shechem, if the prickly pear which here grows luxuriantly corresponds to his bramble. Mount Ebal and Mount Gerizim from which of old the curses and the blessings were proclaimed in the hearing of the assembled tribes of Israel rise up abruptly between seven and eight hundred feet respectively on the north and south side of the valley, and add grandeur as well as beauty to the scene. At the south-east entrance of this verdant vale the old historic well of Jacob is situated. Originally it was over a hundred feet deep dug principally in the solid rock. But every traveller who visited it for centuries threw a stone into it, and loose stones detached by the influence of natural forces have fallen into it.

until now it is only about seventy feet in depth. It has now become so choked up that it has only occasionally any water in it. But if necessary it could easily be renovated and restored to its original condition in the days of the patriarch who dug it thirty-six centuries ago. As I sat for a time on the old stones around, the historical associations connected with it rose up before my mind's eye with all the vividness of reality. I particularly thought of the instructive scene described for our edification in the fourth chapter of the Gospel by John. In imagination I saw the woman of Samaria with her pitcher on her head come to draw water from the well, as we frequently saw the woman in other places do. I seemed to hear the Great Teacher, as he sat on the curb stone of the well, speaking to that woman as never man spoke, of the living water which alone can quench the thirst of the immortal soul. A few rods to the northwest of the well we saw the tomb of Joseph in "the parcel of ground that Jacob gave to his son Joseph." While life last, I will remember the impression made on my mind as I stood by the tomb of Joseph, and thought of all the scenes through which he passed in life, and of the peaceful repose of his body in this beautiful vale till the morning of the resurrection.

Shechem was the name of the city that existed in this picturesque valley in the old patriarchal times. The existing city in the days of our Saviour's sojourn in human form on earth is described as "a city of Samaria which is called Sychar." When the Romans made Palestine a province of their great empire they changed the name to Neapolis, or the New City. And now in turn the Arabs have contracted Neapolis into Nablús. With each new name given to the city there was, I believe, the erection of a substantially new city, and the gradual removal of its site further westward in the valley until now the modern Nablús is nearly a mile and a half west of the well of Jacob and the tomb of Joseph near which, I think, ancient Shechem stood. Even in the almost unchangeable east there is occasionally seen to be some truth in the familiar, "Westward the course of empire takes its way." In any case the city, as I saw it nestling cosily in the narrow vale between Ebal and Gerizim, has a surprisingly pros-

perous appearance. The streets, it is true, are narrow and uncleanly like those of many other Oriental cities. But its solid stone houses are fairly well supplied with the few commodities which the 12,000 inhabitants deem necessary for their comfortable existence. The unfortunate lepers, however, who live in considerable numbers in the suburbs of Nablús seem to be little benefited by the general prosperity of the city, and the beautiful surrounding natural scenery. My heart almost bled in sympathy for them, as they held out their wooden bowls and old tin pans, and in plaintive, piteous tones besought the strangers from a far country to contribute to the relief of their urgent necessity.

It would fill a good sized volume to tell the story of the Samaritans of this place and their far-famed Pentateuch. There is room here for only a brief paragraph in regard to them. At remote periods of their history, claiming kinship with the patriarch Jacob, they were a numerous powerful people, but decimated by wars, and persecutions, and trials, and disasters, they now number, all told—men, women and children—just one hundred and sixty souls. They live in the southwestern part of the city. Our visit to their synagogue was to me particularly interesting and instructive. The high priest, a comparatively youthful and slender but decidedly handsome man, admitted us to his place of worship in a very friendly, pleasing manner. Having told him in advance through our dragoman that we would not be satisfied with a sight of the two modern copies of their Pentateuch which they generally show to uninitiated travellers, he promised to show us the old, original manuscript, and he kept his word. And when the venerable roll was brought out from the silver cylinder in which it is carefully kept, it did look old and worn enough to have been written, as the Samaritans affirm, by Abishua the son of Phineas, the son of Eleazar, the son of Aaron.

Missionary Cabinet.

THE COVENANTERS—RICHARD CAMERON.
 THE Covenanters saved England and Scotland from the tyranny and the crafty plots of perjured monarchs. They

kept alive in Scotland the flame of a true and pure religion when the whole land was prostrate at the feet of men whose chief aim was to drag the British isles back into papal bondage. In the face of tremendous odds the Covenanters proclaimed the rights of Christian men and contended for those rights to the death. True to their Church, to their country, to their vows, they refused all compromise with the foe, and maintained their principles until that foe was overthrown.

In 1580-81, the Protestant religion being in great danger in Scotland, those who were true to that faith bound themselves by a solemn covenant to defend it in case of need with their lives. In 1638, when Charles I and Laud tried to impose upon the Scottish Church and people their "black prelacy," the "covenant" adapted to the circumstances of the time, was renewed, and the "Second Reformation" inaugurated. There is not in the annals of the Church of Scotland a more touching episode than the signing of the covenant in Greyfriars Churchyard, Edinburgh. The multitudes were stirred with intense enthusiasm, and many signed the covenant with their blood. In 1641 the "covenant" became the law of Scotland. In 1643 the "Solemn League and Covenant" was concluded between Scotland and England. We need not trace, even in outline, the story of the Westminster Assembly, the overthrow of Charles I, the administration of Cromwell, the "Restoration" of Charles II. Charles II had himself solemnly sworn to the covenant. But he was not long upon the throne when he commenced a war of extermination against the Church of Scotland. The persecution continued with little abatement for twenty-eight years. When archbishops and bishops were preaching passive obedience to the perjured and wicked king whom they devoutly honoured as the Lord's anointed, the Covenanters were preaching a free and pure Gospel on the moors and hills and in the lonely glens of Scotland, and also declaring the right of true men to the protection of the law, to liberty of conscience, and freedom to worship God. It is stated that during the persecution which raged so cruelly, up to the glorious Revolution of 1688, no fewer than eighteen thousand suffered death. About two thousand were banished. Three

thousand six hundred were subjected to imprisonment. About five hundred were killed in cold blood without process of law, as for example John Brown, of Priesthill, "the Christian carrier," of whom Macaulay tells. One cannot read to-day the story of that "killing time" without shame and wrath that a British king and British men should be capable of inflicting such cruelties upon a godly and law-abiding people, because, forsooth, they would not forswear their faith and their love of liberty.

When the adherents of prelacy succeeded by force of arms in taking possession of all the parish churches, the covenanting ministers preached in far off solitudes, and preached as often as they could, to as many as would hear them. Vast numbers of the most devout and earnest people risked their lives in attending "conventicles." Remarkable revivals of religion were of very frequent occurrence. Men preached and heard the Gospel at the risk of their lives, and both speakers and hearers were in earnest, in "these ages of darkness and blood when the minister's home was the mountain and wood."

RICHARD CAMERON was one of the most notable of the "conventicle" preachers. He was the son of a merchant of Falkland, and was "of the Episcopal persuasion at first—a schoolmaster and precenter under an Episcopal curate." But having heard some of the field preachers his soul was stirred to make common cause with them. He was licensed by John Welch and Mr. Semple. He preached with great power, and was extremely severe on those who conformed to the established prelacy. After a time he sought refuge in Holland where he preached with great acceptance to the exiled Presbyterians. He was ordained by Mr. MoWard and others at Amsterdam, and shortly returned to Scotland. This was in 1680. Field preaching had been almost suppressed. Persecution seemed to have done its work. Still there was a brave remnant, and Cameron became their leader.

On June 22, 1680, Cameron and his associates issued the "Sanquhar Declaration," renouncing their allegiance to the king, and avowing their resolution to oppose the succession of the Duke of York to the throne. This was followed by prompt measures on the part of the authorities to secure his ar-

rest. Large rewards were set upon his head, and upon the heads of his associates, and strenuous efforts were made for his capture. There were but about twenty persons with Cameron. After eluding his pursuers for four weeks, on the 20th July he, and his friends were surprised in the lonely moor of Airsmoss, by a strong party of horse and foot. Cameron prayed, "Lord, spare the green and take the ripe." To his associates he said, "Come, let us fight it out to the last; for this is the day I longed for—to die fighting against our Lord's enemies; to-day we got the crown." The handful of brave men fought in vain against great odds. Cameron was slain. His associates were either killed or captured. Cameron's head and hands were cut off and taken to Edinburgh. His father was there in prison for non-conformity. The brave son's head and hands were shewn to the father, who exclaimed, kissing them fervently, "I know, I know them; they are my son's, my dear son's; good is the will of the Lord who cannot wrong me or mine, but has made goodness and mercy to follow us all our days." The head and hands were fixed for the public gaze on the Netherbow gate of Edinburgh—the fingers pointing upwards in mockery of his prayers. The trunk was buried in Airsmoss where to-day a modest monument marks the lonely spot.

Cameron, in the dark and distressful days, spoke with confidence of a better time approaching and of the total overthrow of the "house of Stewart." In point of fact ten years had not elapsed when the "Sanquhar Declaration" was carried into practical effect by the parliament and people of England and Scotland. Cameron's name is still dear to thousands who recall the ardor with which he struggled for truth and liberty.

French Evangelization.

(Continued from last month.)

9. I may add that I had the pleasure of meeting one of the priests attached to the Cathedral of this town, an intelligent, refined gentleman. One evening I was agreeably surprised to meet the rev. gentleman at my door. He had come to pay me a visit, and having been admitted, we were soon engaged in a very lively conversation and discussion which lasted over two hours. Bible in hand, we reviewed all the dogmas of the Church,

comparing them with God's word. I must say that it was painful to witness the man's embarrassment on being defeated in every point and argument. I made him honestly confess that during the first centuries of the Christian Church the Gospel was taught and preached as we Protestants teach and preach it now. He was honest enough to confess that he knew it, but the Church being now controlled by councils we must submit to their decisions. I showed him that councils had no authority to change, modify, or in any way alter the word of God, and then preached to him the Gospel in its saving power. The man was bewildered, and, wiping the perspiration off his forehead, he confessed that he knew nothing of all this, and that to them the Gospel was a closed book, that they knew little of it and derived no joy, no peace therefrom. A terrible confession from one who professes to lead thousands of souls on their way to heaven!

He said: "We do not understand these things in this light, and if all you say is true then you are in the right and we are in the wrong." I took advantage of the situation to tell him all about our teachings and the love of Christ for his soul, and on leaving marked many texts for him to consider in his New Testament, which he had brought with him. May the Lord open his eyes and lead him to a saving knowledge of that Gospel which he carries with him without understanding the spirit thereof.

Of course we do not see as much fruit as we wish to see; we are short-lived and cannot afford to be patient. We are not satisfied to know that there is an invisible, spiritual work going on in the hearts of individuals and that the whole province is being permeated with the Gospel of Jesus Christ. But God knows, and thousands of souls will be in Heaven of whom we know nothing in this world.

Unfortunately, when Christians who do not understand the work as we do, visit our congregations, they are not favorably impressed because they find comparatively few worshippers on the Sabbath. But let the Christian public remember that emigration is what thins out our congregations. For instance: During the past seven years some two hundred persons have attended our church and worshipped with us in our town, who have removed, mostly to the United States. Some were with us 3 years, some 2 years, some 1 year, some 6 months; all are now away. When I came here to take charge of this congregation my dearest hope, with the help of God, was to build a large congregation, and my hopes, sanguine as they were, would have been realized had it not been for emigration. Had those 200 persons remained, with the goodly number we still retain, we would have a fine congregation indeed, but a desire to better their condition leads most of our people to seek their fortunes on the other side the line.

where they enjoy more freedom and better remuneration for their labour.

Let the Christian public remember that as soon as our converts are settled on the American side they, for the most part, connect themselves with some of the English-speaking congregations; they learn the English language; their names are, in many cases, translated into English; they become American subjects and are lost to our French cause.

Is it a reason to accuse us of being failures, as many, even among the English-speaking ministers, do? We feel this lack of sympathy on the part of many brethren, and were it not that we are satisfied the Lord is blessing our efforts we would often be discouraged. Let the Christian people uphold our hands instead of finding fault and depreciating our labours. Let them help us by their sympathy, their prayers and their means.

Again, I have heard Christians say converts, as a rule, are not sincere; they lack convictions; they would return to Romanism if they found it to their material advantage to do so. This is not the case, and, with very few exceptions, converts have strong convictions, and it is only after long study and meditation of God's word that they publicly join our churches, thereby severing the tie which united them to the Church of their forefathers.

We have a family here who connected themselves with our Church during the past year. They suffered persecution. The lady's friends have cast her off and will not recognize her on the street. When her aged mother died last fall she disinherited her and offered her quite a sum of money to return, but she refused and the whole family are steadfast and unmovable. We have another family who left the Church of Rome some years ago. They owned a farm worth some \$1,200. They had a debt of some \$300. Their friends, who turned into their enemies, caused their farm to be sold by the sheriff and they were completely ruined and left penniless. They had a wealthy uncle, who offered to buy the property and start them afresh in better circumstances than they were in before the sale if they would return to Rome. They positively refused all advances, saying: "We have found a treasure worth more than all the gold and silver of the world." The father, with five children to support, bravely took hard work as a laborer in a factory and they are now with us. The father pays four per cent. of all his earnings towards the support of the cause in this place.

Some say: "Leave Catholics alone; they are as well as we are." Let me answer, "Had our forefathers spoken as you do where should we be to-day? Instead of enjoying the blessed light of Christ's Gospel we should still be in the darkness and superstition of Romanism, like the millions who are there to-day." We are thankful to our forefathers for having shed their blood to emancipate themselves and

their descendants from the thralldom of Romanism. What shall we do in our turn to help liberate others? Will not all Christians who love their Saviour and their fellowmen bravely help by sympathy, prayer and means to lead others into the light of life they themselves enjoy?

May the Lord help us all to be faithful in the discharge of our duties and may we all remember that we are our brother's keeper, and that unto each and all of us Christ entrusted the noble mission of being the "salt of the earth" and the "light of the world."

E. F. SEYLAZ.

St. Hyacinthe, April 8th, 1891.

Household Words.

"THY BURDEN."

To every one on earth
God gives a burden to be carried down,
The road that lies between the cross and crown,
No lot is wholly free:
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes:
And all may see its form and weight and size,
Some hide it in their breast,
And deem it thus unguessed

Thy burden is God's gift,
And it will make the bearer calm and strong,
Yet, lest it press too heavily and long,
He says "Cast it on me,
And it shall easy be."

And those who heed His voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair:
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at His feet
And whether it be sorrow or defeat,
Or pain, or sin, or care,
Upon the darkest day.

It is the lonely load
That crushes out the light and life of heaven,
But borne with him, the soul restored, forgiven,
Sings out through all the days,
Her joy, and God's high praise.

—Marianne Farningham.

TRUST CHRIST.

Do not trouble yourselves unduly for if you do so, you can not remove sickness thereby, but you may even increase it. If I could do any good by worrying, I would worry away to my heart's content; but as it is useless, I find it best to let it alone. They tell me that if a

man were to fall into the sea he would float if he would remain quiet, but because he struggles he sinks. I am sure it is so when we are in affliction. Fretfulness results in weakening us, in hiding from us wise methods of relief, and in general in doubling our pains. It is folly to kick against the pricks; it is wisdom to kiss the rod. Trust more and fear less. If you have trusted your soul with Christ, can you not trust him with everything else? Can you not trust him with your sick child or your sick husband, with your wealth, with your business, with your life? "O," says one, "I hardly like to do that. It is almost presumption to take our minor cares to the great Lord." But in doing so you will prove the truthfulness of your faith.

I heard of a man who was walking along the high-road with a pack on his back; he was growing weary, and was therefore glad when a gentleman came along in a chaise and asked him to take a seat with him. The gentleman noticed that he kept his pack strapped to his shoulders, and so he said:

"Why do you not put your pack down?"

"Why, sir," said the traveller, "I did not venture to intrude. It was very kind of you to take me up, and I could not expect you to carry my pack as well."

"Why," said his friend, "do you not see that, whether your pack is on your back or off your back, I have to carry it?"

It is so with your trouble; whether you care or do not care, it is the Lord who must care for you.

First trust your Lord with your souls, and then trust him with everything else. First surrender yourself to his love, to be saved by his infinite compassion, and then bring all your burdens and cares and troubles and lay them down at his dear feet, and go and live a happy, joyful life.

Spurgeon

HOW TO MAKE A HAPPY HOME.

Learn to govern yourselves, and be gentle and patient. Guard your tongue, especially in seasons of ill health, irritation, and trouble, and soften them by prayer and a sense of your own shortcoming and errors. Remember that, valuable as is the gift of speech, silence is often more valuable. Never retort a sharp or angry word. It is the second word makes the quarrel. Learn to speak in a gentle tone of voice. Learn to say kind, pleasant things whenever opportunity offers. Study the character of each, and sympathize with all in their troubles, however small. Do not neglect little things if they can effect the comfort of others in the smallest degree. Avoid moods and pets and fits of sulkiness. Learn to deny yourselves and perfect others. Beware of meddlers and talebearers. Never charge a bad motive if a good one is conceivable.

SELLING HIMSELF.

A farmer sold a load of corn in a town one day. When it was weighed, he slyly stepped on the scales and then drove off to unload. When the empty waggon was weighed, he took good care not to be in it, and congratulated himself that he had cheated the buyer in good shape. The grain dealer called him in, and, after figuring up the load, paid him in full. As the farmer buttoned up his coat to go out, the buyer kindly asked him to smoke with him, and then talked over the crops and the price of hogs, and the likelihood of the Maple Valley Railroad building up that way, until the farmer fairly squirmed in his chair with uneasiness about his chores at home. At last he could stand it no longer, and said he must go. The dealer quietly said that was not to be thought of; that he had bought the farmer at full weight, and paid him his own price, and that he would insist on doing what he pleased with his own property. The farmer saw that he had indeed sold himself, in one sense at least. He acknowledged his cheating, and compromised the affair. Now, when he markets grain, he does not stand on the scales or sell himself with the load. A good many boys sell themselves at a still cheaper rate. The boy who lies, cheats, swears, or steals, and thus loses his character, his reputation, and his prospect of prosperity in this life and blessing in the next, sells himself.—*Sunday School Messenger.*

A PRIMA DONNA'S KINDNESS.

When Madame Sontag began her musical career she was hissed off the stage at Vienna by the friends of her rival, Amelia Steininger, who had already begun to decline through her dissipation. Years passed on, and one day Madame Sontag, in her glory, was riding through the streets of Berlin, when she saw a little child leading a blind woman, and she said, "Come here, my little child, come here. Who is that you are leading by the hand?" And the little child replied, "That's my mother: that's Amelia Steininger. She used to be a great singer, but she lost her voice, and she cried so much about it that she lost her eyesight." "Give my love to her," said Madame Sontag, "and tell her an old acquaintance will call on her this afternoon." The next week in Berlin a vast assemblage gathered at a benefit for that poor blind woman. Until the day of Amelia Steininger's death, Madame Sontag took care of her, and her daughter after her. That was what the queen of song did for her enemy. But, oh, hear a more thrilling story still. Blind immortal, poor and lost, thou who, when the world and Christ were rivals for thy heart, didst hiss thy Lord away—Christ comes now to give thee sight, to give thee a home, to give thee a heaven. With more than Sontag's generosity he comes now to meet your need. With more than a Sontag's music he comes to plead for thy deliverance.—*Talmage*

Christ and the Blind Man.

SEPTEMBER 13. A.D. 32. JOHN 9 : 1-11, 35-38.

Golden Text, John 9 : 25.

THIS miracle was effected as Jesus escaping from the Jews, was leaving the temple. This was indeed returning good for evil. The man then cured was a beggar, and blind. He may have been sitting at the gate, like the man in Acts 3 : 2. V. 2. The disciples thought that his blindness was a punishment from God, for his parents' sins or for his own, Luke 13 : 2, forgetting that all things come alike to all, Eccl. 9 : 2. V. 3. *The works of God*—His miraculous cure. The Creator of men has the right to use, and does use men for his glory, even at the cost of much suffering to them, Joseph sold, Job afflicted, and Lazarus dying are examples of this, John 11 : 4. V. 4. *The night cometh*—Death. Christ's time on earth was now short. The same reason should weigh with us. The "night" may be very near, and there is no work in the grave. Let us abound in work for the Lord, Eccl. 9 : 10, 1 Cor. 15 : 58. V. 5. *The Light*—Jesus gives men clear views of man's responsibility and future destiny. He dispels the gloom of doubt, and by reconciling men to God, put them in possession of a "lively hope" of salvation, Mal. 4 : 2, 2 Tim. 1 : 10. V. 6. *Made clay*—For a sign to the blind man that healing came from him, Mark 8 : 23. Rubbing the clay over his eyes He sent him to the pool of Siloam, Neh. 3 : 15, to wash it off. The man obeyed and came back seeing. Comp. Naman's cure, 2 Kings 5 : 10. The people who knew him were amazed. Some thought it was not the same man, v. 8-11. The Pharisees hearing of this new miracle, effected on the Sabbath day, were furious. They sent for the man to hear all about it, then for his parents, who professed to know nothing except that it was their son, v. 13-23, as they were afraid. V. 24. *Give God the praise*—Comp. Josh. 7 : 19. A solemn adjuration to confess that his story was false, and that Jesus was an impostor. *A sinner*—For breaking the Sabbath. V. 25. *I see*—He could not deny the evidences of his senses. He inquired sarcastically if they would not also be Christ's disciples, upon which they reviled him and his master and cast him out, but not before he had made a good confession before them, v. 23-34. V. 35. Jesus heard this and found him. *On the Son of God*—Until then he had thought that Jesus was only a prophet, v. 17. V. 38. *Lord*—For "Sir," as in ch. 4 : 11. *I believe*—In these words there is evidence of a still greater cure, that of his soul, John 5 : 24. *Worshipped*—Bowed down before Him, and adored Him. All the miracles of Christ were worked that men might believe in Him as the Son of God, 1 John 5 : 16.

Christ, the Good Shepherd.

SEPTEMBER 20. A.D. 32. JOHN 10 : 1-16.

Golden Text, Ps. 23 : 1.

THIS description of the "Good Shepherd" is probably the continuation of Christ's discourse to the Pharisees in ch. 9 : 40. It was very appropriate, as they claimed to be the only authorized teachers or shepherds of Israel, Ezek. 34 : 2. V. 1. *Woe fold*—The Church of God. A Fold, because God's commands are walls of separation between it and the world. V. 2. *Shepherd*—Is he, who enters by the "door," the regular and authorized way. Christ calls Himself the door in v. 7. A true minister's authority is that which comes from Christ, Mark 3 : 14. Christ now acts by His Church with which He has promised to be always, Matt. 28 : 20. The "shepherds" of His Church are set apart and ordained by the Church, 1 Tim. 4 : 14. V. 3. *Porter*—Door-keeper. *Knew his voice*—They find his instructions and conduct conformed to the Word of God. *By name*—Every minister should be well acquainted with his flock. *Leadeth*—Breaks for them the bread of Life of the Word, preaches the Gospel. V. 4. *Goes before*—Gives a good example. Shepherds in the East walk before their flocks—*follows*—as he leads them. A minister's responsibility is very great. Woe unto him if he leads his flock astray, Ezek. 13 : 3, 1 Cor. 9 : 16. *Flee from strangers*—Faithful church-members are not blown about with every wind of doctrine, nor run after novelties, Eph. 4 : 14, Acts 17 : 21. The Jews not understanding Jesus he tells them. V. 7. *I am the door*—Not of the shepherds only, but also of the sheep. Through Christ alone we get the bread of Life, ch. 6 : 35, the true *pasture* of the soul. *Thieves*—The Jewish priests who fed themselves and not the flock, Ezek. 34 : 8. V. 10. *Steal*—Extort money from the people, Matt. 23 : 14. *Kill*—Souls, by false teachings, Ezek. 13 : 19, whilst Jesus gives Life eternal, v. 28. *Abundantly*—Fullness of blessing, Rom. 15 : 29. V. 11. *I am*—The Great Shepherd, 1 Pet. 5 : 4. *Gives life*—Christ died for us, Col. 1 : 22. V. 12. *Hireling*—Cares not for the flock, but only for his salary. When he sees an opportunity to get more money, he will leave it, Ezek. 34 : 2-6, like Demas, 2 Tim. 4 : 10. V. 14. *I know*—2 Tim. 2 : 19. *Am known*—1 John 5 : 20. V. 15. *Knoweth*—Matt. 11 : 27. V. 16. *Other sheep*—The Gentile Christians. *This fold*—The Jewish nation. *One fold*—One Church of Christ on Earth, composed of all the branches that draw their life from Christ the True Vine, ch. 15 : 5. Whosoever believes in Christ, loves him, and lives to his glory, is in the great fold of Christ, although he may bear the name of one or the other of the many sects of the Christian Church. He that is not against us, is for us, said Jesus. Read Luke 9 : 49-50. Let charity abound among all who love the Lord. 1 Cor. 13 : 2.

Christ Raising Lazarus.

OCTOBER 4. A.D. 33 JOHN 11 : 21-44.

Golden Text, John 11 : 25.

LAZARUS, a friend of Jesus, was dead. Although word had been sent to Jesus that he was sick, he had strangely delayed coming. At last he approaches Bethany. Martha hastens to meet him, Mary her sister sits still in the house, v. 1-20. V. 21. *If thou hadst*—Mary uses the same words, v. 32. They both fully believed in Christ's power to heal, but could he restore life to the dead? Why did he delay so long? God's ways are often mysterious, Ps. 77 : 19. Trust Him, and wait; Hab. 2 : 3. V. 24. *I know*—Martha hardly dared to believe what her faith had made her dare to ask in v. 22. She must have known that Jesus had raised some dead, Luke 7 : 15, but Lazarus had been four days in his grave. *At the last day*—ch. 5 : 29. V. 25. *I am*—He who can give life, John 1 : Col. 3 : 4. Believers die, but only to rise again to a new and better life, ch. 6 : 24, 28. V. 26. *Never die*—Never falls into eternal death. V. 27. *The Christ*—Messiah, omnipotent to save, Rev. 19 : 6. Love and perfect trust are seen in Martha's confession, Matt. 16 : 16. V. 28. *Secretly*—Some of the people there were not friends of Jesus, v. 46. *Has come—He calleth for thee*—The presence of Christ drives away our fears, ch. 6 : 20. His calling us to him, is a pledge of peace and rest, Matt. 11 : 23. V. 29. *Quickly*—Without explanation or apology, to those who were with her, v. 31. Let us act with the same promptitude when Jesus calls us, Luke 2 : 16. V. 32. *Fell down*—In humble adoration, weeping. Jesus does not chide her, for the implied reproof of her words. He makes allowance for her grief, Heb. 4 : 15, it troubles him, Is. 63 : 9, 2 Pet. 5 : 7. *He wept*—Therefore, it is not wrong for Christians to weep when friends die, Is. 53 : 3. But, even then, we must humbly submit to God's will, Ps. 39 : 9, 1 Thes. 4 : 13. Jesus now had the stone removed from the opening of the cave, Comp. Luke 24 : 2. V. 40. *The glory of God*—A glorious display of the Divine power. V. 42. *Because of the people*—Jesus did not care to receive glory from men like the Pharisees, ch. 12 : 43. But he cared a great deal that men should believe and, believing, be saved. It was for their sakes that He worked His miracles, ch. 12 : 30, Comp. Ezek. 3 : 11. V. 43. *Come forth*—The dead man heard His voice and rose, a confirmation of Christ's prophecy in ch. 5 : 28, 29. It was one of the highest proofs of His Divine power, given before many witnesses, many of them hostile, v. 46. Many however believed, and thus again Christ's prayer was heard, v. 42. That all did not believe proves the truth of Jesus' words in the parable, Luke 16 : 31.

Ecclesiastical News.

SCOTLAND:—Once more we are in the midst of our holiday season. Ministers have put on their lay clothing, and are spending their summer vacation at the various coast resorts or among the highland hills and glens. Scotland, small and confined as it is, yet abounds in these exquisite health resorts. Canada sends her usual quota of visitors. The Rev. D. J. and Mrs. Macdonnell of Toronto are away in the north. Dr. Burns is at Broughty-ferry, on the Frith-of-Tay. Dr. Pollock has just sailed in the Anchoria for New York, Dr. Snodgrass formerly of "Queens" is recruiting at the Hydropathic in Rothesay, and Dr. Taylor of Brooklyn pays his annual visit to Trevine. Since writing the above, I see that Glenburn Hydro at Rothesay has been burned to the ground. The inmates had to flee. To-day, the late Dr. John Bonar of Greenock was buried—the elder brother of Drs. Andrew and Horatius Bonar; but although he is said to have been a preacher of higher reputation, yet his fame has not been so world-wide. However, he was a man much respected and beloved.... The estate of the Rev. Mr. Barbour of Bonstreid amounts to \$875,000, a handsome amount, certainly, to leave his family.... The Rev. Aeneas G. Gordon of Kettle, Fife, has obtained leave from his Presbytery to re-visit his friends in Nova Scotia. Mr. Gordon is one of the many native born Nova Scotians who now have charges in this country, and do excellent work.... The call presented to the Rev. Alex. Martin to become colleague and successor to the Rev. Dr. Whyte of Free St. George's, Edinburgh, has been declined. It looks as though St. George's were to have difficulty in filling up this important position. It is I suppose, without exception, the most influential charge in the Free Church, and the liberality of its people is well known. The McCrei-Roxburgh Church, Edinburgh, now enjoys the ministrations of the Rev. James Stirling, a young man of much promise, who is wholly to devote himself to congregational work. His two predecessors were the Rev. John McNeil and the Rev. John Robertson, both widely known, each in his own department. Both are devoted men.... The Rev. Mr. Fowler has had a most kindly leave-taking from his congregation at New Mills on the eve of his departure for Halifax, N.S.... The Rev. A. W. Herdman of Rattray is still off duty. On his recent visit to us, he was not looking so well as we could have wished. He has ever been a faithful and laborious worker, both in the colonial and home fields.... Dr. Blair of Cambuslang has been obtaining great honour among the Highlanders recently.... Dr. Walker, senior minister of the Free Church, Cornwath, has passed away in his 70th year. He was Cunningham Lectur-

rer in 1870-71, taking for his subject the "Theology and Theologians of Scotland in the 17th and 18th centuries."... The Rev. Mr. Gartshore from Old Calabar was the first white man to visit Unwana. He has been giving interesting addresses here on the mission and has written a short account of the customs, habits, and former superstitions of the natives. The Rev. Mr. Anderson also is home on furlough from Old Calabar. During his absence the King, who is an elder of the Church, conducts the services! Truly a "nursing father."

D.

IRELAND.—In these dog days there is somewhat of a dearth of church news. Many of the ministers as well as of the people are at the seaside. The Rev. William Smyth, who for a long time had been Father of the Assembly, died a few weeks ago. He was ordained in Glennan, County Monaghan, some seventy years ago. He remained in the active work of the ministry but twenty-five years when he was compelled to retire. During his long life he took the most lively interest in church affairs. The education question, common schools, is the cause of a good deal of discussion in the church at present. The principle contended for by the General Assembly ever since the national schools were established is, that the children of all denominations should sit side by side when secular subjects are taught, while an opportunity should be given to each for separate religious instruction. In the maintenance of this doctrine there has been a constant struggle. Romanists have ever been on the alert to get separate schools, and the Episcopalians, in a large measure, have played into the hands of the Roman Catholics. The government of the day, no matter what party was in power, has always been ready to yield to the demands of Romanists just so far as public opinion supported them. It seems doubtful at the present what the future will be. A few leading ministers believing that it is useless to fight when all seems lost, are now willing to make the best of it and to let united education go, but the great body still stand by the principle which they and their fathers contended for. There was a keen debate in the late meeting of assembly, and since then the controversy has been carried on in the newspapers.

Our Own Church.

THE ASSEMBLY FUND.

There is one fund of the Church which has an equal bearing on all the other funds, and on all the operations of the Church, and which has been in arrears, more or less, every year since 1876. We mean the ASSEMBLY FUND. It is not a large fund.

It is not burdensome to any congregation; yet, it is invariably in debt. In May 1890 the adverse balance was \$392.39. In May 1891 the adverse balance amounted to \$527.46. The whole amount contributed by congregations was \$3,975.50. There ought to have been raised at least \$4,600. If all the congregations would kindly send in their allocated share there would be no deficiency, and no call for this reminder. At the last General Assembly the deficiency in this fund was repeatedly referred to.

We are satisfied that all that is necessary to secure a contribution from every congregation is to lay the facts before the people. The assembly fund should never be otherwise than solvent.

ORDINATIONS AND INDUCTIONS.

FORT COULONGE:—Rev. Mr. Crombie was inducted on the 2nd of July.

BRIGDEN AND BEAR CREEK, *Sarnia*:—Rev. Mr. McKee, lately received as a minister of our church, was inducted on July 21st.

LITTLE CURRENT, *Bruce*:—Rev. Mr. Wallace will be inducted on August 28th.

BOISSEVAIN, *Rock Lake*:—Mr. Peter Fisher was ordained and inducted on June 30th.

ERSKINE CHURCH, *Hamilton*:—Messrs. M. Turnbull, James E. Souter and Robert Whyte were ordained elders on Sunday, July 12th.

ZION CHURCH, *DUNDEE, Montreal*:—Rev. Duncan McDonald, M.A., Ph. D., late of St. Andrew's Church, Carlton Place, Ont., was inducted on July 2nd.

CARDIGAN, *P.E.I.*:—Rev. Adam Gunn was inducted on July 16th.

MINNEDOSA:—Mr. J. E. Munroe was licensed and ordained on July 15th. Mr. John Hosie was ordained on July 15th.

PORT DALHOUSIE, AND LOUTH, *Hamilton*:—Mr. N. A. Reid was ordained and inducted on August 18th.

DARTMOUTH, *Halifax*:—The Rev. T. Stewart was inducted on August 18th.

LICENSURES:—Mr. D. P. Oswalds on the 7th July. Mr. R. S. Vans, by the Presbytery of Wallace on August 4th.

In our notice of the licensure and ordination of Mr. J. K. McGillivray as missionary at Gore Bay, we should have said at PORT ELGIN, ONT., *Bruce*.

CALLS:—Rev. E. A. Mitchell, B.A., of Waterloo, Ont., to St. Johns, Almonte. *Lanark and Renfrew*. Rev. T. L. Turnbull, of Port Colborne, to Oneida. Rev. Mr. Edgar has declined the call to Knox Church, Brussels, Ont. Rev. J. H. Cameron to his former charge at Bass River, N.B. Rev. L. R. Gioag, of Mabou,

C.B., to Coulonge, *Ottawa*. Rev. D. M. Ramsay, of Londesborough, to Mount Forest, Ont. Rev. H. A. Percival, a recent graduate of Knox College, to the Scotch Presbyterian Church, Hamden, N.Y. Rev. C. J. Cameron, Cannington, to St. John's Church, Brockville. Rev. J. Moore, Allenford, Ont., to Seymour and Rylstone. Alvinston is about to call Mr. James Millan, graduate of Knox College. The Rev. James Stephen to Saltsprings. Mr. J. K. Fraser, who graduated from Montreal College this spring, has accepted a call to Alberton, P. E. I. Rev. S. Rondeau, of Ottawa, to Sudbury, *Barric*. Rev. J. B. Duncan, to Parry Sound, *Barrie*. Rev. Mr. McKee, to Bridgen, *Sarnia*. Rev. Edward B. Rankin, to Falmouth Street Church, Sydney, C. B. Mr. P. M. McCachern, to Waterdown, *Hamilton*. Rev. H. C. A. Reid, B.A., to Stouffville and Melville Church, Markham, *Toronto*.

DEMISSIONS:—Rev. E. A. McCurdy, of James Church, New Glasgow. Rev. James Drummond of Carberry, *Brandon*. Rev. A. Young, of Napanee, tendered his resignation, having been appointed to British Columbia by the Home Mission Committee. Rev. Dr. George, Belleville. Rev. J. Brown has resigned his position as missionary at Melita. Rev. A. McLean, of Union Church, Hopewell. Rev. Isaac Baird, of New Mills, N.B. Rev. A. Raulston, of Murray Harbour, P.E.I. Rev. Robert Gow, of Shoal Lake Mission Field, *Minnesota*. Rev. A. Matheson, of Lunenburg and Avonmore.

NEW CHURCHES.

The new church in STEWARTON, *Ottawa*, was formally opened on July 19th. COLBORNE Church has been renovated and beautified at a cost of over \$700. The re-opening services were conducted Sabbath, July 12th, by Rev. Prof. MacLaren, D.D., of Toronto. COLLINGWOOD church has been painted and frescoed. The dedication of the new KNOX Church, MILTON, took place recently, the Rev. Dr. McMullen, of Woodstock, preaching the first sermon. The corner stone of the new Presbyterian church, in course of erection, at Prince Albert, N.W.T., was laid on July 1st, by the pastor, Rev. W. M. Rochester, B.A. A very large audience were present and interesting addresses were delivered by Rev. Dr. Jardine, Ven. Arch. McKay and others. The new building is to be of brick and will seat 400. The new church at ROSMERE was opened and dedicated on the 21st. The church at New Lowell has been completely renewed and beautified at a cost of about \$1,200. The expense was met by Mrs. J. J. Davidson and Mr. J. D. Hay of Toronto. It is now one of the prettiest and most comfortable churches in Ontario. Principal Grant, of Queen's College, conducted the re-opening services.

The first church at WEBBWOOD was opened on July 5th. The new church is a handsome

frame structure, costing \$850. Webbwood is a new and thriving village on the Sault Ste. Marie branch of the C. P. R. and having been recently made a divisional point, has a large number of railway employees. Being in the near neighbourhood, also, of several lumber camps and prospective mines it is an important centre for Home Mission work and is one of those fields that should not be left without supply during the winter.

WEST PRESBYTERIAN CHURCH, NEW WESTMINSTER, B. C.:—A few months ago the congregation which has been holding services in the West End school house, under the pastorate of Rev. T. Mills, resolved to have a church, and the result may be seen in the pretty little building which has just been erected for them at the corner of Sixth avenue and Twelfth street. The building, which is of wood, is in the Gothic style 52 feet long by 48 feet wide. The roof of the interior is nicely grained; the walls are sand finished, of a delicate grey colour and wainscotted with cedar. The church is lighted by four arched windows glazed with cathedral glass. The seating capacity 300. The building has been erected at a cost of \$4,500 of which \$3,500 is already subscribed.

The opening services were held on the 19th July, the Rev. Mr. McRae of Nanaimo, preaching in the morning and evening, and the Rev. Mr. Scouler of St. Andrew's, New Westminster in the afternoon.

Obituary.

THE REV. DONALD FRAZER, M. A., Victoria B. C.—It was with a shock that the many friends of the Rev. Donald Frazer heard of his sudden death on the 24th of July. Although Mr. Frazer was known to be ill, yet none dreamt that the end was so near. Till the last it was hoped that he would be spared to the family and the Church who had learned to love him. In the prime of his life, after 25 years service to his master, he was called away to the infinite regret of the Church in British Columbia. Mr. Frazer was born at Lochiel county of G'engarry, Ont. He graduated at Queen's College with honours. He was Minister of the Presbyterian Churches of Princeville, Port Elgin and Mount Forest, Ont., before being appointed to the First Church, Victoria, seven years ago. Under his charge the Church has prospered. But his labors were not confined to his own Church. As convener of the Home Mission Committee, he spared not his time nor

health for the benefit of the Church. In everything that made for righteousness Mr. Frazer took a foremost part, and the kindnesses done in secret to the poor and the distressed are known only to Him who shall reward them openly. His work is done. He has entered into the rest that remaineth to the people of God.

He leaves a widow and six children to whom the sympathies and the prayers of the whole Church, go out in their sore and irreparable loss.

John Sutherland, of Headingly, who was called away to his rest on July 13th, in his 53rd year, was the first elder who was ordained in the Province of Manitoba. Born in Sutherlandshire, Scotland, in 1808, he came to Manitoba in 1815, was ordained an elder in the congregation of Kildonan in 1851, though for the last thirty-two years he has been living at Headingly. He lived by the faith of the Lord God who loved him and gave Himself to him.

There has passed away in her 99th year, Mrs. Cuthbert of New Richmond, Quebec, one whose name is worthy of remembrance by the church, of which she was a warm and consistent member. For more than fifty years her house was a home to any minister of the gospel who might be passing. Possessed of ample means she delighted in hospitality. So kindly was her welcome, so intimate her acquaintance with the word of God, so unwavering her faith, and so warm her gratitude to him for his many mercies to her. Her end was peace.

Mr. John Dickie, elder in the congregation of Ratho Presbytery of Paris, died after a very short illness on May 4th. Mr. Dickie was a native of Irvine, Ayrshire, Scotland, and was 68 years of age. He belonged for a time to the congregation of Knox Church, Galt. He was for the past 38 years in connection with the Ratho congregation, and for 30 years was an elder, taking a deep interest in all that concerned the welfare of the church.

The session of Knox Church, Galt, have passed a resolution recording their grief at the sudden death of Judge Miller, who for 28 years has been an elder in the church. As a judge he was upright and painstaking and enjoyed the confidence of the community during his 35 years of service in that capacity. As an elder his judicial experience was always at the service of the session and church, while his graceful and dignified courtesy and kindness of manner endeared him to all who knew him. By his upright and consistent life, Judge Miller's influence did much to commend the gospel which he professed throughout his long and useful public life.

Mr. John Mitchell, for the past forty-five years a valuable elder of the congregation of Allan Settlement, now called St. Paul's Church,

Carluk, died July 4th, in the 88th year of his age. Mr. Mitchell was a native of the parish of Gartly, Aberdeenshire, Scotland. He came to Canada about fifty years ago. He was one of the pioneer settlers in the Allan Settlement, in the Township of Ancaster. When a congregation was organized there in the year 1846, and associated with the congregations of Caledonia and Onoda, he was elected and ordained as one of its first elders. He was a modest, unassuming Christian man who took a deep and intelligent interest in the prosperity of the congregation in which he was an office-bearer, and in the work of the church at large. He was truly a man who sought "the things that make for peace."

The little church at Alberni, on the west coast of Vancouver Island, B.C., has been called on to mourn one of its first and most active members, Mrs. McKenzie, wife of Mr. Kenneth McKenzie, having been called away after a few days' illness. Mrs. McKenzie was born in Scotland, but came early in life to this country. After some years spent in Kincardine, Ont., she went with her family to Alberni, B.C., where she won the respect and esteem of all. Her hearty interest in all church work and her grateful welcome and kindness to all missionaries will long be remembered by those who have enjoyed her hospitality. The deepest sympathy is felt for Mr. McKenzie and his family in their great sorrow.

Mrs. William Drysdale, wife of the well-known bookseller and publisher, of Montreal, died at Portland, Me., after a brief illness, on the 12th August. She was a native of St. Andrews, Que., and since her marriage had been an energetic and useful member of Stanley Street Church, Montreal. She was active in every good work, especially in the cause of temperance and missions. She leaves three young children to mourn her loss.

MISSIONARY HEROES.—The story of African missions is largely one of personal character and work. Its noblest fruits are men like Schmidt and Vanderkemp, Moffat and Livingstone, Krapf and Crowther, Adam McCall and William Welton Baxter. To a great extent these immortal names gather around them the facts and incidents of the work. Vanderkemp and Moffat stand in the front of South African missions as the pioneers of the army which now covers the territory from Table Mount to Zambesi. Krapf's life and labours are inseparably linked with the mission fields of North-eastern Africa, and much also of the exploring enterprise of Central Africa. Crowther—himself a rescued slave, a pupil of Sierra Leone, and a personal monument of what the Gospel can do for his race—has a place in West African missions no other living man can claim, and has had a life-work full of great hope for the regeneration of that land by the labours of its own sons.

1848

Chart of Our Foreign Missions.

1891.

I.—THE NEW HEBRIDES MISSION.

- Missionaries* :—I. REV. HUGH A. ROBERTSON, Erromanga, appointed 1871.
 2. REV. J. W. MACKENZIE, Efate : appointed 1872.
 3. REV. JOSEPH ANNAND, Espiritu Santo, appointed 1873.
Assistants :—Fifty native teachers and a number of other helpers.

II.—TRINIDAD MISSION.

- Missionaries* :—4. REV. JOHN MORTON, D.D., Tunapuna : appointed 1867.
 5. REV. KENNETH J. GRANT, San Fernando : appointed 1870.
 6. REV. W. L. MACRAE, Princetown : appointed 1886.
 7. REV. A. W. THOMPSON : appointed 1890.
 8. REV. F. J. COFFIN, Couva : appointed 1889.
 9. REV. LAL BHEARI, native assistant, ordained 1882.
 10. REV. C. C. RAGBIR, assistant.
Teachers, &c. :—MISS A. BLACKADDER, Tunapuna ; MISS M. GRAHAM, San Fernando ; MISS A. J. ARCHIBALD, Princetown ; Miss Fisher, Couva, and a number of native assistants.

III.—MISSION TO THE INDIANS IN THE NORTH-WEST

- Missionaries* :—11. REV. GEORGE FLETT, Okanase ; appointed 1873.
 12. REV. F. O. NICHOL, Mistawasis, " 1891.
 13. REV. HUGH MACKAY, Round Lake, " 1884.
 14. REV. G. A. LAIRD, Crowstand, " 1887.
 15. REV. W. S. MOORE, Muscowpetung's " 1877.
 16. REV. D. H. MACVICAR, File Hills, ordained 1887.
 17. REV. JOHN MACARTHUR, Bird Tail, appointed 1888.
 18. REV. A. J. MACLEOD, Regina Industrial School appointed 1891.
 19. REV. JOHN A. MACDONALD, B. Columbia Indians, appointed 1891

- Teachers* :—MISS C. B. MACKAY, Day School, Mistawasis.
 MISS M. S. CAMERON, Day School, Okanase.
 MISS E. M. ARMSTRONG, Industrial School, Crowstand.
 MISS MARTHA ARMSTRONG, B. Columbia Indians.
 MISS B. WALKER, Industrial School, Portage la Prairie.
 MR. G. G. MACLAREN, Industrial School, Birtle.
 MR. MAGNUS ANDERSON, Industrial School, Stoney Plain.
 MR. ALEXANDER SKENE, Industrial School File Hills.
 MR. A. J. S. MORRISON, Industrial School, Round Lake.
 MR. JOHN CRAWFORD, Muscowpetung's.

Assistants :—Miss Maclean, Miss Fraser.

Matrons :—Miss A. Maclaren, Mrs. Laird, Mrs. Skene, Mrs. Hockley, Mrs. Anderson.

IV.—MISSION TO CHINA—FORMOSA.

- Missionaries* :—20. REV. G. L. MACKAY, D.D., Tamsui, appointed 1871.
 21. REV. GIAN-CHENG HOA, Native pastor, ordained 1886.
 22. REV. TAN-HE, Native pastor, ordained 1886.
Assistants :—Fifty Native preachers, 83 elders, and 71 deacons.

V.—HONAN.

- Missionaries* :—23. REV. JONATHAN GOFORTH, appointed 1888.
 24. REV. JAMES F. SMITH, M.D., " 1888.
 25. REV. DONALD MACGILLIVRAY, " 1888.
 26. REV. MURDOCH MCKENZIE, " 1889.
 27. REV. JOHN H. MACVICAR, " 1889.
 28. REV. JOHN MACDOUGALL, " 1889.
 29. MR. WILLIAM McCURE, M.D., " 1888.
Assistant :—Miss M. Macintosh, Trained Nurse.

VI.—MISSION TO CENTRAL INDIA.

- Missionaries* :—30. REV. J. FRASER CAMPBELL, Ruitam, appointed 1875.
 31. REV. JOHN WILKIE, Indore, appointed 1879.
 32. REV. W. A. WILSON, Neemuch, appointed 1884.
 33. REV. J. H. BUCHANAN, M.D., Ujjain, appointed 1888.
 34. REV. NORMAN H. RUSSELL, appointed 1890.
 35. REV. W. J. JAMIESON, appointed 1890.
Assistants :—Misses Rodger, J. Ross, Beattie, M.D., M. Oliver, M.D., Sinclair, Jamieson, Harris, M. Mackellar, M.D., Miss Fraser, M.D., with a staff of native helpers.

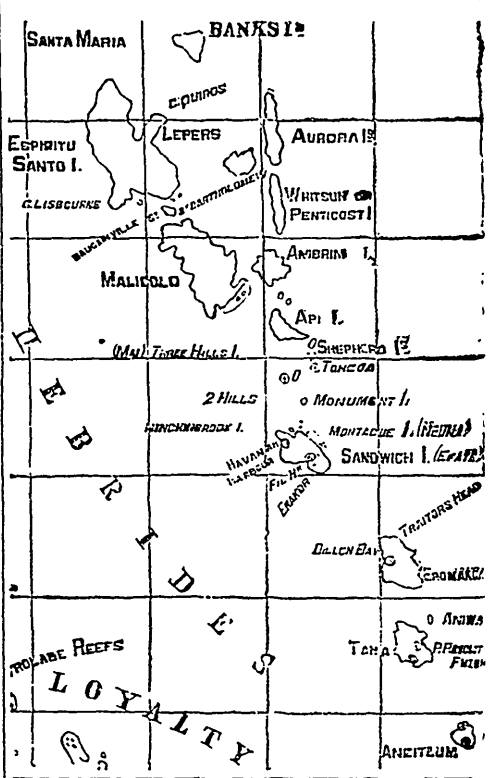
Our Foreign Missions.

THE MISSIONARY CHART on previous page gives a bird's-eye view of all our missions which will be found useful for reference. Compared with a similar statement in September, 1890, it will be seen that a number of changes have been made in the staff. Two missionaries have died, Rev. John Mackay, of Mistawasis Reserve, N. W. T., and Rev. John Jamieson, of Tamsui, Formosa. Rev. George McKeivie, of Minor Central India, resigned and accepted the chaplaincy to the British troops in that garrison town. Six ordained missionaries were appointed during the past year, viz: Rev. A. W. Thompson to Trinidad, Rev. F. O. Nichol, to Mistawasis, N. W. T., Rev. A. J. Macleod to principalship of Industrial School at Regina, N. W. T., Rev. John A. Macdonald to British Columbia Indians, Rev. Norman Russell and Rev. W. J. Jamieson to Central India. The whole number of ordained missionaries is thirty-five, including two native missionaries in Trinidad, two in Formosa and one in the North-West. There are now four lady doctors in Central India, one of whom, Miss Beattie, M.D., has been obliged to come home for a time on account of ill-health.

The most noticeable events of the year are (1) the announcement that the Australasian Church is to take a more prominent part in furnishing missionaries for the New Hebrides, which may ultimately relieve the Canadian church of supplying missionaries to that distant field. (2) The establishment of a Training College for missionaries in Trinidad. (3) A satisfactory settlement of difficulties in Honan. (4) The friendly attitude of Maharaja Holkar and his government towards our Indore mission. (5) The opening of a new mission to the Chinese on the Pacific Coast, and (6) The steps in contemplation for taking up a mission to the Jews in Palestine. The following extracts from the report of the Foreign Mission Committee to last General Assembly may serve to indicate how the work is progressing in the different fields:—

I. NEW HEBRIDES MISSION.

Our three Canadian missionaries continue to co-operate with the missionaries of other Presbyterian churches in this group with the



utmost harmony. The Mission Synod was held last June on the Island of Anceitum. It unanimously approved of the action of the "Dayspring" Board in offering the mission vessel for sale, and expressed approval of the steam service for the islands. It considered that the settlement of British subjects as traders and planters in the group would be greatly to the advantage of the New Hebrides, and agreed to memorialize the Imperial Government to secure laws by which British subjects may be able to obtain valid titles to lands, and also to lawfully engage the natives of one island to labour in another. The Synod thinks that in justice to Queensland and the islands the nefarious "labour traffic" should wholly cease. The reports of Professor Drummond, Mr. Lyall, the moderator of the Federal Assembly of the Australasian churches, and other deputies attending the Synod, express great satisfaction with what they saw of the work of the missionaries and of the influence of the Gospel on the heathen. It is pleasing to notice that additional attention is given to the training of natives for the work of preaching the Gospel to their benighted brethren.

EROMANGA:—Rev. Hugh A. Robertson had been obliged to leave his post for a short time on account of illness contracted in his efforts to render assistance at the wreck of the inter-

island steamer *Truganini*. For this reason his annual report had not come to hand. The work on Erromanga, however, is prospering. The Gospels and Acts, translated by Mr. Robertson, have now been printed in the language of the natives. The martyr-island is now largely under the benign influence of the Gospel of Christ.

EFATE:—*Rev. J. W. Mackenzie's* report is brief and satisfactory.

An encouraging feature of the work has been that a number of young men, all of whom are church members, have joined our Friday Bible class, held especially for those who are to conduct the Sabbath services at the several villages. At one of our villages, at the Wednesday evening prayer meeting, I had been urging upon them the duty of growing in the knowledge of divine things, and shortly afterwards some of the young men there expressed their desire to attend the Friday class, as a means to that end. They thus set an example to other villages, and so we have had an addition of upwards of twenty.

The liberality of our people is very commendable. In addition to keeping their churches and schools in repair and supplying their missionary with a large quantity of native food, such as yams, bananas, etc., they gave a contribution in money amounting to £27 12s sterling, and prepared a quantity of arrowroot, which will, I trust, realize at least £75 sterling, which is to go toward refunding the British and Foreign Bible Society for the expense of printing the New Testament.

In regard to the heathen, our outlook was never anything like so hopeful as at present. At Imtang, which was once the seat of cannibalism on the island, and where teachers were recently settled, some sixteen men and women have renounced heathenism and come to live near them. At Mele, where they have always manifested such bitter opposition, one of the principal men of the village, who would not allow us to go near his place, sent for the teachers a few Sabbaths ago, and to their amazement told that how he wished to receive the Word, and that they were to come to his house every Sabbath. "This is the Lord's doing, it is marvellous in our eyes."

Statistics:—Communicants, 169; admitted during the year, 17; baptisms, 23; attending Sabbath services, 460; candidates' class, 20; teachers, 10; marriages, 6; came in from heathenism, 23.

SANTO ESPIRITU:—*Rev. Joseph Annand* and *Mrs. Annand* are bravely and patiently working and waiting for the time to favour this, the largest and most northerly island of the group. Mr. Annand writes, "Since coming home from Synod I have begun services at a second vil-

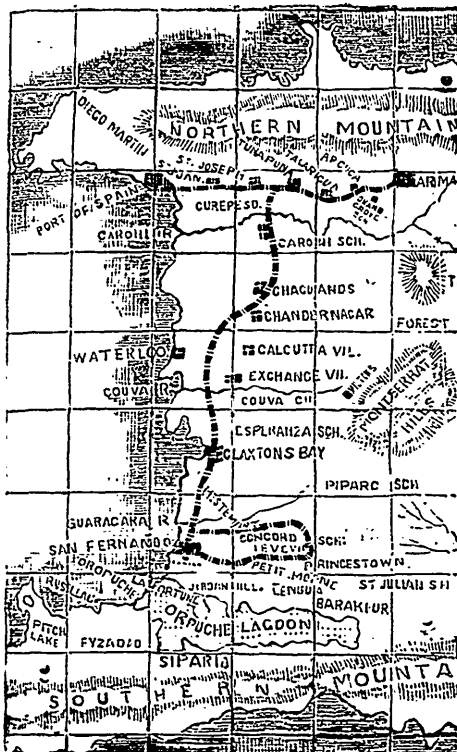
lage on the mainland two miles west of us. I have now four services on Sabbath and walk about six miles in the hottest time of the day. I hope to divide the work with my teachers so soon as they learn to interest the people." In due season such sowing will bring forth a harvest.

The Annands are no longer alone on the island. The Victorian Church proposes to take up Santo at once, so that our committee will never require to open another new station in this group. The Lord has heard the cry of poor Santo and her needs are to be acknowledged. Mr. A. H. McDonald is appointed to the north-west end where James D. Gordon pitched his lonely tent for some months twenty years ago. The Victorian Church will doubtless add to its staff there soon, so that the prospects for the evangelization of the island are brightening rapidly. We cannot yet gratify the Church by telling of crowds embracing the gospel and casting away their fetishes. It would, doubtless, be exceedingly pleasant for us to have such a report to make. However, we must speak of the work as we see it. When the Lord gives great success we shall not be slow in making it known to you officially, but while we are engaged in sowing seed I can only report a few indications of progress toward the end in view.

The power and devices of Satan in hindering the Gospel are neither new nor peculiar to the New Hebrides. But thanks to our Lord to whom all power belongs, we are on the winning side. Never for a moment do we doubt the final issue, so we go confidently forward. Some six weeks ago we had an experience somewhat new to us, but common enough to some of our brethren in this group, namely, the stealing away in the night of some of our servants and pupils by a labour vessel. However, even out of that apparent evil good has come. In the loss of one from our premises we gained five others. There are now six young lads living with us in the station, attending school twice a day. One of these we were very glad to get, as his father has always kept aloof from the services and prevented his son coming to school. He used to come and whip his boy away from our place when he found him here. Now the lad is not only living with us with his father's consent, but the old man himself comes regularly to church and visits his son daily here. The Sabbath is now an established day of rest among our people on Tangoa and also with a few on the mainland. Sabbath services are fairly well attended and instruction is daily given to some individuals. The reaping time will come by and by. In the meantime we plead a deeper interest in the prayers of the Church that the Spirit may enter the hearts of these people and draw them to the Saviour.

The expenditure on account of this mission for the year 1890 was \$6,959.75.

II. TRINIDAD MISSION.



MAP OF TRINIDAD.

The General Assembly having requested the Eastern Division of the Committee to consider whether the salaried secretary to be appointed should sustain a common relation to both divisions of the Committee, and whether the services of Dr. Morton, our senior missionary in Trinidad, can be secured for the position; that division, after careful consideration, agreed that it is not advisable at present that the secretary to be appointed should sustain a common relation to both divisions of the Committee. This conclusion was referred to the Synod of the Maritime Provinces, and approved by that court. The Western Division of the Committee having received intimation of the result, then asked the Eastern Division to forward to Dr. Morton, a letter offering him the position of Secretary to the Western Division. This was done, but Dr. Morton, while expressing high appreciation of the offer, did not see his way to accept it, believing that his work still lay among the Indian immigrants of Trinidad.

At the last meeting of the General Assembly, one of our esteemed missionaries, the Rev. Kenneth J. Grant, was present, representing

the Presbytery of Trinidad. He brought before the Assembly a scheme for the establishment of a Missionary Training Institute at San Fernando, and appealed to the members of the Church to subscribe to such a project. The result of this appeal was the almost immediate offer of \$2,200, by four persons resident in Ottawa. In due course the matter came before the Committee, and it was agreed that there should be a Missionary Training Institute established at San Fernando. The Council has purchased a suitable property adjoining the mission premises and have made arrangements for the erection of buildings necessary for present purposes at a cost of \$4,231.67. With the sanction of the Committee, Mr. Grant spent the most of his furlough in visiting the churches in the East, in behalf of the Institute, and received \$2,280.75. Thus the full cost of the premises and buildings necessary for starting the institution, has been generously met by our people. The Committee having sanctioned the establishment of the Institute, the next step was to complete arrangements for equipping the new institution. The Rev. A. W. Thompson, an ordained missionary at Trenton, having offered his services as a missionary, was accepted. On New Year's Day he set off for his field, and on February 1st was welcomed by the brethren in Trinidad as a co-worker.

Early in the year, the Council forwarded a petition of Mr. Coffin, of Couva, for an additional lady teacher to have charge in Couva. The services of Miss Lucy Fisher, of Middle Stewiacke, a most efficient instructor, were secured. She went out with Mr. Grant and his family in October, and immediately commenced her work. Rev. W. L. MacRae obtained the sanction of the Mission Council to return to his native land on furlough for six months this summer. With him comes Miss Graham who is compelled to give up work for a time in consequence of injuries sustained by falling from a horse a few months ago.

The general work of the mission has been much enlarged during the year, adding very greatly to the cost of the mission to the Church. This increase was unavoidable. Others were eager to enter the field and utilize the fruit of our labours in the past for their own advantage. To preserve what had been done, as well as to supply wants that were urgent, additional schools had to be opened and new stations supplied with catechists. Then the Government of Trinidad passed a new school ordinance, which had to be accepted by our staff. This law is, on the whole, favourable to mission work. It permits churches to erect school houses on approved plans and nominate teachers to occupy them, and also to use them, outside of school hours, for religious purposes. It provides for three-fourths of the salary of the teachers, leaving one-fourth to be borne by the Mission. It has, however, increased the salaries of teachers and thus added

to the relative expense of the school. It necessitated the erection at once of a large number new buildings which will cost our Church \$10,000. The Mission Council have issued a strong appeal to membership of the Church to support them in this behalf; they say, "We are here at the front doing your work. We have boldly adopted heroic measures calling for a large increase of funds for a few years, and for ourselves and brethren we appeal to your Committee, to the fathers and brethren, and to the membership of the Church, to rise to the demands of the occasion and adequately support this mission in this time of special need and special opportunity. One of the writers, after twenty-three years of service, has virtually re-enlisted and is prepared to share in all the burdens of pecuniary responsibility arising out of this forward movement. The other, the youngest in the field, is fully convinced that much of the future success of this mission will depend on the way in which the present emergency is met. All our agents are overburdened with work. We therefore earnestly appeal to the men and women who remain at home to lighten as much as possible our pecuniary responsibility."

TUNAPUNA:—*Rev. John Morton*, the senior missionary, says in his twenty-third annual report:—The work in the Tunapuna District has been prosecuted continuously by myself and a full staff of agents. There has this year been an urgency and buoyancy about the work that has greatly stimulated and encouraged the workers. With perhaps a single exception, all the teachers have been active and diligent, and done better work than ever before. During the first half of the year I trained the teachers in secular branches from 8 till 11 a.m. on Saturdays. Finding this too laborious I engaged a teacher, who greatly relieved me and did excellent service for them. At Tunapuna and at Chaguanas, school-houses have been built that have secured the highest approval of the Government inspector. Another, smaller, but equally suitable, is nearly finished at Warren Village, and a teacher's house has been built at Chaguanas. It is proposed to build a teacher's house also at Warren Village and at St. Helena. Suitable houses cannot be rented; unhealthy dwellings in these low-lying situations result in sickness and inefficiency. In this matter liberality is the truest economy.

Sabbath-schools were kept up regularly at the older stations, and we aim at having a Sunday-school wherever there is a day-school. We have continued our system of uniform Bible reading and study in all the schools. Seven catechists were employed through the year. Twelve places have had service every Sabbath, and a number of other places in alternate Sabbaths. Our temperance work has made good progress. Work among women

has been prosecuted with much vigour by Mrs. Morton and Fanny Subaran, our Bible woman.

Statistics:—In 14 schools we have 751 scholars enrolled; with a daily average attendance of 526; baptisms, 114; marriages, 6; communicants, 50.

SAN FERNANDO:—*Rev. Kenneth J. Grant*, in his twentieth annual report, makes thankful acknowledgment and the liberal response to his appeal to the members of the church in Canada for contributions towards the new Training College. He has a number of very efficient native assistants. He has great encouragement in his schools. Night schools have this year received more attention than in any former year. The same agencies in this field that meet the wants of the men overtake the women. About thirty-three per cent of immigrants from the East are women; our baptismal roll, our communion roll, and an actual count in public religious services give nearly forty per cent of women. In the town of San Fernando, most of those connected with the church live in comfortable homes, many of which are neat, tidy and well arranged. The women whether wives, sisters or daughters, conduct themselves with Christian propriety. We have several young women between fifteen and twenty-one years, and some of whom are teaching, who, contrary to Hindu usage, are still unmarried. Mrs. Grant's Thursday's sewing class is really a very encouraging sight. The attendance of neat, intelligent young women capable of using both scissors and needle skilfully, varies from fourteen to eighteen. Mrs. Ragbir, who is specially qualified to give instructions in cutting, is able sometimes to attend.

Statistics:—Schools, 14; scholars, 898; daily average attendance, 519; baptisms, 57; marriages, 17; communicants, 82.

CONOA:—*Rev. F. J. Coffie's* first annual report is encouraging. The work has been largely carried on along the lines of previous years. Sabbath services in Hindi, conducted by catechists and teachers have been held regularly at ten different stations, and Sunday-schools in connection with all the day-schools, of which there are eight.

Statistics:—Baptisms, 43; marriages, 5; communicants, 52, of whom 15 added during the year.

The reports of Miss Archibald, of Princetown; Miss Graham, of San Fernando, and Fanny Subaran, the Bible woman at Tunapuna, are full and interesting. *Rev. Lal Bohari* gives an account of his visit to St. Lucia and Grenada, in the latter island 100 Indian adults have received Christian baptism and sixty are communicants. *Rev. C. Ragbir* gives a good account of his work in Mr. Grant's District.

San Fernando, also Mr. C. C. Soudeen, who assists Mr. McRae at Princetown. Mr. J. B. Cropper, an earnest layman, adds a hopeful account of his labours in St. Lucia. The number of baptisms now stands at 120; six marriages (the first reported) took place during the year.

Expenditure on account of the Trinidad mission for the year 1890, \$24,618 31.

III. MISSION TO INDIANS IN THE NORTH-WEST.

All the bands on whose reserves the Presbyterian Church is carrying on work used to depend almost entirely on the buffalo for subsistence. That means of livelihood disappeared utterly within ten years of the time when the first serious diminution began to be noticed, and the proud and wealthy Indians of the plains were reduced within less than a generation to beggary. The committee has therefore been ambitious to secure that presentation of the truth which the circumstances seemed especially to demand. The gracious gospel of the love of God is indeed one and the same for all men and all times, but the application of it is a very different thing now to the spiritless, hungry, half-clad creatures who shiver through the rigors of a northern winter in a cotton tent, from what it was when our pioneer missionary, the Rev. James Nisbet, went to preach to the haughty monarchs of the West twenty-five years ago.

The committee has therefore devoted a very considerable measure of the Church's efforts to the establishment and efficient maintenance of industrial schools in which the children are trained to make their own living. Eight of these—half the total number in the North-West—are now in successful operation under the auspices of the Presbyterian Church, and of the eight, five were filled during the past winter to the limit of their capacity, as determined by the Government's school inspector. The Rev. Hugh McKay has been able for several years to give short addresses in Cree, and now feels somewhat at home in the language. The Rev. W. S. Moore has begun to disperse with the services of an interpreter in his public services; and others of shorter experience are following in the same line. But the Nestor of our Indian missions is gone in the person of the Rev. John McKay, who witnessed the founding of the work at Prince Albert twenty-five years ago and has ever since been in harness. He is mourned by a large band of deeply attached Christians who had scarcely ever heard the Gospel except from his lips.

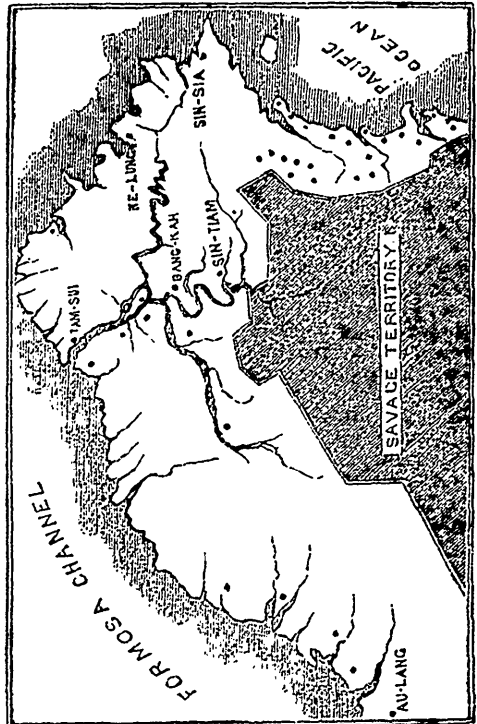
SUMMARY.—There are 11 missions under our care, and 8 ordained missionaries—the Rev. A. J. McLeod not being included because his salary is not paid by the Church, and no one being counted for Mistawasis and the British Columbia Indians. These missionaries are assisted, or in some cases their places are

taken, by 21 missionary agents, such as teachers, matrons of industrial schools and the like. There are 196 Indian communicants, of whom 27 were added during the year. There were 66 baptisms of infants and 55 of adults. There are 11 Sabbath-schools with an enrolment of 284 pupils, and in addition in some places, such as Portage la Prairie and Birtle, the Indian children go to the Congregational Sunday-school with white children. The seven Industrial boarding schools have 247 children enrolled, and 171 of an average attendance, and the three day-schools have an average of 66 on the roll, and 45 of an average attendance.

In this work among the Indians there are grand possibilities opening up before our Church, and God has touched the hearts of the people so that money for carrying on the work is more readily available than ever before. The success which has attended our efforts already is a loud call which summons us to more diligent efforts, and we cannot rest until the Indians become integral parts of our national life, and there is no such thing as "foreign" missions within the bounds of our land. For the names of the missionaries and principal stations, see the Chart.

Expenditure for the year 1890-91, \$23,040.68.

IV. MISSION TO CHINA.



MAP OF NORTHERN FORMOSA.

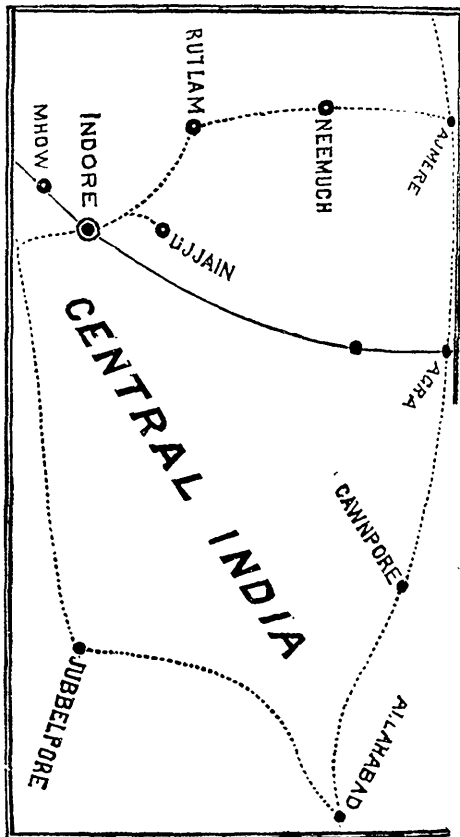
FORMOSA :—The report of the committee begins with the melancholy announcement, "Jamieson is dead!" Dr. Mackay has lost his unassuming faithful friend and labourer, the Rev. John Jamieson, appointed to this mission in 1883. Dr. Mackay's annual report had not come to hand, but recent letters convey the assurance that the work is going on with undiminished zeal and success along the same lines as heretofore. "Could Canada hear, see and know as I do in this field," says Dr. Mackay, in a recent letter, "then she would shout praises to our King for the substantial progress of 1890."

HONAN :—The operations of the mission to Honan have hitherto been carried on from Lin Ching in the adjoining Province of Shantung, and for a part of the year all the members of the band were residing there. With the opening of boat travel in the spring Presbytery commended the four senior members of the mission to the work of touring in Honan, recommending them to go to the cities already visited and such other places as they might see fit. Accordingly Mr. Goforth and Dr. Smith went to Wei-huei Fu and Hsün Hsein. At both places preaching and instruction were carried on in the inns conjointly with medical work during five or six hours each day, and several men seemed to be seeking the truth. Dr. Smith found that quite a number of his patients were willing to remain in the inn for a week or more when necessary for treatment, and in this way many were brought under the influence of the Gospel for a length of time. Some opposition was shown to their presence by the gentry of Hsün Hsien, but the Mandarin, who had show himself favourably disposed before, was still friendly, and the common people heard them gladly. At Wei-huei Fu no annoyance was felt, and the missionaries returned after their six weeks tour somewhat encouraged and hopeful that a foothold might soon be gained for residence. Soon after this, however, a disgraceful case of "looting" occurred. At the instigation of "gentry" the mission premises at Chu-wang were ransacked and all the effects of the missionaries were either destroyed or carried off. No violence, however, was offered to the persons of the missionaries, and the matter having been reported to the British consul at Tien-Tsin, compensation was received from the Chinese Government to the amount of about \$2,500, and Mr. McGillivray has since continued in peaceful occupation of the premises. After reference to other matters, the brethren in Honan conclude their first annual report in these words: "We desire to recall to mind all the way by which the Lord has led us, and as we think of the unmerited favour bestowed upon us, we are deeply conscious of our many and great shortcomings. God has indeed been a wall of fire about us, and His hand has rested upon us in continued mercy. We would look for-

ward with increased reliance on the faithful promises of God, knowing of a truth that He hath purposes of grace concerning Honan, and will, by ways and to terms of His own appointment, glorify His great name in the salvation of many souls, and the speedy establishment of His Church in Honan."

Expenditure for the year, Formosa, \$15,430.92; for Honan, \$10,533.70; making in all for China, \$25,973.62.

V. MISSION TO CENTRAL INDIA.



INDORE, the capital of a native state of the same name, having a population of about 84,000, is the headquarters of the mission. The ruler of this state, His Highness Prince Maharaja Holkar, is a Mohammedan, whose influence in this part of the country is supreme. Until quite recently he opposed the mission and made it very difficult for our missionaries to prosecute the work. But lately, he has come to look upon the work with a more friendly eye, the best proof of which is the handsome contribution he has made to the

College Building fund. Besides Indore, there are four other principal stations. (1) Mhow, a garrison town 13 miles from Indore, population 27,227; (2) Ujjain, one of the oldest cities in this part of the country, and accounted most holy, population, about 33,000; (3) Rutlam, population, 31,000; (4) Neemuch, population, 18,250.

REV. JOHN WILKIE has charge of the work at Indore and is principal of the new college there. There is here a fully organized congregation, a hospital for women, with medical dispensaries and a large staff of native assistants. The Misses Beatty and Oliver, both regularly qualified doctors of medicine, are doing a splendid work, and Miss Sinclair tells about her school, in which nearly fifty girls are reading from the first to the fourth book. After school hours she spends two hours daily in Zenana work. The Sunday-school is a pleasant and encouraging feature of the work. The hospital and dispensaries have been open throughout the whole year, with an average attendance of nearly 1,500 each month.

REV. GEORGE MCKELVIE, of Mhow, reports seven baptisms during the year. The boys' school is in a flourishing condition, as are also the classes for girls under the charge of the Misses Stockbridge. It is a matter of regret that Mr. McKelvie has now ceased his connection with our mission, having accepted the office of chaplain to the troops, the work connected with which he finds very interesting and profitable.

DR. BUCHANAN writes hopefully of his work at Ujjain, "Without aiming at oratory I have been endeavouring to give to the people the simple story of the Cross. It is indeed a great joy to communicate, however imperfectly, with the people in their own tongue, and to make known to them the only way of salvation through a divine, crucified and risen Christ. The medical work has been prosecuted much as in past years. High and low alike in their suffering cry for help. Hence to open the heart's door medicine becomes invaluable. This year, in addition to those treated in the villages of which no record was kept, in the male dispensary 9,572, and in the female dispensary 5,075, or a total of 14,647 treatments, were given. When it shall please God to give us land, and the Church to grant a building, great advance may be made in the medical department. A hospital would give a firm foot-hold in this old sacred city of the Hindoos."

REV. J. FRASER CAMPBELL, holds the fort at Rutlam, a place of 31,000 inhabitants conveniently situated on the railway leading from Ajmere to Bombay. Mr. Campbell, being the senior missionary, had to take charge of the work at Indore during Mr. Wilkie's prolonged

absence in Canada, but it is satisfactory that he is able to bear testimony to the fidelity of the native assistants who looked after the work at Rutlam in his absence. There are four Sabbath-schools with an aggregate attendance of 100, and a boys' day-school with an attendance of from 25 to 30. Zenana visitation has been regularly engaged in by two grandmothers, widows, and a third woman has occasionally helped. Over forty houses have been visited; a women's Bible-class and sewing-class has also been carried on. The medical department, now under the charge of Miss Fraser, M.D., has been especially useful. Interesting information is also given about tract distribution and house to house visitation; about words of Gospel truth spoken at the railway station and at Melas; about sales of books, and about visits to neighbouring villages by Mr. Campbell and native brethren; likewise about evangelistic work in Jaora and Sailana; and, not least, about the reception of three communicants into the little church in Rutlam.

REV. W. A. WILSON, writing from Neemuch, tells of work in the congregation there, of evangelistic work, of work in Vernacular and Anglo-Vernacular schools, and in Sabbath schools. He says: "There have been several changes in the congregation during the year. Some families have removed to other fields, and others have come to take their places. The Christian community is yet so small, and the difficulty of getting employment so great, that the congregation is somewhat unstable. The number in full communion, not including Europeans, is twenty-three. There are also some baptized adherents who have not yet been admitted to the privileges of full communion, and also some adherents who have not yet been baptized."

At Neemuch there are five schools with an aggregate of 175 scholars. In connection with all these schools there are Sabbath schools taught by eleven teachers. Besides these a Sabbath school is held under a tree in a low caste part of the camp. A missionary society was organized about a year ago. Addresses are given on some aspect of mission work, usually by the native agents. We hear from Miss Harris that there is an attendance of ten girls at the Christian Girls' Boarding School. At the opening of the school all the pupils but two were nominally Christians. One of these has since, with her family, been received into the Church by baptism; the other as yet remains unbaptized. Miss Jamieson has also a school in Neemuch with eighteen names on the roll, the work in which promises to be very successful.

The expenditure of this mission for 1890-91 was \$27,968, of which about \$2,500 were raised in India.

GENERAL SUMMARY.

Number of mission fields.....	5
Canadian ordained missionaries....	30
Native ordained missionaries.....	5
Lady missionaries, teachers and matrons, including four M.D.'s in addition to ministers' wives.....	28
Native assistants, about.....	240
Native communicants, about.....	2,900
Total receipts for all the missions..	\$115,526.02

THE WOMEN'S FOREIGN MISSIONARY SOCIETIES.

These societies contributed the noble sum of about \$40,000 last year towards the expenses of the missions. So important have been their services for some years past, it is difficult to see how the work could have been carried on without their assistance.

Algoma and Muskoka.

Report of Rev. A. Findlay presented to the General Assembly.

ALGOMA:—In submitting my report for the six months now closing, I have to state that during the term the work has been going on quietly, and on the whole we have enjoyed a degree of prosperity which is very gratifying and which calls for special thanksgiving to the Great King and Head of the Church. We have suffered somewhat from the lack of men to take charge of the work during the winter months. Yet it is a hopeful sign that the attention of the Church is being turned to this most important point, and we feel confident that some means will be devised ere long whereby this great drawback to the prosperity and advancement of our work will be removed.

First, a brief statement of the work in Algoma, under the care of the Presbytery of Bruce: Supply as fully as could be secured has been given to this field. The following groups have necessarily been left without supply, viz.: Burpee, Cockburn Island, Day Mills and Manitowaning. Messrs. Rennie, Ferguson, McLennan, Jansen, Wallace and McPhee as ordained missionaries have been doing duty at Spanish Mills, St. Joseph's Island Bruce Mines, Gore Bay, Little Current and Thessalon. At Tarbut, Blind River, etc., Webbwood Providence Bay and Kagawong Messrs. McGregor, Graham, Corbett, Steele and Smith have been employed as catechists, and from all these fields favourable reports are received of the work done. I have advised the Students' Missionary Association of Knox College to give Waiford and Webbwood, hitherto worked by them, over to the care of the Presbytery, as these stations can now do with the usual grant, and to take up instead thereof "The Encampment" on St. Joseph's Island where there is a saw-mill employing about 100

hands who are desirous of enjoying ordinances. The three fields now under their care are Goulais Bay and North Prince, "The Encampment," and Kagawong, though I understand the Presbytery has asked the Society to exchange the latter for Providence Bay, thereby allowing Mr. D. B. Smith, who is on the Kagawong field with his family, and whose services the people are desirous of retaining, to remain where he is.

Little Current probably will, and Thessalon ought to, forward at this meeting a petition asking to be placed on the list of congregations receiving aid from the Augmentation Fund, with a view to calling a pastor.

Since the death of B. W. Arnold, Esq., President of the Spanish Mills Lumber Co.—a warm friend of our work—the company have reduced the amount formerly guaranteed for the support of an ordinary missionary at this point by \$150 per annum. It may be possible, and I hope it will be, to carry on the work under Mr. Rennie during the coming summer, but the probabilities are that a change will require to be made in October next.

A good work has been accomplished by Mr. McLennan in the Bruce Mines field, where he found many things requiring to be set in order owing to the mismanagement of former years. We trust a brighter future is in store for this large and widely scattered field. Mr. McLennan expresses the hope that our cause which has been dormant in the village of Bruce Mines for some years may soon again be revived. With an active staff of labourers for the summer we have bright hopes of seeing the work move forward all along the line during the coming season.

Muskoka—under the Presbytery of Barrie.—The same remark applies to the work in this field as to the Algoma field: work left undone for lack of men to do it. Two of the fields, St. Paul's, Morrison, and Black River, have been supplied regularly from Knox College, and Severn Bridge occasionally. Fifteen missionaries have been employed on this field permanently, but as many of these have occupied double fields the number of vacant fields is not as great as might at first sight appear. My time during the current half year has been given almost entirely to this portion of the field, during which time about one hundred meetings have been held in the various stations, of which some forty were communion services and the rest congregational and missionary meetings combined. In several parts of the field hard times are complained of, arising in some cases from the almost total cessation of lumbering, and in others from the temporary closing of the mines. This latter it is expected will only be for a little time, yet the effects meanwhile are felt none the less keenly.

Without particularizing each field visited which would only cause unnecessary repetition, I may be allowed to refer to those in which matters of importance were discussed, and such

changes suggested as were thought to be for the best interests of the field.

In November last Sudbury lost the services of Mr. Griffith, who on the 16th of that month retired from the field after doing excellent service for the Church during the few months he was there. Mr. Griffith will be remembered very kindly, I am sure, by all who came in contact with him, and by none more so than those with whom he was most closely associated in the work. During the intervening months such supply as could be obtained has been provided for them. Mr. Jas. Lochore, missionary at the Mines, gave supply for a few Sabbaths, and since then Mr. Blue, student of Morrin College, has been with them. After Mr. Nichol's visit a strong desire was expressed by the congregation here to be ranked as a congregation, receiving a grant from the Augmentation Fund, with the privilege of calling a minister at an early date. The desirability of having as many as possible of our stations—such as Sudbury—occupying prominent positions and forming good centres settled as speedily as possible must appear at a glance. Here they have a very comfortable church, practically free from debt, with only one defect, viz., that it is soon likely to be too small for the growing congregation. They propose paying \$500 per annum as a salary, with the confident expectation that this amount will be increased until they become self-sustaining.

North Bay is in much the same position, having reached that stage at which the people think that a settled pastor is desirable. This is the result of the untiring labours of Mr. Goodwillie, who has been with them as ordained missionary for two years and a half. As a new church building is an absolute necessity for them they may not be able to offer so largely as the congregation at Sudbury. Yet their case is no less worthy of the consideration of the Committee of Augmentation.

At Powassan, where Mr. J. Garrioch has been an ordained missionary since his ordination in November last, good work is being accomplished and the affairs of the field receiving that attention they require. Elders have been ordained at Powassan, and the station at Trout Creek organized. Mr. J. L. Robertson, who has been on the Burk's Falls field since October, is doing good service, not only on his own field but also in neighbouring stations where no regular service has been given this winter. Could the horse with which some friends in the Presbytery provided him express its views of the situation it would doubtless be that the position is by no means a precarious one.

I held meetings at Sundridge and Burk's Falls, at their request, to secure a more satisfactory arrangement of the services at these places. The desire in these growing centres is to have services morning and evening on Sabbath, and this is reckoned necessary to that growth which is attainable by these congregations.

At Sundridge they agreed to provide fully for the support of a student for the summer if they get the services of the one of their choice. Burk's Falls, though dropping two of the stations formerly connected with the field, agreed to keep up the amount formerly received from the whole field. This arrangement, which I heartily commend, requires the cutting off from present connection of Hartfell, formerly a part of the Sundridge field; also Eli and Berridale, formerly connected with Burk's Falls. These stations are so situated as to form a compact field, and give an opportunity to take in as a new station the Harkness settlement in the township of Joly, where there are several Presbyterian families who have hitherto been without supply from any source. This arrangement means that, while Burk's Falls and Sundridge will get supply twice every Sabbath, Harkness, which has hitherto been without supply, will now receive it, while the grant will remain the same, i.e., if the proviso made by Sundridge be carried out the grant will be taken from Sundridge and given to the new field, where a grant in any case will be necessary.

I also visited our station in Parry Sound, for the purpose of moderating in a call at the request of the Session and congregation. After consultation with them it was deemed advisable, however, to delay action in this matter till after the present meeting of this Committee. The cause in Parry Sound was never in a healthier or more hopeful condition than at present. The wisdom of having the entire service of the missionary confined to the town is seen at a glance. At the same time I visited the two stations in Carling, one of which was formerly attached to Parry Sound. The wisdom of the action of Presbytery in separating these stations from Parry Sound is seen at once by a visit to the field. The station known as Carling lying some eight miles out from Parry Sound, and with a comparatively good road, may be worked in connection with Parry Sound but, the other station, Shebeshekong, and with an inferior road, cannot be—the distance being sixteen miles from Parry Sound. Here we have the largest congregation and most important field, as no other denomination is giving service in this settlement. One or two parties in Carling at first manifested opposition to the change, but all now see the necessity for it; while at Shebeshekong, though a struggling settlement, their subscription of \$12.30 per member per annum is the best indication of their view of the matter. After a careful canvass of the field they will be able to do with a grant of \$3 per Sabbath, and wish a six months appointment.

The Students' Society of Knox College have given up the charge of St. Paul's, Morrison, as they have reached that stage when they no longer need the Society's fostering care. They will require no grant this year, and have taken up three new fields instead, viz., Housey's

Rapids and Buck Lake, lying just east of Gravenhurst; Worthington and Whitefish, a mining region on the Sault Branch of the C. P. R., and Squaw Island and Collin's Inlet on the Georgian Bay, the former of these being a mission to the fishermen who make this island their headquarters during the summer months. This Society will have under their care for the coming summer, within the bounds of the Presbytery of Barrie, eleven fields, instead of nine last year. To these fields the following appointments have been made, viz., for six months—Warren, J. D. Jeffray; Loring, Geo. Loughbeed; Bethune, W. Black; Black River, C. T. Tough. For four months—Squaw Island, J. Menzies; Franklin, C. R. Williamson, Frank's Bay, J. S. Muldrew; Whitefish, J. S. Scott; French River, W. J. West; Chisholm, J. Cranston; Buck Lake, Sidney Whaley.

Notwithstanding the scarcity of money in many parts of the field, their contributions to the schemes of the Church have been even better this year than formerly. Already the sum of \$1,029.57 has been received.

OUR HONAN MISSION.

LETTER FROM THE REV. J. H. MACVICAR.

LIN CH'ING, June 19th, 1891

There have been many anxious runnings to and fro between this same strategic point, Lin Ch'ing, and the province of Ho-nan. Many in Canada, though standing geographically "afar off" have closely watched our uncertain movements, and in their sympathies and prayers shared our suspense; so that it is with intensified delight that we now hold out the prospect of work fairly established at two points in the field allotted to us. First of all, and almost toppling over into the adjoining province of Chili, is the old market-town of Ch'u-wang. May it indeed realize the promise of Gospel blessings dimly hidden in the meaning of its name—"the Sun brightening into full day!" Travel directly south-west of this for about sixty miles, and you come upon the Honanese "New-market"—for so the two characters Hsin-chên signify—and there, after negotiations openly carried on for nearly nine months, we have succeeded in renting premises in which (for a time at least) we hope, by the goodness of God, to live and work to His glory. I counted it no small privilege to be present with Dr. Smith, when, in answer to our prayers and yours, the deed of rental was obtained and full possession taken of the long coveted compound. But of our little Chinese "New-market," you will doubtless hear more in future if, from that centre, we are spared to see the work start and grow.

Stemming the muddy current of the Wei, before reaching Hsün Hsien (below Hsin-chên), one gets a glimpse of mountains, which, after the perpetual monotony of this great

Northern plain, tend to excite emotional recollections of home.

But far more striking than any suggestion of Montreal is the resemblance between Hsün Hsien and Quebec. A considerable rock inside the city causes an elevation, from which the buildings peer over the grim battlements with a very stern aspect—a reproduction in miniature of the historic citadel; while below, on a narrow strip of land between the "heights" and the river, are a number of narrow, poorly built streets, not unlike the lower town in the ancient capital. Here, in an inn on the lower levels, I worked for some days with Dr. Smith. Almost the first person to approach me was a kindly old gentleman called Mr. Chou. He seized my two hands and shook them with a heartiness that reminded me again of home; for the native mode of salutation is to shake *their* hands, not yours. The reason for his demonstrativeness was both touching and cheering. For six or seven years he had been blind. In his extremity he heard of the presence of the foreign practitioner and came to Dr. Smith, whose operation for cataract proved so successful that now, when subjected to harassment by jealous fellow-countrymen, he can use the words of the man in the Gospel, "One thing I know, that whereas I was blind, now I see." And we are all greatly encouraged to think that the scales are falling off the eyes of his spiritual understanding as well, and that this "miracle" is proving a means of grace in his household. Will the first fruits of our mission in North Honan come from the Chou family? We wait to see.

A considerable number of Buddhist priests visited us in our inn; and, elementary though our knowledge of the language is, we were still able, by a little cross-questioning, to confirm the estimate which make out the priests of Buddhism to know as little of the real principles of their much-lauded religion as the great mass of the common people. One fellow even stoutly denied that Sākya Muni ever was an Indian prince! ("All it the "Light of Asia," if you will, but it always seems to me it is like the light we had in our warehouses and homes one winter in Montreal when the fumes of sulphuretted hydrogen came through the pipes, and led most of the factories and stores to close earlier than usual. There undoubtedly was light, but it was dim and unsatisfactory, and along with it, *poison*. In the full glare of the "Light of Asia" these queueless priests were far from prepossessing. Sensuality and vacancy were unmistakably stamped on their faces, and their talk betrayed crass ignorance. One day we thought we would visit them without warning, in their temple on the summit of a hill. Now, a Chinese proverb says, "A man ought never to enter a temple ALONE." Why? Because you are sure to find the priests at something disreputable; and, if alone, the

chances are they will *kill* you to prevent you from telling your tale to the world outside! So we took the advice and the two of us went, only to find the insinuation of the proverb corroborated. The sound of angry voices attracted us to one of the main buildings, and on lifting the screen at the door we witnessed a sudden scattering of bonzes. They had been busy and angry over a gaming table, which promptly, on our appearance, was hustled out of sight. We are continually reminded here of the parallelisms between Buddhism and Romanism. A Jesuit writer (and no less) conscious of innumerable points of infringement, has called Buddhism "the devil's counterfeit of Christianity." Perhaps. For investigations, so far as I have been able to carry them on, lead me to think that Buddhism in the early centuries borrowed from Romanism rather than Romanism from Buddhism. And who knows where the imitation is going to end?

REPORT ON TEMPERANCE.

The "RESOLUTIONS" on Temperance as printed in the August *Record* are not quite as they were adopted by the Assembly. I now send a corrected copy, which should have been supplied before. The changes were made by the committee—the greatest difference is in the fourth.

The Resolutions as presented to and adopted by the Assembly are as follows:—

1. That this Assembly re-affirming the opinion of past assemblies regarding the nature of the general liquor traffic, and its evil effects on individual, family, and social life; and the necessity of the faithful preaching of the Gospel to effectually overcome these evils, and build up a godly, temperate and prosperous nation, asserts its conviction that, in the matter of legislation, nothing short of prohibition, rigidly enforced by the proper authorities, should ever be accepted as final, or satisfactory, and that it is now the duty of the Dominion Parliament to enact such a law.

2. That this Assembly is heartily grateful to God for the very great changes that have taken place for the better during the last twenty years in the drinking customs and temperance sentiment of our country, and the progress made in restrictive legislation; and earnestly hopes that the general traffic in alcoholic liquors may soon be entirely abolished. It also calls upon its pastors, office-bearers and members to faithfully use all proper available means to promote total abstinence, strengthen the temperance sentiment of our people, and hasten the coming of prohibition.

3. That this Assembly is gratified at the large numbers of signatures obtained throughout the country to the petitions for prohibition circulated by authority of the last Assembly,

in co-operation with other churches, and authorizes its committee on temperance to continue to co-operate with other churches in such way as may be found expedient to keep up the agitation for prohibition begun in connection with the petition movement.

4. That this Assembly, with the view to the Church doing more effective work for temperance, approves of the proposal to complete a temperance organization under the control of the Church.

5. That sessions and presbyteries be recommended to use greater diligence to secure a fuller compliance with the regulations for having taught in all our public schools the evil effects of alcohol and other narcotics on health and morals.

Special attention is directed to the following points:—

1. The last sentence of Resolution 2 is pressed upon the attention of "pastors, office-bearers and members" of the Church, with the hope that a note will be taken of both the efforts made and the results gained, so that at the end of the year sessions may be able to give answers that will be of real value to the following question, which, with others, will be submitted, viz.: "Please state what means you have used in your congregation and community to counteract the evils of strong drink, and to foster a sound temperance sentiment. What have been the results?"

This question was framed with the intention of securing reliable information, from sessions situated in a great variety of circumstances, as to the methods used and the results gained, so that the committee may be able to present in its next report some facts and conclusions that will be helpful in carrying on more effective work for the cause of temperance in the future.

2. Resolution 5 calls attention of presbyteries and session to what is fully recognized as a very important matter. I also give another question to be asked, as it bears directly on this point, and it may be helpful to have it in view, viz.: "What have you done to secure the teaching of temperance in your public schools. Is it now taught?"

If presbyteries will only give some attention to it, and if each session will look after the schools within its own bounds, and see that advantage is taken of the regulations regarding the teaching of temperance lessons, a great deal of good will be done. Surely the Assembly is not asking too much in this direction.

3. By action of the Assembly the convener of each presbytery's committee on temperance is a member of the Assembly's Committee. Will Presbytery clerks, therefore, please send me the names of such conveners as soon as appointed. Compliance with this request will save trouble, and greatly oblige me.

D. STILES FRASER, *Convener*.
Springside, Upper Stewiacke, N.S.

The Presbyterian Record.

MONTREAL, SEPT., 1891.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month if possible.

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

New Subscribers may begin at any time of the year, paying a proportionate price, but all subscriptions terminate in December.

The RECORD will be supplied to new subscribers—including congregations wishing to add to their existing orders—from now till the end of the year for *ten cents per copy*! There is nothing in the range of journalism cheaper than that. It affords a fine opportunity of introducing the RECORD to thousands who have not yet made its acquaintance.

Of the fourteen missionaries recently sent out by the Church of England Zenana Missionary Society, three were honorary (self-supporting,) four draw no salary, two have their salaries provided by friends, and five only are chargeable to the society.

Literature

BIBLE STUDIES ON PRAYER; by *A. M. Reid*; Toronto, Imrae & Graham, pp. 122. These studies have employed the leisure hours pleasantly of one who is evidently familiar, experimentally, with what she has undertaken to illustrate. The treatment is original, and well adapted to encourage those who are asking the way to Zion, with their faces thitherward. The object of the book is to group, under suitable headings, passages of Scripture bearing upon the teaching of the Bible regarding Prayer. Except that it is not alphabetically arranged it might be called a very useful concordance on prayer. It sets forth our Saviour's teaching and example in this behalf—the promises regarding prayer; examples of prayers for ordinary and special occasions; reasons why we should pray &c.

WHAT ROME TEACHES, by *M. F. Cusack* (the nun of Kenmare). This is not a sensational story, nor a revelation of mysteries behind the scenes, but a calm investigation into some

of the distinguishing tenets and doctrines of the Church of Rome, based not so much on the author's personal observation and knowledge—though few are better entitled to speak in that way—but on the books which constitute the authoritative teaching of the church. The writer is not prepared to call that a Christian Church "that puts Mary in the place of Christ and calls her a Saviour," and argues conclusively that if Rome is not on the side of Christ, "it is wrong to support her and increase her power." THE BAKER & TAYLOR Co., New York, pp. 280. Price \$1.25.

THE NEW EMPIRE, by *A. Howland* of Toronto. HART AND COMPANY Publishers: pp. 600: price \$2.00. Though scarcely coming within our province of review, we may state that this also is a very finely got up book, and that its contents are worthy the careful study of everyone who takes an interest in the political destinies of Canada. The author argues for ideal "Imperial citizenship" as distinguished from Theoretical Imperial Federation: for the closest relationship with the United States—without annexation.

MEETINGS OF PRESBYTERIES.

Calgary, Banff, 9th September.
Columbia, New Westminster, 8th Sept., 3 p.m.
Quebec, Morrin College, 25th August, 3 p.m.
Lindsay, Wick, 25th August, 11 a.m.
Lan. & Ren., Carleton Place, 8th Sept., 10.50 a.m.
Peterboro, Port Hope, 22nd Sept., 9.30 a.m.
Maitland, Wingham, 8th Sept., 11.15 a.m.
Winnipeg, Knox ch., 8th Sept., 3 p.m.
Rock Lake, Killarney, 8th Sept., 10 a.m.
Brockville, Merrickville, 14th Sept., 5 p.m.
Bruce, Walkerton, 15th Sept., 1 p.m.
Huron, Blyth, 8th Sept., 10.30 a.m.
Paris, Woodstock, 6th October, 11 a.m.
Regina, Wolseley, 9th Sept., 9.30 a.m.
Stratford, Stratford, 8th Sept., 10.30 a.m.
Miramichi, Chatham, 8th Sept., 10 a.m.
Vic. and Richmond, Whyccomagh, 8th Sept.;
Guelph, Chalmers ch., 15th Sept., 10.30 a.m.
Kingston, St. Andrew's ch., 15th Sept., 3 p.m.
Owen Sound, Division st. hall, 29th Sept., 9 a.m.
Sarnia, Strathroy, 15th Sept., 2 p.m.
Saugen, Mount Forest, 8th Sept., 10 a.m.
Chatham, St. Andrew's ch., 8th Sept., 10 a.m.
Whitby, Whitby, 20th October, 10.30 a.m.
Orangeville, Orangeville, 8th Sept., 11 a.m.
Barrie, Barrie, 22nd Sept., 11 a.m.
London, 1st Presbyterian ch., 7th Sept., 3 p.m.
Glengarry, Lancaster, 8th Sept., 11 a.m.
Minnedosa, Birtle, 8th Sept., 8 p.m.
Toronto, St. Andrew's ch., 1st Sept., 10 a.m.
Montreal, Presbyterian Coll., 6th Oct., 10 a.m.
Truro, Presbyterian Hall, 15th Sept., 11 a.m.

The Synod of the Maritime Provinces will meet in St. Matthew's Church Halifax, on Oct. 1st at half-past seven o'clock p.m.

Papers relating to the business of Synod should be sent to the Rev. J. H. Chase, Onslow, N. S.

Thos. Sedgwick
Clerk Synod Mar. Prov.

Acknowledgements.

Received by Rev. Wm. Reid, D.D., Agent of the Church at Toronto, (Office 15 Toronto Street. Post Office Drawer 2607.

ASSEMBLY FUND.

Received to 5th July, 1891.....	\$ 187.28
Merigomish.....	2.00
Cedar Grove.....	2.00
Lacknow.....	0.30
Motherwell.....	7.25
Aronbank.....	5.90
Percy.....	5.00
Ayr Stanley St ch.....	10.60
Beckwith.....	5.00
Adjala.....	3.00
Tara.....	5.00
Madoc, St Peter's.....	3.00
St Mary's, 1st ch.....	2.00
St Catharines, Knox ch.....	8.68
Norwood.....	7.00
Londesborough.....	1.50
Ripley, Huron ch.....	3.00

\$ 259.91

HOME MISSION FUND.

Received to 5th July.....	\$2,403.18
(Cedar Grove.....	18.00
Guelph, Knox ch (Miss Bryd- den).....	15.00
Lacknow.....	4.35
J.R.C. Toronto.....	39.00
Toronto, Erskine ch, special, - McBean.....	100.00
South Westminister.....	55.00
Kintyre.....	50.00
Executors of estate of Char- lotte Jane Nicholls, Peter- borough.....	10,043.83
Executors of estate of Char- lotte Jane Nicholls, Peter- borough, Manitoba Miss.....	10,043.83
Langleigh.....	15.00
Franktown.....	10.00
Beckwith.....	10.00
Rev Andrew Crawford, Bel- fast, Ireland, £10 stig.....	48.50
Adjala.....	35.00
Newtonville.....	12.06
Erasmus, 1st ch.....	20.60
Stn, Caintown and Mallory- town.....	8.00
Toronto, Old St Andrew's.....	50.00
Tara.....	26.00
Irres.....	6.11
A Friend to Missions.....	100.00
Kingsbury and Flodden.....	20.00
Caledon, Melville ch.....	5.00
Seaforth, 1st ch.....	75.63
Ans S S.....	22.00
Dunnville.....	3.12
East Williams.....	17.00
Steamorris Mission Band, White Settlers, N'rh-West Beachburg.....	20.00
22.45	
A Friend, Clinton.....	5.00
A Friend, Dundas.....	17.50

\$23,315.50

STIPEND AUGMENTATION FUND.

Received to 5th July.....	\$ 401.28
Cedar Grove.....	5.00
Lacknow.....	1.55
Beechwood (East Williams).....	3.75
Kintyre.....	40.00
Ayr Stanley St ch.....	75.00
Franktown.....	5.00
Beckwith.....	10.00
Komoka.....	5.00
Adjala.....	7.00
Newtonville.....	4.62
Stn, Caintown and Mallory- town.....	7.00

Tara.....	4.00
Kingsbury and Flodden.....	25.00
Seaforth, 1st ch.....	10.60
Erin.....	14.20
Dunnville.....	1.00
Guelph, St. Andrew's.....	30.00
Beachburg.....	18.75
Carlukc, St. Paul's.....	16.00

\$ 683.75

FOREIGN MISSION FUND.

Received to 5th July.....	\$5,023.22
Cedar Grove.....	10.00
Smith Hill.....	14.00
Lacknow.....	3.65
Bear Creek.....	7.00
Beechwood (East Williams).....	26.65
Carleton Place, Zion ch.....	70.00
Caledon, St. Andrew's.....	4.25
Vancouver, St. Andrew's willing workers native mis- sionary-Indore.....	50.00
Executors of estate of Char- lotte Jane Nicholls, Peter- borough.....	10,043.83
Toronto, Bonarch S S, Honan and India.....	2.00
Langleigh.....	5.00
Ayr Stanley St ch.....	37.00
Gamebridge.....	14.17
Anon.....	25.00
Franktown.....	5.00
Woman Foreign Mission So- ciety Hospital.....	634.49
Beckwith.....	10.00
Komoka.....	13.25
Adjala.....	15.00
Erasmus, 1st ch.....	20.00
Tara.....	25.00
Andrew Johnston, Indore.....	5.00
Paisley, Knox ch.....	46.63
Caledon, Melville ch.....	3.60
Seaforth, 1st ch.....	15.74
Aborarder.....	5.00
Dunnville.....	3.50
Toronto, Erskine ch S S, N W Indians.....	20.00
Toronto, Erskine ch S S, Rev J Goforth, Honan.....	2.30
Guelph, St Andrew's.....	50.00
Montreal, Crescent St ch, Rev J H McVicar's salary.....	100.00
Ripley, Huron ch.....	3.00
Cornwall, South Branch S S.....	6.00
Brookville, 1st ch S S, For- mosa.....	50.00
Brookville, 1st ch S S, Mr McKay's N W Indian.....	50.00
A Friend, Dundas.....	10.00
Badenach S S.....	5.00
East Puslinch (proceeds of lecture).....	12.00

\$16,448.75

KNOX COLLEGE FUND.

Cedar Grove.....	\$ 8.00
Lacknow.....	0.85
Motherwell.....	8.00
Aronbank.....	6.88
Adjala.....	5.00
Tara.....	5.00
Caledon, Melville ch.....	5.00
Seaforth, 1st ch.....	12.21

QUEEN'S COLLEGE FUND.

South Westminister.....	\$ 9.00
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MANITOBA COLLEGE FUND.

Received to 5th July.....	\$ 70.10
Lacknow.....	1.17
Adjala.....	1.20
Tara.....	1.00
Guelph, St. Andrew's.....	24.00
Carlukc, St Paul's.....	10.00

\$ 107.47

WIDOWS & ORPHANS FUND.

Received to 5th July.....	\$ 187.82
Cedar Grove.....	2.00
Palmerston.....	15.00
Lacknow.....	2.51
Carleton Place, Zion ch.....	11.00
Kintyre.....	5.60
Brucefield (late Rev J Ross).....	22.00
Tara.....	5.00
Percy.....	8.00
Wroxeter.....	8.10
Adjala.....	4.00
Aronbank.....	10.80
Metcalf.....	3.75
Londesborough.....	3.00
Seaforth, 1st ch.....	18.92
Teeth, Viola dale, Man { Executors of Est. of Char- lotte Jane Nicholls, Peter- borough.....	20,000.00

\$ 20,314.60

Received during July by Rev. P. M. Morrison, agent at Halifax, office 39 Duke st. P.O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged.....	\$951.21
New Richmond.....	21.00
Summerside.....	25.25
Students Missionary Ass.....	65.00
W H & F M Soc, Merigomish.....	10.00
New Mills & Jacquet River.....	7.65
Synod of the Maritime Pro- vinces in connection with the Church of Scotland.....	163.74
Brookfield.....	5.00
Middle Stewiacke.....	19.56
J Ramsay, Hamilton, P E I.....	5.00
Richmond Bay East, Lot 16.....	22.00
Medicine Hat.....	15.00
Chalmer's ch SS, Hlfx.....	8.00
Richmond Bay East, Lot 14.....	12.00
Cow Bay, CB, W H & F M Soc St Paul's, Woodstock.....	60.00
27.17	
Capo North.....	4.00
Chipman, (collection at Miss meetings, Salem Creek).....	14.00
United Church, N G, SS, \$37 L Soc \$30.....	117.00
Grove ch, Richmond.....	14.00
Maritime Presbyterian.....	209.00
Children's Record (Col in 91).....	200.00
Students' Missionary Ass.....	30.00
Back Meadows, (Kirk).....	59.00
River John, (Kirk).....	5.00
Clifton, N S.....	35.15
Middle Musquodoboit.....	20.00
Meagher's Grant.....	6.60
Antrim.....	5.63

\$2117.36

HOME MISSIONS.

Previously acknowledged.....	\$380.66
New Richmond.....	20.00
New Mills & Jacquet River.....	10.00
Summerside.....	10.00
St James SS, Dartmouth.....	6.88
Esquimaux.....	13.70
Brookfield, N S.....	10.00
Middle Stewiacke.....	13.81
J Ramsay, Hamilton, P E I.....	5.00
Richmond Bay East, Lot 16.....	5.00
Bequest of late Mrs Gallant, Ru tic.....	61.43
Richmond Bay East, Lot 14.....	7.00
Capo North.....	8.00
United ch, N G, Ladies Soc Grove ch, Richmond.....	21.52
11.00	
Int Mrs Wm Archibald.....	13.74
Middle Musquodoboit.....	12.00
Meagher's Grant.....	4.00
Antrim.....	3.00

North-West.

Summerside..... 25.00

Lady Member First, ch, Truro	62.50
—————	\$704.22

AUGMENTATION FUND.

Previously acknowledged	\$108.00
New Richmond	20.00
St John's, St John	11.00
St John's, Halifax	132.48
Cape North, (adl)	2.00
—————	\$273.48

COLLEGE FUND.

Previously acknowledged	\$1165.12
New Richmond	5.00
Summerside	10.00
Coupons Halifax Debentures	240.40
Coupons Toronto Debentures	174.00
Coupons Springhill P Hastings & Guysboro	343.72
Beaver Banks & Old Mines	3.14
West Cape & Campbellton	3.00
Carleton \$2.80 Chebogue \$2.20	5.00
Milford & Gay's River	42.47
Richmond Bay East, Lot 16	10.17
St Peter's, C B	4.70
Richmond Bay East, Lot 14	3.00
Grand River, C B	7.30
North Salem & New Dublin	5.00
Grove ch, Richmond	14.00
Middle Musquodoboit	5.00
Meager's Grant	2.00
Antrim	2.00
—————	\$2045.02

BURSARY FUND.

Previously acknowledged	\$331.00
Coupon St John City	30.00
—————	\$63.00

MANITOBA COLLEGE.

Summerside	5.00
Milford & Gay's River	4.00
—————	\$9.00

AGED MINISTERS' FUND.

Previously acknowledged	\$471.92
Int St Andrew's, Truro	125.00

New Richmond	5.00
Summerside	5.00
Coupon Halifax City	13.39
Int J N Gardner	33.00
Rev A W Thompson, (Rates 1899 to 1891)	13.14
Int Geo C Peters	96.00
Richmond Bay East, Lot 14	2.50
New Mill, Charlo & Jacquet R	5.00
Rev D Wright (ad'l Rate)	2.80
Middle Musquodoboit	5.00
Rev A Macrae, (Rate)	3.00
—————	\$780.75

WIDOW'S AND ORPHAN'S FUND.

Minister's Rates.

Received to 5th July	\$276.50
Rev J. M. Aull	8.00
" J Mutch	24.00
" J R Craigie	8.00
" D Davidson	12.00
" J A Carmichael	8.00
" Dr. McVicar	8.00
" T Scouler	8.00
" J R MacLeod	8.00
" J Argo	24.00
" J McNeil	16.00
—————	\$400.50

AGED AND INFIRM MINISTERS FUND.

Received to 5th July	\$1,409.50
Cedar Grove	4.00
Palmerston	15.00
Lucknow	1.35
Carleton Place, Zion ch	15.00
South Westminster	14.00
Kentyre	20.00
Percy	8.00
Ayr, Stanley St ch	15.00
Beakwith	5.00
Komoka	3.25
Adgala	6.00
Tara	5.00
Londesborough	5.00
Seaforth, 1st ch	15.64
Tenth, Viola Dale, Man.	2.00

Warwick, Knox ch	2.00
—————	\$1,550.74

AGED AND INFIRM MINISTERS FUND

Minister's Rates.

Received to 5th July	\$115.35
Rev P Fleming	12.00
" J M Aull	4.50
" J R Craigie	3.00
" J A Carmichael	7.50
" D Davidson	3.00
" J Argo	17.50
" D McDonald	4.00
" T Scouler	8.00
" J R MacLeod	3.75
" R J Craig	10.00
" C B Pitblado	15.00
—————	\$203.60

JEWISH MISSION.

Tara	3.00
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AFRICAN MISSION—Dr Johnston-Toronto, Erskine ch S S	\$22.70
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AGED & INFIRM MINISTER'S ENDOWMENT FUND.

Alex Bradshaw, Toronto	5.00
{ Executors of Est. of Charlotte Jane Nicholls Peterborough	20,000.00

KNOX COLLEGE ENDOWMENT FUND - Peterborough

CONTRIBUTIONS UNAPPORTIONED.

Oshawa	\$125.00
Toronto, Bloor st ch	250.00
Thamesford	65.64
St Helens	35.00
Edmundville	62.00
Brussels Melville ch & S.S.	50.00

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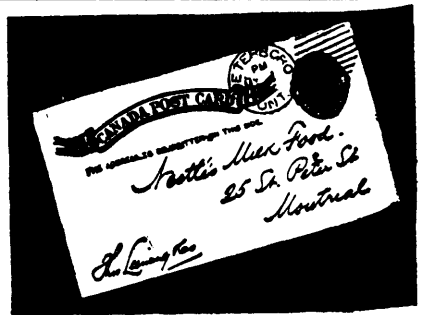
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