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THE GENERAL ASSEMBLY.

Montreal wept and smiled, was warm and cool in turn, as she welcomed the largest General Assembly since the Union. Nearly 400 commissioners were present, and the Sessions lasted from Wednesday, 8th June, to Friday 17th.

At the opening service Knox Church was well filled with commissioners and citizens. Rev. Dr. Moore, of Ottawa, retiring Moderator, preached from the Psalmist's prayer "Let the beauty of the Lord our God be upon us, etc.": after which the Assembly was constituted with prayer and Rev. Dr. Torrance of Guelph was chosen Moderator for the current year.

All over the Church full reports of the proceedings have been borne by the daily press. To repeat these in order would not profit. We shall try, without regard to the order of their happening, to give brief notes of some of the subjects that were before the Assembly.

It would be pleasant also to speak of men, as well as things, that were "prominent," but this has been already done to the full by pen and pencil, and as the tongue bears small proportion to the body, the silent majority should have their innings. Speaking of "pencil," as shown in the newspaper pictures of "the men" of the Assembly, recalls the budding artist who thought it necessary to explain his maiden effort by underwriting "This is a horse."

While not a "State Church," there is no other, that, more loyally and firmly than the Presbyterian, buttresses the State in righteousness, and a vice regal visit, especially in the person of a Presbyterian elder, one pleasant Wednesday afternoon, was very welcome. Though he came not, as once he did in Edinburgh, the official head of the Church,

the Queen's representative, to open in her name the General Assembly of the Scottish Kirk, the visit of Lord and Lady Aberdeen, lacking officialism, was even more heartily enjoyed than amid the accustomed royal pageantry of St. Giles and Holyrood.

The Moderator's address and the Governor-General's reply were well suited to the occasion. Lady Aberdeen, like a conservative Presbyterian Scotch-woman, though called for, "kept silence," and was eloquent in smile.

The new Hymnal has made music in hearts and homes as well as churches, and whatever may be thought or said of the Choral refrain, even the most conservative will gladly say "Amen" to the fact that from the royalty on the first nine months' sales, four thousand dollars has been given to the Agee Ministers' Fund, and half as much to the Widow's and Orphan's Fund. And none were gladder thereat than the dear old Convener, whose four score years' search in vain for the labor and sorrow.

Our list of Presbyteries in "Church Notes and Notices," which has for some time stood at the half century mark, goes on to fifty-one. A new Presbytery, to be known as North Bay, was sanctioned by the Assembly, and will be organized at North Bay, Ont. on the 12th of July. Varied are the stages of progress, but all thankfully welcomed. A new preaching station opened by a missionary, it may be in a log shack, or kitchen, or dug-out, means a new centre of light in our land, and is a mark of progress of our Church and of Christianity. Then follow in due course others on a larger scale, the grouping of a number of stations into a mission field with an ordained missionary, then into an organized congregation with a pastor of their own; then a new Presbytery and sometimes a new Synod.

The S. S. Helps of our Church, which this year are published from the "Record" Office, are to be issued from the beginning of 1899 in Toronto. A committee has been appointed to select a managing editor. The circulation of the different Helps, Teacher's 'Monthly, Quarterlies, and Leaflets, has increased from 60,000 in 1897, to 75,000 in 1898.

Very dark, on the under side, was the cloud that shadowed the Assembly in the sudden death of one of its members, just before the opening of the evening session on Friday, the third day of meeting. Five young men had gone out for a bicycle run, and were returning, when one of them, Rev. Robert J. Grant, of River John N. S., fell from his wheel in front of an electric car which was coming behind him, and was instantly killed. One sad comfort to sorrowing friends was that there was no time for suffering. The change was instantaneous, a translation.

All that could be done by the Assembly was done. The remains embalmed and prepared for their journey home, were brought to the Church on Monday afternoon, a solemn funeral service was held and in long procession the members followed the hearse to the railway station, while in kindly sympathy the bells of the Anglican Church near tolled a mournful requiem.

Sad was it to the Assembly, sadder far to parents and friends at home, but to the departed one a blessed change to life immortal.

A few days later, word came to Assembly of the sudden death from heart failure, of Rev. Neil Mackay, D. D. of Chatham, N. B. Two ministers, both in active service, called away by death during the sittings of the Assembly, a thing unprecedented in its history. What a call to "work while the day lasts."

From ocean to ocean reaches our vast Home Mission Field, and this year has seen an extension to the far North West, the land of gold and ice, the Yukon, where four good men and true have been sent to win the hardy gold seekers to that which is better than gold.

The Home Mission Work of our Church is under the care of two committees, East and West, the division being historic, the former, the Maritime Synod; the latter, the remaining five Synods of the Church.

In the East forty-nine Churches were supplied during the year with ordained missionaries, and fifty-nine stations by student catechists in the mission fields.

A happy feature of the report was that while the year began with a debt of \$1,597, it closed with a balance of twelve dollars in hand. One cause of this cheering fact is that the mission stations themselves have given more largely and have required less from the Home Mission Fund. The total expenditure for the Home Missions, East, for the year,

was \$12,635. Besides its own work, the Maritime Synod gave \$2,390 during the year for work in the North West, for the sake of its boys on mountain and prairie far away.

After a brief pointed summary of fields and work in the different Presbyteries, the report is brightened by the following fit and beautiful words:—

"These details, if read systematically, are eloquent. They tell of men and women, hungry for the bread of life, fed by our agents, who unobtrusively moved out and in among them, and loved them with a brother's affection,—of noble sacrifices, quietly made for the cause of Christ and His Church—of hearty, cheerful giving to the support of the Gospel in our land by our better-off congregations. They show also that our Church in its old Eastern section is progressing steadily, if slowly, and that to Home Mission work its growth is attributable.

About four thousand families are embraced in the fields in which our missionaries labor, that look to us for the preaching of the Gospel. They contribute to the support of the missionaries about sixteen thousand dollars, and give to the Schemes of the Church with increasing liberality. In proportion to their means, and the labor expended on them, their giving does not compare unfavorably with that of the average self-supporting congregation. They therefore appeal to the Church for aid in securing the means of grace, not as beggars, but as brethren on the same level of proportionate giving, and as members of one and the same great family in Christ. Surely the strong cannot refuse an appeal, at once so rational and touching.

The magnitude of the Home Mission Field of the West is equalled only by the rapid expansion of the work. Its length from Quebec to Dawson City is some five thousand miles. It contains 368 Mission Fields, with 1,120 preaching stations; employs over 400 missionaries, students, and catechists, and its expenditure during the year was, in round numbers, \$100,000.

What a power, making for righteousness, in this our new land, is that army of home missionaries! What a benediction to the eleven hundred mission stations, to have the Gospel with all its blessed influences, regularly preached in their midst! What a splendid investment, for the good of those who come after us, making a better country for them to live in, is that hundred thousand dollars!

A pleasant interlude was the visit of a delegation from the Methodist Conference, Revs. Dr. Burwash and Principal Shaw. There were addresses and response from the substance of which it would be difficult to know "who's who." Like two sisters, teaching in neighboring schools, the two denominations differ in personality and given name, and perhaps slightly in method, but their family name, their sympathies, their aims, their hopes,

their work, are one. They should not try to get pupils from each other's schools.

Good Sir William Dawson, scholar, scientist, Christian, was kindly remembered by the Assembly, as in his chamber life's sun draws on towards its peaceful setting. A resolution of respect and sympathy, proposed by Principal MacVicar, was cordially adopted and forwarded; and from the sick room came back greetings, as from the land of Baulah, breathing rest and peace and cheer and hope.

Figures, figures, figures! What multitudes of them in the Report on Statistics as presented to Assembly; a store-house of fact in all matters relating to the work of the Church. All our congregations and missions are there by name; with all that concerns each one; e.g., how many church buildings it has; how many sittings in these; the number of families, communicants, elders, managers; the number attending prayer meeting and Sunday School; what societies there are and how many belong to them; what is given by each to Home, and Foreign, and all other schemes. There are places for forty-seven different items of information in figures, regarding each congregation and its work. Scarcely a question can be asked, of things capable of being put into figures, concerning any congregation of our Church, but finds there an answer. Then there are pages and pages of averages, totals, comparisons, etc., until one wonders at the ingenuity that could devise and tabulate such numerous and varied ways of giving information and from so many standpoints. The more one looks into that store-house of information, the Blue-Book, the more inexhaustible it seems. One drawback to their value is the difficulty of getting accuracy and uniformity in the reports from sessions and congregations.

"If you seek his monument look around you," is the epitaph in St. Paul's Cathedral, to its great architect. No better proof is needed of the value of Augmentation, this grand nursing scheme of the Church, than its monuments all over the land. Since the scheme in its present shape was started, fourteen years ago, twenty-eight congregations in the East, and over two hundred in the West, have been nursed by it into self-support, and are now in their turn helping on the work of the Church in Home and Foreign lands.

Where the three Funds, Home Mission, Church and Manse, and Augmentation, have each played so large a part in the solid growth and progress of our Church in the Home land, it is difficult to say which in its measure has been the most helpful, but this can be said, that the Augmentation Fund has in its sphere done a grand work in helping weak congregations to a settled pastorate and to self-support; and without it our Church, and the cause of right, the cause of Christ, in Canada, would not be in the posi-

tion that it is in to-day. As patriots, as Presbyterians, as Christians, one of the best investments we can make for the future good of our country, our Church, our Christianity, is the loyal support of such a scheme as this one which nurses into self-support, all over our land, organized bodies of men and women whose one aim in organization and work is the establishment and up-building of goodness and truth.

The temperance stream, water, always flows deep and strong at Assembly. This year the coming plebiscite gave volume to the current, while a slight backward squall did its little part in relieving the monotony of uniformity, in calling forth the power of the movement, and making more apparent its resistless onward flow. Thus each in his own way contributed to the strength of the judgment, which, in voicing itself by resolution, found almost unanimous expression in the two following recommendations of the Committee on Church Life and Work:—

5. This Assembly desires to renew deliverances of past years on the subject of Temperance, declaring the general traffic in intoxicating drink to be contrary to the Word of God and to the spirit of the Christian religion, that total legal prohibition is the true goal of all efficient temperance legislation, and that the Church of Christ can make no compromise with a traffic that is in such deadly antagonism to all human happiness, all social virtues, and all religious life.

6. That in view of the approaching plebiscite the recommendation of last Assembly be renewed, namely:—"That our people are hereby earnestly exhorted to use their utmost endeavors in every lawful way to carry the plebiscite in favor of Prohibition, by an overwhelming majority, and thus free the Church from one of its deadliest foes, our land from untold misery and crime, and our modern civilization from its direct reproach and shame."

"French" night was this year well named. After briefly submitting the Report the Convener called in succession on a large number of French missionaries, who in ten minute addresses told of their work; while between the addresses a large French choir sang very sweetly some of their beautiful French hymns. The brief addresses, the variety in thought and speech, and also in the use of the English language, the quaint sweet French hymns, combined to make a good French night; which came to a close by a characteristic address from the Old Man eloquent, Pere Chiniquy, now in his ninetieth year. The key note of French Evangelization, which was sounded very distinctly by Rev. Dr. Amaron at the opening of the meeting, is not proselytism, but to give to the French Canadians the Word of God in their own tongue, to lead them to the light, the truth, and then to let them choose for themselves their Church connection.

The Presbyterian Alliance is an affiliation of the Presbyterian churches of the world. It represents twenty-three millions of people and its Council meets once in three years. The last meeting was in Glasgow in 1896. The next will be in Washington in 1899. Our Church is entitled to send twenty-four delegates, and one of the aides of Assembly was choosing these delegates for next year.

Presbyteries in appointing their commissioners to Assembly have usually some system of rotation, whereby whole or part of the representation is changed with each successive year, and the stimulus and benefit of attendance is shared by all. The Assembly in choosing its delegates has no such system, and as the number of "prominents" is somewhat limited, practically the same men, barring the changes made by time, are sent to each successive Council, and the benefit to the Church is in this measure limited.

That the "world owes every man a living" is questionable. That the world has a living for every man and he who seeks it finds it, is nearer the truth. But there can be no question that a living is due to the aged ministers who have spent their years and strength in the service of their church and country, laying in righteousness the foundations of national prosperity, and often at salaries which, when their own small wants and large charities were met, left them nothing for sickness or age. To give in some small measure this living that is due is the aim of the Aged and Infirm Ministers' Fund.

To receive benefit from the Fund a minister must be "sick or seventy," and must have paid to it his yearly rates. It is thus for those who have helped themselves and are now past age or strength for full service.

In the West during the past year, as reported to Assembly, eighty-four such ministers received a portion of their dues, in sums varying from \$100 to \$250 each; and in the East twenty-four received varying amounts up to \$200.

The Fund is made up by interest from invested endowment funds, by contributions from individuals and congregations, and by minister's rates. It should be larger. The present rate is too small. But even the present amount can scarcely be continued without increased giving.

Little do we who enjoy the fruits of their labor, realize what we owe, as church and country, to these aged ministers. There should be more liberal support on the part of all for all share in the good which their work has brought to our land. And there should be more cordial co-operation by all the younger ministers. Not only for his brethren's sake, but for his own sake, should each pastor at ordination connect himself with the Fund by contributing his rates.

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Dr. R. H. Warden, Convener; Dr. Fletcher, Dr. John Thompson, Dr. McTavish, Messrs L. H. Jordan, J. A. Brown, E. Scott, and Hamilton Cassels.

GLIMPSES OF FRENCH WORK.

Two ideas predominate in the work of French Evangelization, and both of these must commend themselves to Protestants.

One, the chief, idea, is to give the Word of God to our French fellow countrymen who have it not. The first aim is not to make proselytes or Protestants; but to give them the word of God in their own tongue. Let that bring the light to them, and them to the light, and then let them choose the name of their faith.

Another thought, which touches in many a responsive chord, is that a great many people in Quebec, who are now French speaking Roman Catholics, are descended from Scotch Protestants, disbanded soldiers, who settled there many years ago, but became gradually absorbed by the French; and to win our fellow clansmen back, appeals to many a Scottish heart.

From the Chicoutimi Mission, at the head of the Saguenay River, the missionary writes:

The history of the field is a most interesting one, showing as it does the nature of the work which is being carried on among the French. Results, also show that the work is as encouraging as interesting.

For many years before I was sent there as a missionary, this large district of the Lake St. John had been left entirely unsupplied, and much was lost to Protestantism through this neglect.

The small Protestant community settled there, finding themselves deserted by their church and surrounded on all sides by Roman Catholics, naturally drifted towards the Romish Church.

Some twenty-five of those once Protestants had thus given up their faith before I came to the field. These people were all of Scotch descent—the names such as Harvey, McKenzie, and Blackburn, indicate clearly that their fathers belonged to the Scotch regiments disbanded in lower Canada at the conquest. During the last two years I have been so fortunate as to bring back six of these people to the Protestant faith."

Another Missionary writes:—

"The Montreal district is a new one to us. I was the first Presbyterian to preach at Lake Edward, and at Chambord. One woman I visited had not seen a missionary for fifty-four years.

Many of the people read the Bible and declare they are not Roman Catholics; but they hesitate yet to become Protestants. They are, however, anxious to be taught, and they are thinking, too.

One little girl said to me: "Why do the priests forbid us to read the Bible? I am anxious to read it, for I want to know the truth. I believe one must be born again before one can see the Kingdom of God." She showed her earnestness by attending all our services.

Seven new members joined the Church last summer, six of whom took the communion for the first time.

They expressed the earnest hope that they might have a missionary sent them again next summer. My own hope is no less fervent.

From Cacouna, Que., the laborer reports:—

"On reaching my field I at once took up the work begun the year before. All through May and June I taught the people in the evenings, explaining the Scriptures and distributing Bibles among them.

I gave out during the summer ten Bibles, twenty-four new Testaments and fifty tracts. The people read them eagerly and came to me at all hours to have me explain them.

It is pitiful to note their ignorance and superstition, and to learn the false views of Protestantism taught them by their priests. Most of them regard us as infidels and will not hear us quietly; with a few it is different.

Two men were impressed by what I taught them and refused to go to confession; at this the wife of one of them went to the priest in great distress, asking him to speak to her husband.

He did so, and at the same time charged him to come and confess. The man replied that confession was not a divine institution, and he preferred to follow the Bible rather than the commands of the Church. He went on, too, to contrast the doctrine of the Bible with the penance and fear preached by the cure.

The other man who refused confession invited me to his house, and there I talked to him and his wife a whole afternoon. They were both very grateful, and the woman invited me back, despite the suggestion of a neighbour, who thought I ought to be driven off with a broom.

It is harder to reach the women than the men; where there are old women it is impossible to do anything, for they always receive us with bursts of anger. Then they talk freely, and are bitter in their complaints against the priests, but in public they are silent. Some who dared not come to me visited the lonely house of one of their number who had become a Protestant. The day breaks, for they rejoice secretly in the Scriptures, and the time is not far off when they will confess Christ openly.

Four children from this district have gone to Pointe-aux-Trembles School, and others would have gone had they not been prevented.

I visited St. Cyprian, where I had been two years before, and was pleased to find that since then the people had been reading the Gospel and discussing it. They questioned me eagerly about many things, and said they wished to build a Church. One agreed to saw the timber as his share in the work. Though they don't attend the Roman Catholic Church they are unwilling to break openly with it until they feel themselves strong enough to call a Protestant minister.

At another village which I re-visited I found a number of people anxious to hear me. Among them was one who had left the Church of Rome.

He told me of a conversation with the priest in which the latter admitted that he was not teaching the Gospel, but justified himself by saying the Pope was now Christ, and his commands were to be placed above all others. The same man spoke to me earnestly about his fellows, saying: "They are like sailors wrecked on the ocean and yet distrustful of those who come to save them."

Yet there are many eager hearts among them who have accepted the pure faith newly offered.

They delay their profession until they can make it without fear of persecution.

And let us not be harsh in our judgment of them for this, for their long servitude to Rome has cowed their spirits and numbed their hearts.

God knows his own and watches tenderly over them. At His coming many of those now unknown to the visible Church shall stand as his faithful servants.

A COLPORTEUR'S EXPERIENCE.

"The first house at S—R—that I entered, the father of the family, a little dry wrinkled man, took the Bible in his hand, opened it and read a few lines, and then brusquely closing it, burst into a passion and was most abusive of me and all such people who "walk the roads selling bad books." I picked up the despised book and said a few kind words to the angry man and went on my way with a sad heart at the sight of the awful ignorance in which the people have been kept by their clergy. However, in the next house I was very politely received, and had the pleasure of reading some portions of the Gospel. I soon noticed a sort of silent invitation on the part of the people. They seemed to be getting tired of oppression and to have a desire for knowledge.

But how slow this movement towards progress is in these homes, remote from the centres, and where the people follow the same old ruts. I found a cordial hospitality, but as soon as the conversation turned on religion I was simply shown the door, or innocently asked if the Mass was contained in the New Testament. I have been altogether surprised to meet Roman Catholics, who, after conversing with them, declared that they did not believe in such or such a doctrine of their church, and when asked how they could practice what they did not believe in, they replied, 'Ah! you see we must do as others do, and then become absolutely unwilling to say another word, such is the fear of their neighbor's opinion, and perhaps of suffering earthly loss.

"I entered a house at St. R., and asked the father of the home if he did not want to procure a copy of God's Word. He could not

read but the mother took the book, and examining it exclaimed, 'Ah its the Bible you're selling. The priest forbids us to read it, and he has advised us to put you out as a bad man.' Then your priest does not know the teaching of the good Lord, who says, 'Do good to your enemies, bless those that curse you.' She was surprised, and the husband answered, 'that's the truth.' After some conversation I again asked if they would not buy this Bible which the priest despised. The man and woman looked at each other, and said, 'it will be when you pass this way again.' I left and had hardly gone two acres from the house when one of the boys overtook me and bought the book. What a joy it was to see that God had put into their hearts the desire to read His Word.

"After reading a few chapters in the home of a man bitterly opposed to Protestants, he found them so beautiful that they bought a Bible. The mother said 'we can't read, but our niece comes to see us often and we will have her read for us.'"

POSSIBILITIES OF THE WEST.

Because of its extent and resources, Western Canada is sure to play a more important part in Canadian affairs in the future than in the past. It is estimated that the country is capable of supporting a population of from 25,000,000 to 50,000,000 in ease and comfort. Population in the Maritime Provinces is stationary; the population of Quebec and Ontario is increasing at the rate of about one per cent. per annum; that of Manitoba and the country westward increased about 130 per cent. between 1881 and 1891; and it is confidently maintained that 800,000 people will be found in the West when the next census is taken; and that in 1905 the West will have overtaken the Maritime Provinces.

The shifting of the centre of population westward means the shifting of the political and commercial centre. The press, public men and business men are preparing for the change; the Church must do the same, if she is not to be left hopelessly behind.

The Presbyterian Church in the United States (North) has undertaken no new home mission work for three years. It reduced its staff during that time from 1,750 to 1,416, and ceased to employ students during the summer as formerly. Other Churches in that country have, in a similar way, seriously shortened their cords.

This neglect of the West, in the Republic, has brought about the decay of true religion. In large sections of the country, lynching, murder, gambling, divorce, drinking and lewdness are sapping the foundations of social order.

Similar conditions and forces will produce similar results in Canada. In some districts these sins have shown their head already, and

effort should be made to remove them root and branch. It is pleasing to observe that the Gospel everywhere has proved itself to be the power of God to save. In some districts where tact and determination were needed to secure a foothold we have now self-sustaining congregations.

THE YUKON DISTRICT.

The Yukon district requires separate treatment. This region lies north of British Columbia and between the Rocky Mountains and Alaska. The United States claims a strip southward along the Pacific Coast from Mt. St. Elias for 400 miles; this makes Yukon a sort of Hinterland, the nearest inlets and harbours being in the disputed area. The district is about 600 miles in length and 500 miles in width; and the gold-bearing belt, according to Ogilvie, about 150 miles wide and 550 or 600 miles long. Access to the country is at all times difficult, and especially in winter, owing to the severity of the climate and the lack of travelling facilities. Miners and supplies are entering the country chiefly by the Taku Inlet, Stikine River, Lynn Inlet and Yukon River. From Lynn Inlet three routes start, from the Pyramid Harbour, Dyea and Skaguay. The White Pass from Skaguay is 2,600 in elevation, and the Chilkoot 1,000 feet more. Owing to distance, numerous bars, and shallow water, the route by the mouth of the Yukon River is not popular.

MINERS.

In January, February and March 25,000 are said to have entered the Yukon district; and up to the present time 35,000 is the estimate. The defeat of a bill to build a railway between Glenora and Teslin, and the snow slides in the Chilkoot Pass, by which 150 men and 10,000 tons of supplies were swept into the abyss below, checked the inrush till navigation should open.

Unless the wealth of the district is greatly exaggerated, in spite of the hardships to be encountered, gold seekers will steadily flow in, and with them an army of men and women to pander their appetites and passions. This is not a matter of conjecture; sad reports have already come to hand of the doings of vile and villainous scoundrels and of the fall of many of whom better things might have been expected. Their moral deficiencies were forced.

A PROSPEROUS YEAR.

Since the progress of the Church in the West is somewhat bound up with the material interests of the country, a few general statements will assist in making clear the obligations resting on our Church. Last year was profitable for the farmers of the West; absence of autumn frosts, a fair crop and

good prices enabled Manitoba farmers to realize \$18,000,000 on the year's returns, and those of Eastern Assiniboia four or five millions more. By this handsome return debts were wiped out, mortgages lifted, better buildings erected and confidence inspired. The area under crop this year is one-fourth larger than last year, and the prospects are so far cheering.

IMMIGRANTS.

Last year 9,700 settlers passed through Winnipeg to take up land in Manitoba and the North West. This year, during January, February and March alone over 10,000 passed through, not to speak of 2,500 Canadians who were on their way to the Klondyke. The prospects are that Manitoba and the Territories will get an accession of 20,000 or 25,000 people this year. About one-half of the incomers are English-speaking, from Eastern Canada, the Motherland, or the United States; the others are foreigners from Northern and Central Europe.

The exhaustion of free grant lands in the United States, the restrictions placed on immigration, and the war now being waged between the United States and Spain, will likely divide the stream of emigration from Europe, and send a much larger proportion of it to the shores of Canada. The Teutons, and Scandinavians are, generally speaking, of good physique, industrious, law-abiding, and promise to become good settlers; but strenuous and sustained efforts must be put forth to assimilate and Christianize them, if trouble is to be avoided in the future. The dangers of the Republic to the south, by leaving large masses of population unassimilated, should prove a warning to Canada.

MORMON SETTLEMENT.

As is known to the Church, there is a considerable colony of Mormons established at the foot of the Rocky Mountains, just north of the International boundary line. On coming to Canada they agreed to observe our laws in the matter of marriage, but, having brought all their wives with them, their circumstances are rather unfavorable to the observance of their pledge.

They have built a temple, got an act of incorporation from the Legislature at Regina by a vote of 14 to 10, in spite of strenuous opposition, and are establishing themselves firmly. They are in close touch with the Mormons of Montana and Utah, who have an army of 1,000 missionaries at work in Europe, the United States and Canada. These missionaries, too, are making converts even in Canada, especially in districts which Christian Churches are neglecting. The Alberta settlement is likely to receive large accessions during the coming summer, and prompt energetic measures are necessary to prevent the spread of this pernicious system.

Our Foreign Missions.

Designation services for the Missionaries to Korea will be held in the first Presbyterian Church, Truro, 12 July. The three missionaries will be present. On the following evening, 13th July, farewell services will be held in St. John. A deepened interest in Foreign Missions and especially in Korea has been created by their visits to the congregations of the Maritime Provinces.

Twenty-seven Chinese sitting at the Lord's table, in Chang te Fu, Honan, on a recent Sabbath, fourteen of them for the first time, was a sight to gladden the missionaries who took part, Mackenzie, Goforth, and others. Twelve of them, who had been over a year on probation, were baptised that morning. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

"The following is a good example of the persistence of the Chinese in seeking treatment," writes one of our Honan Missionaries. "After very careful examination of a man's eyes the doctor pronounced them incurable. The patient's companion at once prostrated himself to touch the doctor's feelings. Being assured it was useless he sat down while others were being treated, but presently returned to the attack, saying he had come over 300 li (100 miles), and asking that either by medicine or operation the doctor help him. Being told that nothing would cure these eyes, he sat down again, but presently returned, saying, 'He is my brother, and both his eyes are useless while mine are both good; will you take out one of mine and substitute it for one of his?' The missionary told him that was quite hopeless, and tried to direct him to the spiritual things of which the preacher had just been telling him. A friend suggested that he would have to enter our church. He said: 'I'll most willingly do that if only my brother's eyes can be cured.' Would that such brotherly love were more common in China and might lead to Him who gave His life for us, and not simply an eye."

Of Romish agents in Honan, one of our missionaries writes:—"They still continue their proselytism. The doctrinal inducements held out are—Worship of Mary—whom they accuse the Protestants of slighting by not honoring equally with her Son—Uniform Prayer—it being incredible that God will hear the various prayers of needy men—Absolution from Sin—which cannot be bestowed by pastor, but can by priest. To most Chinese the temporal inducements are more substantial, viz., help in all their lawsuits, protection from all persecution or reviling from religious causes, and in some cases free education and board for their children. Where our members can read, they are able to op-

pose the worldly arguments with Scripture, and with some skill, the Romanist propagandists not being able to answer them from the same source. Indeed the priest at a debate here, speaking of the Protestants' dependence on the Bible, said they were dealing in only one commodity, but the Roman Catholic Church is a "General Store."

It is noteworthy that of those chiefly responsible for introducing the Romanists into these three places, three have been refused admission to the Protestant church, and one was suspended, all because of conduct, not of doctrine."

HOW IT LOOKS IN HONAN.

Some things have two sides to them. The "Hsin Pao," one of the Ms papers of the Honan Mission, has the following:—

"A writer in a recent number of a home journal pokes fun at the folks who 'go home on furlough once in seven years and live in a halo of glory that envelops them.'"

Perhaps we do get more than we deserve, but every seven years seems hardly too often to "shut down for repairs." At any rate we will gladly share our privileges with our less-favored brethren. Why should'nt overworked and tired men at home go on furlough too, but instead of going to Germany let them come to China, India, or Formosa. Of course men would miss the advantages of the universities of Germany, but a year's sojourn, say in China, might help to clear up some of the difficulties connected with such obscure passages as Matthew 28: 19, etc., etc.

It would be good for the foreign missionaries, and would be a great thing for the Church at home, and we believe a financial success too in the long run.

Our college professors, editors, committee members, ministers, and all, should have their furlough in their turn. We won't grudge it to them, and more than that we'll lend our halo to the very first man who comes."

IN A HONAN DISPENSARY.

During the month of April there were in all at the dispensary here 1,638 treatments of old and new patients. Among the patients was a Hsien Magistrate, with umbrellas, flags, soldiers, etc., also some guns of smaller calibre. There were abscesses, tumors, cataracts, etc.

Two cases of opium poisoning were brought and successfully treated; three others were reported, but they were not brought here and could not be treated. Five in-patients were under treatment for the opium habit. One old man, who is also an opium user, has been in the habit for several years of swallowing daily (so he said) several ounces of stone dust. His tobacco pouch was well filled with sand, in evidence of the truth of his assertion. A small boy was brought to be cured of the habit of eating tobacco.

One day two old women, Mrs. Li and Mrs. Chao, came to the dispensary, "the blind leading the blind." Mrs. Li was quite blind with cataract in both eyes. Mrs. Chao, with turned eye-lids, was not much better. Neither of them had any one to wait on them, but they went away to talk the matter over and after a few days came back for operation. Mrs. Li, being the blindest, was to be operated on first, and Mrs. Chao would wait on her and when her eye was well they would change places.

When it came to be Mrs. Chao's turn for operation, we wanted to do both the eyes, but she refused, giving as the reason, that they had agreed to be treated eye about, and it was Mrs. Li's turn next.

A LETTER FROM HONAN.

By Rev. R. A. Mitchell.

Hsin Chen, Honan, April 22nd, 1898.

Dear Mr. Scott,

We have neither Luther nor Eck in North Honan, yet the battle goes on between those whose rule of faith is the Scripture only, and those who add traditions and customs of men.

Some two months ago, Mr. Goforth received a letter from Father Gerard of Little Fort (Hsien Chen), saying that it was reported to him that Mr. Goforth called the Roman Catholic a false Church, and asking him to come to Little Fort, and prove it in public debate. Mr. Goforth replied that he would gladly do so when he had time, assuring the priest that this time he would not spare the papacy.

Two weeks ago, the rush at the time of the Literary Examination in Chang Fe Fu being over, Mr. Goforth was ready for the debate, and, along with Mr. McKenzie and the writer, reached Little Fort on the 7th inst. In arranging the time Mr. Goforth had thought only of his slack time and had forgotten about Easter. Word reached him when about to leave home that the priest would prefer deferring the debate until Monday. No objection was made to that, but as the carts had already been ordered, all came on thinking three days extra preaching the Gospel would do no harm to the cause of Christ. Seeing, however, that we had arrived, the priest preferred to go on with the debate on Friday, though he would be very busy between whites.

The headquarters of the Protestants were the largest room of the inn, about thirty feet long, twelve wide, and eight high, with unplastered mud walls, roof of reeds festooned with cobwebs and pendant straws, thirty to the square foot. Door and window (in one) consisted of a six-foot omission of the front wall, which at night was partially closed by a screen of corn stalks leaned against the eave. The floor was mother earth. Eight feet of one end was occupied with the mud-brick bed, and about the same space at the

other end, fenced off by a manger, showed signs of its ordinary occupants.

The place of debate was a point on the roadside, slightly raised, and under the shade of a willow tree, which lent its kindly protection from the hot sun.

The debate was begun by Mr. Goforth reading the first commandment, and proceeding to show that the Roman Catholic Church break it in their adoration of Mar., in their prayers ascribing to her such attributes and giving her such titles as the Scriptures give only to our Lord Jesus Christ and the Heavenly Father.

The priest's defence seemed to give Mary a place decidedly lower than what is given her in the actual use of their Church. During the morning the debaters did not seem to come to close quarters, apparently running on parallel lines.

In the afternoon, Mr. Goforth, opened with a concise summing up on the subject of Mariolatry, and went on to show that the mass was another offence against the 1st Commandment. Under this head, variety in interpretation in Scripture necessarily came up. Father Gerard had said repeatedly that he had not much time to read the Scripture, but here he ridiculed the variety among the Protestants, and claimed its infallible guide in the Church, and taunted the Protestants as not being in existence four hundred years ago, our ancestors being Roman Catholics. A little later he objected to the reading of the Church's persecuting edict against all who did not believe in the "real presence," saying that Western things belonged to the West, and should not be mentioned to the Chinese.

Later, a misunderstanding by Mr. Goforth as to what verse of Scripture the priest had asked him to read, led to his reading a verse referring to Judas, and caused an excursus on the cupidity of the Roman Catholic Church. As a result, the last address of the day by the priest was a violent repudiation of the charge fastening it on the pastors who, he said, were selling the Lord for \$800 a year with extras for "old women and kids." They are all hirelings who will not protect their flock, but he protects his to the end. If he cannot do so in the district court he will go to the Prefect; if that will not do, then on to the provincial capital and thence on to the imperial capital.

Next morning when the debate was about to begin, the priest, who the previous day had fought shy of Scripture, insisted that the Bible only be quoted in debate, and that all the histories Mr. Goforth had at hand were useless. The latter objected to being limited, saying that he would prove from facts that the Roman Catholic Church's fruit was such as the good tree of Scripture did not produce. The priest asked if he wanted to tell all the vile things of history and "dig out his face" before the Chinese. Father Gerard had determined that this should not be done, and the meeting closed somewhat in disorder, after

which arrangements were made for another, beginning in the afternoon.

Meantime the people of the neighborhood took up the matter, and objected to the debate going on, even threatening to stop it by force. Eventually both parties agreed to accede to their wishes, and Messrs. Goforth and McKenzie left for home on Monday morning. My cart not having arrived, I waited three days longer to try to still further impress Gospel truths.

The advisability of a public debate between Roman Catholics and Protestants in China, is very problematical. But I think that in Little Fort, where the priest has been carrying on his work for two years, this visit of the pastors is not without avail, even though the report has spread to other places that they ran away as before.

At Easter Sunday Mass, the Roman Catholics had 250 present, as a result of two years work in that neighborhood, but one gets some inkling into the kind of work by hearing the remarks of the heathen. A common saying is that the Protestants are the "wen" (literary), and the Roman Catholics the "ure" (military) preachers. Wherever the Roman Catholics have gone, the words commonly associated with their name are "open a school with free food," and "carry on a lawsuit." Some men are kept in employ whose sole duty is to attend to lawsuits. To be a member of the Roman Catholic Church assures protection from all outsiders, and in some cases those who have to come into conflict with church members have been fined by the priest without any reference to the Chinese officials. The country-side is afraid of the priest, as even the magistrate has had to apologise for offending him. For this authority he depends on the prestige of the French name, though he is an Italian. When charged with it in debate, he retorted that we were not English, (the name for the British Empire is Ying, taken from the word England), but Canadians.

Such means of conversion cannot assure a high state of morality, and one village is reported where there are a large number of converts nearly all dealers in salt, (an illicit traffic, as salt is a government monopoly). One man who was last year suspended from our membership for unchristian behaviour is now in their employ as a proselytiser. Another man whom we have for two years refused to record as a catechumen, though he has studied considerable doctrine, is now trying to arrange that the Roman Catholics rent a house in his village. It may be said that we should not grudge them such men. But such are the means of bringing in the enemy where he might not otherwise be, and, moreover, they are themselves in less hope of coming to the truth than the Roman Catholic Church than from the heathen, because of the monstrous claims of that Church to easily forgive sin, etc.

Yet we are hopeful that at the very centre

of this influence there may still be a work to the glory of God. Large numbers heard the Gospel during our seven days visit, two or three men spent nearly the whole time listening. One of these said, "you have told me a great deal about Jesus, now please tell me about His resurrection." Again he said, "I am an ignorant old man who cannot read, and have never prayed, but perhaps Jesus loves me, I love Jesus, will be enough to pray with." Another man declared his faith and asked that we continually pray for him.

It is perhaps not strange that numbers who have but lately professed faith in Jesus, and whose knowledge is not great, should be induced to enter a church which claims to have all that we can give of the blessed truth of the Gospel, and besides, assures to its converts free schooling, (with food) for their children, and protection from all persecution and reviling. It behooves us all to be more earnest and constant in prayer, that the arm of the Lord may be about the new converts, and may protect them from injury while establishing them in the pure faith, which was once delivered to the saints. Though many disappointments come from those of whom we hoped great things, yet we rest assured that the Lord God omnipotent reigneth and that eventually his truth will prevail.

Yours sincerely,

Robert. A. Mitchell.

"ENLIGHTENED" CHINA.

Letter from Rev. J. Griffiths.

Chang Te Fu, Honan,
March 21st, '98.

Last week when the students and graduates now up for examination in this city, were visiting our compound by hundreds, someone took opportunity to drop an anonymous letter for our edification and warning. The letter is in Wen-li, the classical language of China, and is beautifully written. It must, therefore, have been prepared by one of the literati—apparently by a man familiar in some measure with the work here. Through Mr. Wang, one of our native preachers, who is a graduate, and Mr. Goforth, this translation is secured. Some months ago there was dropped in our compound another anonymous letter, evidently in the same hand-writing, and containing violent threats against the mission. As a comment upon the virulent attack of this critic it is sufficient to state that the literary men have never before been here in such numbers. Nor have they ever before been so friendly, well-behaved, and evidently anxious for Western knowledge. Indeed the chief examiner has, upon command of the Emperor, informed the 4,000 students now here that in the future they will be expected to pay attention to Western learning.

The envelope of the above-mentioned letter is addressed:—"The Jesus Hall."

"Open and you will find the contents to your profit."

The letter runs—

I constantly hear it said that there somewhere exists a pair of scrolls. On one of these it is written "Heaven and Earth and Man and all things were brought forth in order." On the other it is written, "Confucianism and Buddhism and Taoism have been perfected into one system." This result is not the production of man. It certainly is the decree of Heaven, Earth, and the gods. Of recent years these little kingdoms outside China have devised evil doctrines—among these that a certain Jesus came to earth to save men by many plans. He is styled the Great Saviour of the world, and they say those good and benevolent gods which the Buddhists and Taoists worship are only false gods. They say that whosoever believes this doctrine, the stupid shall become wise and the evil good; but any one who will not believe this doctrine will go down into the fire-pit. "Why do you Chinese not believe this doctrine and accept this plan of salvation?"

To rebut this. Do we not know that every sect has a head or lord to whom it looks? Now you come in with a plan diverse from all others, and how can you expect people to believe you? Now supposing this plan can make the stupid wise, and evil men good, and cause men to attain unto eternal life, could there possibly be any one who would not believe it? But, on the other hand, if this is false, your Great World-Saviour becomes a Great World-Seducer.

We admit that the Chinese people are inferior in the line of mechanical invention. If we would compare ourselves with Western peoples on that line we could hold no comparison with them. But I must on the other hand say that this great Middle Kingdom is controlled by the true doctrine. As for the knowledge of propriety, and reason, and morality, and upright conduct, this, together with the 10,000 material productions of China, places this Empire on a pinnacle of eminence and fame among the kingdoms of earth. So that, though in a mechanical line we do not stand high, yet our scholarship and culture can be paralleled by none. So if these things were not given from the high heaven how could the Chinese attain such pre-eminence? If it has not been that all these gods have been helping on the Chinese how could they ever have attained to such heights of glory?

We know that the ordinary man does not become a spirit, but by the conquering of desire and by meditation one becomes transformed into a spirit; but though they can attain to be gods yet they are not equal to the great Supreme. Why is it, then, that you say there is only one God? You certainly are wrong. All men under heaven have earthly parents. Now, supposing I have a genuine friend. His parents may be more to me than even my own parents. Why do you say, then, that we can have only one father and mother (i.e., that your friends' parents are not

also yours)? Are you not certainly wrong? So here you are proven wrong in your ideas about parents. So are you in your ideas about the gods. So the god which treats me best is the best god for me.

This Jesus doctrine is only a foreign doctrine, and is suited only for foreigners to follow, so that we Chinese can look at it and listen to it, but we must not follow it. So my hope is that the people of this land will, with one heart and one mind, rise up and in the name of heaven destroy this evil sect.

I will insert a little poem also:—

The Jesus Hall is bright and new;
The new religious fad has come.
You plot and preach your doctrines false,
A hundred plans to cheat the Chinese heart.
The Emperor you insult, the people you abuse;

Destruction to the gods your only object is.
In prefect, town, and hamlet, are your halls;
Who knows what villainies you have at heart?
Say that you preach, but falsehood all it is;
Say that you heal, but where's the proof of this?

Just let your myriad tricks and plans go on,
But, when the people will it, up your root will come.

Subtle you are with blessing mouth and viper heart,
But judgment swift will fall on you ere long.
Beware, ye foreigners! The day of vengeance dire

When of one mind the people shall become.
Rebellion terrible on all sides caused by you;
The Kiaochou affair you know right well.
Of course you say it's not your kingdom's quarrel,
According to my view you're just the same as they.

Russia and India on your foreign maps
Are colored diversely, of course, but still
Their ancestry is plainly still the same.
Turtles you are with tapering heads and little brains;

From such a race never has one man been a king,

You tributary foreigners have never yet
Furnished a single man to be our Emperor,
So fret and strive at will, but this know well
Not even a reprobate will ever follow you,
Save but the Eastern Suburb one-eyed Sheep (1) -

His name for execration shall be held,
Throughout the earth, for of the moon
The 3rd and 6th and 9th this traitor knave
Offers his homage to you rebel foreigners.
His idle tales and stor^ys false are all in vain.
I pray the Emperor's soldiers soon may come
And crush into oblivion your whole turtle (2) nest.

These devilish reprobates will drive away
And lead our good men back.

(1) Mr. Yang, one of our finest native Christians. His name is pronounced the same as the Chinese word for sheep.

(2) Has associations here which make it one of the vilest terms a Chinaman can use.

THE NEW HEBRIDES.

From Erromanga, Mr. Robertson writes as submitted to the Assembly:—

It is now twenty-five years and nine months since Mrs. Robertson and I took possession of Erromanga in the name of the King of Kings. Our prayer the night the first "Day-spring" left us here—the day of settlement—was "Erromanga for Christ!" That prayer has been answered; to God be all the glory.

Surely it is no small honor to succeed such men, in their work here, as John Williams, James Harris, James McNair, and the brothers Gordon; and our Church, too, has been honored, for the Gordons, McNairs, as well as the present missionary and his wife, were all sent out and supported by the Canadian Church.

Again, your three missionaries now in the New Hebrides have been twenty-five years each in the field, making a record, say for one laborer, of seventy-five years, and if we add to Mr. Macdonald's, who joined the mission when we did, we have four men, bring up the record to one hundred years for one man. And four of your mission families namely, the Geddies, MacKenzies, Annands and Robertsons, tolled for a quarter of a century in this mission, or equal to 100 years' work of a missionary and his wife.

During the year, or since May, 1897 I have received on the island towards the Teachers' Fund up to the present time (March 5, 1898) in sterling money, the sum of £44, and of this, £4. 3s. 9d. was marriage fees! I do not make a charge, but state our needs and say that if any man young or old, whom I marry, is able and willing to give ten shillings, more or less, for the Teachers' Fund, it will be gratefully received and applied to that worthy object, which they should all regard as a sacred duty to maintain.

A few, chiefly young fellows, who get beautiful young brides (?), respond gracefully, and sometimes an old man who gets a young wife; and a short time ago the bridegroom gave 5s. and the bride came smiling up, after the ceremony, with 5s. too. She seemed pleased with her bargain. Others of the men seemed doubtful about it until they get better acquainted with their wives (many of them have never exchanged words with their life companion until that day of their marriage, but most of them have their full share of words after marriage).

Over the whole island our teachers and the better classes among their people prepared, in all, 4,000 lbs. of arrowroot last year, of a superior quality. This is 1,000 lbs. more than we ever made in any one year, and I promised the people if they would put forth a special effort last year, and make a large quantity I would apply a proportion of the

proceeds, less expenses, to "The Erromangan Teachers' Fund," and I intend to apply one-fourth, or proceeds of 1,000 lbs., to that object.

We have refunded to the B. & F. Bible Society the cost of printing and binding 2,000 copies of the four Gospels and the Acts of the Apostles. The Society very generously made a reduction of £28, and Mr. Barnett forwarded out to me quite lately their receipt in full for the balance against us. We are now going to begin to bank something with Society towards paying for printing the entire N. T. when it is ready.

Three of our best teachers died during the year, of whom two were old and tried elders, and one of these was a young teacher and helper with James D. Gordon over twenty-eight years ago.

We have on Erromanga 36 teachers, 300 communicants, and a population of 1,500.

FORMOSA.

The report to Assembly says:

The year 1897 in North Formosa has been one of trouble, anxiety, and danger. Armed bandits scoured the country wrecking vengeance on solitary Japanese—plundering natives and seizing individuals, only to be liberated with large sums of money. Especially in Kap-tsu-lan the poor Pe-po-hoan Christians were hunted like partridges—men, women and children spent days and nights during fierce storms under Pandanus hedges. Since the Japanese enlisted a few as militia, the hatred of the outlawed bandits knows no bounds.

One preacher writes: "The Pe-po-hoan have to hide like rats."

At one village a man fifty-eight years of age was sitting in his hut after dark. Robbers appeared. He shouted for help, whereupon a gun was rammed into his mouth and his head was blown off!

As anticipated when in Canada, Japanese Buddhist Priests have poured into our field. The following are their methods:

1. Natives are threatened to be reported as rebels if they don't become members.
2. Natives are assured of safety from officials and soldiers by enrolling their names.
3. Natives are reminded that they are Buddhist anyhow, so don't need to change much!
4. A picture of an idol on paper is stamped and given as a pledge of security. Some natives frame and hang it in a conspicuous place in the house.

The past year has been characterised by "Rumors of wars." At one time Germany,

at another Russia, at still another, France, is to fight the hated Japanese. Do not wonder that the poor Formosans have been like vessels tossed on troubled seas.

The Japanese under the upright administration of Governor General Nogi, became more friendly towards Formosans. Christians especially, have nobly exerted themselves on behalf of the natives.

It is not all sunshine yet; but we thankfully recognize progress and improvement.

The new Governor, Kodoma, will soon occupy the place of his predecessor. Time will reveal his administrative ability.

At several places on account of rebels it was impossible to maintain laborers, even if there had been men to spare. Therefore we mark fifty-six stations only for the past year.

Several preachers left their vocation during the year. This bare statement alone would be very unjust to them and the Lord's work here. In every case there were family troubles which westerners at a distance cannot well understand. Besides, there is a subject which has engaged attention for twenty years. That is, the support of a preacher's wife and little children should disease or death lay him aside. An ordinary preacher gets \$8 per month (about \$1 gold at present). At his death his wife and children must leave the chapel—leave it as nearly on the list of beggars as possible.

There is provision made in Canada for aged and infirm ministers and also for widows. Now the men referred to above had their families in view and sought other business that they might better their condition. But mark well. They not only continue as living Christians; but labor zealously for Christ's cause and contribute out of their earnings. We never cease discussing with the native church about devising some means of relief for the widows and orphans of preachers. French, then Japanese troubles have kept the people in such a state of anxiety that this important matter has not yet been settled. We make no apology for the preachers; but state that they have our sympathy for the above, and many other reasons.

Three preachers died of consumption whilst "in harness." One of them contracted the disease whilst exposing himself to rain and storm to help the captain and crew of an American ship wrecked on the Kap-tsu-lan coast. He passed away triumphantly rejoicing in the Lord Jesus and exhorting all around his deathbed to follow Jesus. He was a model pastor.

Twice a week the hospital enjoyed the useful services of Dr. A. N. Wilkinson, from London, England. Apart from that assistance Dr. McKay carried on the work when here.

There were no Chinese soldiers to swell the lists, and no crowds from long distances, because robbers harassed travellers. 1166 new and 5245 old patients were treat-

ed during the year from Jan. 1st, to Dec. 31st. Japanese medical men confirm the usual statements about the prevalence of malarial fevers.

Though Mr. McKay visited, more than once, every station on the west side of North Formosa, the greater part of the year was occupied in Oxford College. There were four times as many students as in 1896. Two had been Confucian Teachers and one was a Taoist priest. The progress made right up to Christmas was very satisfactory. Oxford College was built for this express purpose and no other.

The church here and the church in Canada should know once and for all that a deaf ear is turned to all talk by young Japanese about English, bookkeeping, and a western education, because our work should never be to give a secular education to help heathen men in business and use the cents and dollars given by Christians to spread the Gospel of Jesus amongst the perishing millions. The most distant station feels the beat of the pulse in Oxford College.

The Girl's School had ten in attendance for half the year; but the greatest benefit to the mission was the training of a number of women and wives of preachers at the same time. Some of the Bible women are doing glorious work for the Kingdom of Jesus.

Rev. Wm. Gauld and Rev. Giam Chheng Hoa visited, on Sabbaths, the stations on the western side of North Formosa. Jap Sun also preached in chapels around Tamsui. Rev. Tan He labored as usual, doing faithful and honest work. Dr. McKay says "Whatever I accomplished personally, was by the continual assistance of Koa Kau."

After prayerful conference with preachers, elders, deacons and people in Tekcham, Bang-kah, Toa-tui-tia, Pat-li-hun, Sek-khan, Sin-tiam and other places, they bestirred themselves and fruits are already visible. Believers are more numerous, more devoted and more hearty than in 1896. Dr. McKay writes, "The other day I saw Christians of twenty-five years' standing, shed tears of joy as they shouted praises to the eternal God for His loving kindness—yes, praise Him—

"For His parting promise dear
Of His presence always near;
For the blest assurance made
Of His intercessory aid."



INDUCTIONS.

At Cove Head and St. Peter's Road, P. E. I., 30 May, Mr. Jacob Layton.

At Chatham, N.B., 28 June, Mr. D. Henderson, called from Blue Mountain, N.S.

At Taylor Church, Montreal, 31 May, Mr. W. D. Reid.

At Bracebridge and Monk, Barrie Pres., 21 June, Mr. M. J. Leith, ordained and inducted.

At Waubashene, Barrie Pres., Mr. G. Arnold, 20 June.

At Glenboro, June 7, Mr. J. Reddon, called from Moosomin

At St. Paul's Church, Bowmanville, Mr. J. R. Turnbull, ordained and inducted 21 June.

At Knox Church, Tavistock, 31 May, Mr. H. McCulloch.

At Rockwood, 31 May, Mr. J. A. Crauston, into Rockwood and Eden Mills.

At Plantagenet, Ottawa Pres., 17 May, Mr. J. R. Elmhurst.

At East Templeton, Ottawa Pres., 18 May, Mr. D. J. Scott, ordained and inducted.

At Stewarton, Ottawa, 21 June, Mr. Robert Herbison, ordained and inducted.

RESIGNATIONS.

Of Buckingham, Ottawa Pres., by Mr. C. A. Doudiet, to take charge of Charles St. Mission, Montreal.

Of East Church, Toronto, by Mr. J. A. Morison.

Of Airlie, etc., by Mr. W. Gallagher.

Of St. Andrews, Truro, N.S., by Mr. Thomas Cumming.

OBITUARIES.

Rev. Robert Grant was suddenly called away by death, 10 June, at the early age of twenty-seven years, while in attendance at the General Assembly, Montreal, as mentioned elsewhere in this issue. He was born at Sunny Brae, Pictou Co., N.S., studied at Dalhousie University; and at the Presbyterian College, Halifax; and on his graduation was called to the congregation of River John, N.S., where his brief ministry of some two years has been what we call so strangely and sadly ended by accidental death.

Rev. Neil Mackay, D.D., of Chatham, N.B., fell asleep on the night of Tuesday, 14 June, in the 70th year of his age. He was born in Earltown, N.S., was educated in Halifax, and for some time had charge of the Free Church Academy there. He completed his course in 1855, and was ordained and inducted at Murray Harbor, P.E.I., 19 Sept. 1855. Seven years later he was called to St. David's Church, St. John, N.B., where he labored for thirteen years. Owing to impaired health he resigned his charge and accepted a call to Summerside, P.E.I. Called thence to Chatham in 1884, he labored till death came. On Sabbath he preached. On Monday made a pastoral visit. On Tuesday he seemed almost in usual health, and on Wednesday

morning only the clay house lay there, resting in the stillness of death. In the night he had gone quietly home.

PRESBYTERY MEETINGS.

Synod of the Maritime Provinces.

1. Sydney, Sydney, St. A., 28 July, 10 a.m.
2. Inverness, Port Hastings, 6 July, 2 p.m.
3. P. E. I., Charlottetown.
4. Pictou, New Glasgow.
5. Wallace, Tutamagouche, 2 Aug.
6. Truro.
7. Halifax, Chalmers Hall, 5 July, 10 a.m.
8. Lun. Yar.
4. St. John, St. John, 1 Tu. July.
10. Miramichi, Chatham, 28 June.

Synod of Montreal and Ottawa.

11. Quebec, Richmond, 5 July, 4.30 p.m.
12. Montreal, St. Lambert, 11 July, 8 p.m.
13. Glengarry, Alexandria, 12 July, 11 a.m.
14. Ottawa, Bank St., 2 Aug., 10 a.m.
15. Lunark, etc.
16. Brockville, Morrisburg, 12 July.

Synod of Toronto and Kingston.

17. Kingston, Belleville St. A., 5 Jy., 2 p.m.
18. Peterboro, Campbellford, 4 Jy., 8 p.m.
19. Whitby, Whitby, 10 July, 10 a.m.
20. Lindsay, Beaverton, 28 Jun., 11.30 a.m.
21. Toronto, Tor., Knox, 1 Tu. ev. mo.
22. Orangeville, Orangeville, 5 July.
23. Barrie.
24. North Bay, N. Bay, 12 July, 2 p.m.
25. Algoma.
26. Owen S., O.S., Div Hall, 28 Jun, 10 a.m.
27. Saugeen, Moorfield, 12 July, 10 a.m.
28. Guelph, Guelph, Chal., Jy 19, 10.30 a.m.

Synod of Hamilton and London.

29. Hamilton.
31. Paris, Ingersoll, 12 July, 11 a.m.
31. London, Lon., 1st, 12 July, 10.30 a.m.
32. Chatham, Blenheim, 12 July, 11 a.m.
33. Stratford.
34. Haron, Goderich 12 July, 11 a.m.
35. Maitland, Wingham, 19 July, 10 a.m.
36. Bruce, Southampton, 12 July, 5 p.m.
37. Sarnia, Sarnia, 12 July, 11 a.m.

Synod of Manitoba and the North-West.

38. Superior, Rat Portage, Sep.
39. Win., Man. Col., 2 Tu. July, bi-mo.
40. Rock Lake, Shores Rk. Lake, 11 July.
41. Glenboro, Holland, 12 July 3 p.m.
42. Portage, P. la Pra., 11 July, 7.30 p.m.
43. Brandon.
44. Minnedosa.
45. Melita, Oxbow, 5 July.
46. Regina, Round Lake, 20 July, 9 a.m.

Synod of British Columbia.

47. Calgary.
48. Edmonton, S. Ed., 6 Sept., 10 a.m.
49. Kamloops, Nelson, 7 Sept., 10 a.m.
50. Westminster, W., St. A., 7 Jun, 2.30 p.m.
51. Victoria, Vic., St. Col., 6 Sept., 10 a.m.

Young People's Societies.

THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

Conducted by Rev. R. D. Fraser, Convener.

The Monthly Topics of the Plan of Study for 1898 bear the general title, "Some Books, Fields, and Men," and are so arranged as to be adapted to the various sorts of Young People's Societies. They are set down for the second weekly meeting of each month, and the Topic is treated in the Record of the month preceding, in order that Societies may have materials for the meeting on hand well in advance.

Attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E. s. is published by the "Record" at 60 cents per 100. Less than fifty, one cent each. It is issued by arrangement with the Assembly's Committee and embraces the "Uniform" Topics, the Monthly Topics of the plan of Study, and the Questions on the Shorter Catechism, for each meeting throughout the year.

A Booklet containing the same matter, and, in addition, Daily readings for the whole year, is also ready, at \$1.00 per 100. Less than fifty, one and a half cents each. Orders for the Topic Cards or Booklets should be sent to Rev. E. Scott, Y.M.C.A. Building, Montreal. As half the year is gone, these will now be sent at half price. Try them for six months in your society.

Topic for the week beginning August 11th.

WHAT OUR CHURCH TEACHES ON BAPTISM.

Matt. 28: 16-20; Acts 10: 43-48.

The Programme.

Books recommended:—Witherow's Scripture Baptism, its mode and subjects. Professor Candlish's Handbook on the Sacraments, 50c. Bushnell's Christian Nurture, \$1.50. Rev. Dr. John Laing's Practical Catechism on Baptism, 5 cents. A series of 24 four page tracts on various aspects of Baptism, one cent each in quantities, by Rev. W. A. McKay, D.D., Woodstock, Ont.

The subject of Baptism has so many phases that it will not be profitable to attempt to take it up in all its bearings in one meeting.

The teaching of the Church is set forth in:

The Shorter Catechism, Ques., 93-95.

The Larger Catechism, Ques., 164-167.

The Confession of Faith, Chap. xxviii.

The two Catechisms are bound with the Confession of Faith. There are quite cheap editions of the volume. Every one who wishes to have knowledge of his Church's Doctrine

should possess a copy of the Confession of Faith.

Rev. Dr. McKay's series of four page tracts, 24 in number, deals with as many different separate points. Whilst controversial, they are fair and free from bitterness and most clearly expressed. By writing to his address as given above, a list of the titles may be obtained and the tract or tracts most suitable may then be selected from the list.

THE TEACHING OF THE CHURCH ON BAPTISM.

By Rev. J. Thompson, D.D., Sarnia, Ont.

See Shorter Catechism, Ques. 94-95.

The "real" baptism in the church is the baptism of the Holy Spirit, which makes us whiter than snow, and the "ritual" baptism with water is the emblem of it. (Acts 1:5.) And when we meet with the words "baptise" or baptism," in the New Testament, it is needful to ask, what does the word mean in this particular passage? Is it the "real" or the "ritual" baptism? If this principle were observed it would prevent much misunderstanding in the interpretation of such passages as Rom. vi: 2-3; Eph. iv: 5, where water baptism is not even hinted at, but the baptism of the Spirit that identifies us with Christ in his life, death, burial, resurrection, and glory. One with Him now and forever.

1. Baptism is symbolic of Spiritual cleansing. As the ceremonially unclean were sprinkled with water, so this ordinance represents the baptism of the Spirit that washes away the stains of sin; it is an emblem of the washing of regeneration, Ex. xxxvi: 25. It is connected with the forgiveness of sins, Acts ii: 38; xxii: 16. Not that water baptism could accomplish this, or was necessary to salvation, as if baptism regenerated, or imparted a character that made the subject a Christian; this can be accomplished only by what water baptism signifies; and the peculiar language is accounted for on the principle, so common where symbolic ordinances are spoken of, by which the sign and the thing signified are made to change places, so that what is true of the one is applied to in the other.

2. In baptism we profess our faith, Gal. iii: 27., i.e., those who were baptised made a declaration of discipleship. The commission was to make disciples and then to baptise them. So that all the baptised men and women made a profession of their faith, and sealed it by this rite.

3. Baptism is a symbol of our union with Christ; one with Him. We are baptised into one body, 1 Cor. xii: 13, not merely the outward union of the church, but spiritual union of the Church, but Spiritual union with Christ. "It doth signify and seal our engraving into Christ."

4. Baptism is a "seal" of the Covenant as well as a sign. God covenanted to be Abraham's God, and circumcision was given him as the seal of this covenant, Rom. iv: 11. And baptism that has come in its place is the seal now. Circumcision was the seal of a covenant transaction between God and the believer, a seal of the righteousness of faith. It had the same significance to Isaac—who was circumcised by God's command—that God would grant all the blessings of the Covenant if he had the same faith as his father.

So baptism, which is the circumcision of Christ, is the seal of the same covenant, and in the case of adults who believe in Christ it seals the faith which they actually have. And when it is administered to infants it has the same significance to them that circumcision had to Israel, viz: that if they follow the faith of their fathers, God will grant them all the blessings of the Covenant.

A covenant implies a contract between two parties who can understand the terms of it, and who are capable of intelligent action. Therefore in the baptism of an infant, the seal of the Covenant is not between God and the infant, but between God and the parents with respect to the infant.

II. WHO ARE TO BE BAPTISED.

The normal idea of baptism is the baptism of an adult on a personal profession of faith, then the baptism is a sign and seal of a faith already existing.

The baptisms mentioned in the New Testament are chiefly the baptism of men and women brought up in Judaism or heathenism, who have embraced the Gospel, confessed their faith in Christ, and are received into the church through his ordinance. On this point all Christendom are agreed. It was then as it is with our missionaries now, the first and chief baptisms were adults on a profession of faith, and were we to form our primary idea of baptism from such cases as these, we would have as clear conceptions of the one Sacrament as we have of the other.

III. THE REPRESENTATIVE PRINCIPLE.

We hold that not only "believers" but also the "children" of the believers are to be baptised (Ques. 95) because of a "representative principle" that runs through all life. We see it in society, where the children have the same social standing with their parents; we see it in Providence, the moral, the intellectual, and the bodily constitution of the parents given to the child without any act on its part. In every day life others must provide food, clothing, shelter, else the child would perish, and for its "religious" welfare it is equally dependent.

In religion, as in secular matters, the father acts for the child, engages for the child, and binds the child! Circumcision had its full primary meaning from the circumcision of an

adult who had become a proselyte to the faith; but circumcision was administered to an infant on the principle of representation with which we are all familiar, in which the child is held to be one with the parent, and bound by its act.

This divine constitution places the child—in the church as in every-day life—entirely at the disposal of its parents. It is passive in their hands to be moulded by them at their will. With what power and responsibility this clothes the parents! Every covenant God has made with mankind has included the child along with the parents. In all His dealings with men it has been "You and your seed: You and your children," e.g. The Covenant of works made with Adam. (Shorter Catechism, quest. 16); or the covenant of "protection" made with Noah. Gen. ix: 9-17. "You and your seed after you;" or the Covenant of "grace" in all its forms, through a Redeemer, made with Abraham as the father of the faithful. Gen. xii: 1-3; xvii: 1-14.

We see the same representative principle in the repetition of this covenant with Israel through Moses, Deut. xxix: 10-13. And in the opening sermon of the New Testament dispensation Peter declares the same connection, and that the same condition was to continue—"The promise is to you and to your children," etc. Acts ii: 28. So we find that whenever parents were baptised their children were baptised with them and brought within the scope of the promise.

In his all wise and merciful arrangements God has made the standing of the child, while yet an infant, to depend on the standing of the parent. The sin of the parent "carries away" his child from God, depriving it of its privileges, while the faith of the parent "brings the child near" to God.

Baptism, like circumcision, when attached to infants, proves that they are within the covenant and subjects of its promises, heirs of the kingdom by birth-right, and our prayers and expectations are that they will grow into their Christian life and character as they grow into their manhood and womanhood.

IV. BAPTISM OF INFANTS.

Children of believers are to be baptised. This is given (Catechism, Ques. 95) as an addition to the normal type of baptism, and as the church spreads and becomes rooted, adult baptism will become less frequent, and the baptism of infants tend more and more to be universal, as work among the heathen and work in a Christian community will show.

Baptism cannot have the same meaning in the case of an infant as it has in that of an adult. In the case of the latter it is a sign and seal of faith already existing, but in the former it is their recognition and reception into the visible church, giving them a right and title to all its privileges. This may not bestow saving blessings, but it puts them in-

to the school of Christ, where the Spirit may impart to them so that the right of property may become the right of possession by an act of personal faith. In the case of adults, baptism is a "present" seal, and in the case of infants it is a "prospective" seal, of the Covenant.

Our reasons for their baptism in addition to the representative principle referred to are these :—

1. The Church of the two Testaments is one, even as the Covenant on which it rests is one, and as children were given a place in it from the beginning, and were included in the Old Testament covenant they must be included in the New Testament, unless excluded by some express enactment. But none such is to be found, therefore they are members of the Church still, and entitled to baptism which recognises this membership.

2. The unit of the Church is the "family" a lamb for a house. Ex. xii: 3.—and our religion is to be household religion; "as for me and my house," etc. Josh. xxiv: 15.

3. God's covenanted dealings with respect to spiritual blessings have included children as well as parents, and the welfare of the Church depends on their Christian training.

4. The children of believers can receive, and often do receive, the very blessings of the Covenant—justification and sanctification—and are therefore entitled to its sign and seal.

5. There is a "federal" holiness distinguished from personal holiness attaching to children in the New Testament as well as in the Old Testament. 1 Cor. vii: 14.

6. That children are members of the Church is seen from the weighty commands given concerning them in the word of God: Teach them diligently. Deut. vi: 7. Bring them up in the nurture. Ep. vi: 4. Children obey, etc. Ep. vi: 1.

7. What Christ "said" about little children is a proof of the same thing. He affirmed that they were members of His kingdom. Matt. xix: 14.

8. What Christ did to little children, taking them into his bosom; setting a child in the midst and saying. Matt. xviii: 2.

9. From the command given. "Feed my lambs," as part of the flock in the fold. And when Peter said: "The promise is to you," and to your children, Jewish parents could put only one meaning upon these words. They would never suppose that the New Testament Church was to be narrower than the Old had been, and that while they were to be received within the Church their little ones were to be left outside.

10. The way the command to baptise was carried out in the baptism of households. As far as the New Testament shows us, wherever the head of a house was baptised, all the household was baptised together, without a single exception. e.g. Lydia, the jailor, Stephanus, Cornelius, Crispus, etc.

11. What is Christian nurture as distin-

guished from nurture that is not Christian. The latter looks to the future, trains for the future, and hopes sometime they may be converted and join the Church; while Christian nurture regards infants as the Lord's seed now, trains and teaches them as such, and expects them to grow up within the fold, and, as the seed of the righteous, to belong to the Lord all their days; all that distinguishes them in their later years as believers having its roots in their childhood.

Children have a right to baptism because of their birth in a Christian home and not on the ground of a profession of faith made by their parents, who simply profess their own faith, and promise to perform their own duties. They do not make a vicarious profession of faith nor enter into a covenant in the name of the child. The Lord deals directly with it, and it gives to it the seal of his promise.

The baptism of children declares it is the Divine purpose in general that the children of believers should be believers themselves, that he has made provision for this, and will not be wanting on his part.

V. ITS PRACTICAL USES.

1. Baptism is a memorial of "fundamental truths," declaring our natural impurity and our need of washing through the regeneration of the Holy Spirit. It is our recognition as members in the visible Church and our engagement to the Lord's, and our taking hold of the benefits of the Covenant of grace.

2. It is a remembrance of "important duties." Our children are the Lord's and we must bring them up for Him. We must treat them as the lambs of His flock. No parent can make his child a Christian, but he can use the means, and to this baptism pledges him.

3. Infant baptism meets a deep yearning of Christian parents' hearts. Abraham's prayer: "O that Ishmael may live before Thee," is the prayer of every parent for his child; that his offspring be made partaker with himself in the same benefits of the Covenant. He longs to dedicate his children to God, and baptism meets this longing. Through this ordinance he brings his children with him within the bonds of the Covenant to receive its sign and seal. Parents and children, not separated, but standing together within the visible Church.

4. It is an instrument of family and church discipline; what Matthew Henry calls "A handle for Christian appeal." We must bring the law of God's house to bear upon them to train them in the way they should go. It was said the children would ask the meaning of the passover, and parents were commanded to tell them. Ex. xii: 26-27. So our children's curiosity may be aroused and led to enquire what is meant by baptism and the Supper. And we are to tell them that they

symbolise the great objects of the Christian faith.

God blesses one for the sake of another. He blessed Pharaoh for Joseph's sake; he remembered Abraham and saved Lot; he healed the centurion's servant for the plea of his master, and the Son for the father's prayer; he healed the daughter for the sake of the mother's earnest prayer, "Lord help me." This Scriptural principle lies at the root of all intercession. And God will bless our children for the sake of the believing parents, though they cannot join in them. And why not the benefit of baptism through the renewal of the Holy Spirit. The baptism of the Spirit may be coincident with the baptism with water, for surely it is in loving and faithful discharge of duty that we can have the fullest assurance of the Divine blessing. The Sacramental efficacy is as competent to an infant as to an adult, for the Spirit of God is free to work his work of grace upon the unconscious nature as on that of an adult who at the time may understand the meaning of the ordinance.

VI. THE PARTIES REPRESENTED IN BAPTISM.

It is not a mere private or family affair, but an ordinance of widest range, and most gracious import. In every act of baptism there are four parties represented, the parents, the child, and the Church on the one side, and a Covenanting God on the other, offering to all the parties represented, his blessing.

1. The parents are first and chiefly concerned, for their right to present their child depends on their own spiritual qualification. They are thrown back on self-examination. What right have I to be here? Have I the faith that makes my child holy? Am I myself a child of God? In the act of baptism the parent's faith lays hold of his child, of the Church, and of his Saviour, and his heart is strengthened and comforted by these promises.

2. The child himself is directly concerned: as a child of the Covenant he is holy to the Lord, encircled by the promises of the Gospel. Baptism is not a regenerating ordinance, yet the child is given a place in the house of God and a right to all its privileges, and as a child of the Covenant we expect him to grow in grace. If the faith of some is too strong, expecting more from the ordinance than it promises, the faith of others is too weak, not realizing the full import of the deed, that we are pledged to train our children for God.

3. Another party is the Church or congregation which receives the child as an infant member, and engages to care for and throw around it a warm, healthy atmosphere. The congregation pledges her prayers, her influence, her teaching, her sympathy and oversight. She must see that parents redeem their pledges, and discharge their duties. She pledges her aid in the great work of training

the young. At baptism instead of laying all the vows on the parents, ought not the Church to be reminded of her duties and be made to feel that she has responsibilities in the matter as well as the parent.

4. The Saviour is also represented, and is present in the act of baptism. He sustains individual relations to each of the other parties separately, and to all three united. "I will be a God to thee, and to thy seed," etc. He has guaranteed his grace and help to the parents, His blessings are promised to the child, and He has promised to dwell in the Church, therefore, let none of these parties cast away their comfort that hath great recompense of reward.

Baptism is a Church ordinance and should be administered in the Church.

VII. THE MODE OF BAPTISM.

This has given rise to a very profitless debate. Some hold that the command to baptise is a command to immerse, that the word prescribes this specific mode of using water, and that the essence of baptism consists in the mode. It is said that we hold that baptise means to sprinkle, but we do not hold this any more than that it means to immerse. The term in the New Testament simply designates a symbolic purification by water without any reference whatever to the mode of its administration. When not applied to the work of the Spirit the word baptise has a general signification such as belongs to the word "sanctify" when used in connection with the ceremonials of the Mosaic economy. Like the command to "kill," or to "travel," it may be obeyed in a variety of ways.

That baptism may be performed by sprinkling we hold, and teach, and practice, but not that baptism means sprinkling, for all sprinkling, pouring, washing, or immersing, is not baptism, the most essential idea being omitted in the use of these words. The meaning of the word baptise in its religious use must be gathered from the Scriptures, and there it has a generic meaning, referring to the thing done and not to any special mode of doing it. Hence no word descriptive of mode can give a full idea of Christian baptism, for a person may be sprinkled, washed, dipped, immersed, and yet not be baptised, from the fact that the essential thing has been washing. It implies a ritual purifying by some application of water. Jno. iii: 22-26; Acts x: 47. The word baptise does not commit us to any mode specifically, hence the need of transferring the word baptise, which had a religious use, very different from the pagan use, and this transference was made in the very earliest translations of the Scriptures as well as in our English version.



Life and Work.

"GOD'S FINANCIAL SYSTEM."

One-tenth of ripened grain,
One-tenth of tree and vine,
One-tenth of all the yield
From ten-tenths rain and shine.

One-tenth of lowing herds
That browse on hill and plain,
One-tenth of bleating flocks
For ten-tenths shine and rain.

One-tenth of all increase
From counting-room and mart,
One-tenth that science yields,
One-tenth of every art.

One-tenth of loom and press,
One-tenth of mill and mine,
One-tenth of every craft
Wrought out by gifts of thine.

One-tenth of glowing words
That glowing dollars hold,
One-tenth of written thoughts
That turn to shining gold.

One-tenth! and dost thou, Lord,
But ask this meagre loan,
When all the earth is thine,
And all we have thine own?

THE GIVING ALPHABET; A, B, C, ETC.

All things come of thee, and of thine own
have we given thee. (1 Chron. 29. 14.)

Bring ye all the tithes into the storehouse,
that there may be meat in mine house, and
prove me now herewith, saith the Lord of
hosts, if I will not open you the windows
of heaven, and pour you out a blessing, that
there shall not be room enough to receive it.
(Mal. 3. 10.)

Charge them that are rich in this world,
that they do good, that they be rich in good
works, ready to distribute, willing to com-
municate. (1 Tim. 6. 17, 18.)

Do good unto all men, especially unto
them who are of the household of faith.
(Gal. 6. 10.)

Every man according as he purposeth in
his heart, so let him give; not grudgingly,
or of necessity. (2 Cor. 9. 7.)

Freely ye have received, freely give. (Matt.
10. 8.)

God loveth a cheerful giver. (2 Cor. 9. 7.)

Honor the Lord with thy substance, and
with the firstfruits of all thine increase.
(Prov. 3. 9.)

If there be first a willing mind, it is ac-
cepted according to that a man hath, and
not according to that he hath not. (2 Cor.
8. 12.)

Jesus said, it is more blessed to give than
to receive. (Acts 20. 35.)

Knowing that whatsoever good thing any
man doeth, the same shall he receive of the
Lord, whether he be bond or free. (Eph.
6. 8.)

Lay not up for yourselves treasures upon
earth, where moth and rust doth corrupt,
and where thieves break through and steal;
but lay up for yourselves treasures in hea-
ven, where neither moth nor rust doth cor-
rupt, and where thieves do not break
through nor steal. (Matt. 6. 19, 20.)

My little children, let us not love in word,
neither in tongue; but in deed and in truth.
(1 John 3. 18.)

Now concerning the collection for the
saints, upon the first day of the week let
every one of you lay by him in store, as
God hath prospered him. (1 Cor. 16. 1, 2.)

Of all that thou shalt give me I will sure-
ly give the tenth unto thee. (Gen. 28. 22.)

Provide yourselves bags which wax not
old, a treasure in the heavens that faileth
not, where no thief approacheth, neither
moth corrupteth. (Luke 12. 33.)

Quench not the Spirit. (1 Thess. 5. 19.)

Render unto God the things that are
God's. (Matt. 22. 21.)

See that ye abound in this grace also. (2
Cor. 8. 7.)

The silver is mine, the gold also is mine,
saith the Lord of hosts. (Hag. 2. 8.)

Unto whomsoever much is given, of him
shall be much required. (Luke 12. 48.)

Vow, and pay unto the Lord your God.
(Ps. 76. 11.)

Whoso hath this world's goods, and seeth
his brother have need, and shutteth up his
bowels of compassion from him, how dwell-
eth the love of God in him. (1 John 3. 17.)

'Except your righteousness shall exceed the
righteousness of the scribes and Pharisees,
ye shall in no case enter into the kingdom
of heaven. (Matt. 5. 20.)

Ye know the grace of our Lord Jesus
Christ, that, though he was rich, yet for
your sakes he became poor, that ye through
his poverty might be rich. (2 Cor. 8. 9.)

Zealous of good works. (Titus 2. 14.)—
Zion's Herald.

SECOND THOUGHTS.

Are second thoughts always best? Sometimes they are. If all impulses were good, then it might be that first thought would be the best. As they are not, and as impressions as well as impulses need questioning as to their right to be indorsed and obeyed, it is safest and best to submit them to the testing of reason and the Word of God first.

But oftentimes Satan steps up when an impulse is good and right, when first thoughts are proper and best, and suggests all manner of selfish considerations, so that second thoughts are not as good as the first. Many a man's heart at first prompted benevolence, but the miser in him decided to hold on to his money, so his first thoughts were the best. When the Holy Spirit speaks directly to the soul, then first thoughts are always best.—Christian Witness.

A LIGHT UNTO MY PATH.

Psalm cxix: 105.

A real Christian will be a true lover of the Bible. There is scarcely a better test. If the novel or the newspaper takes the place of the Bible on his table or in his mind, then it is clear that the world has taken the place of God in his heart. If a man's Bible be clean and bright, and unsullied by use, undefiled by contact with daily life, his soul is not.

There is no better spiritual barometer to test the true condition of the soul's atmosphere. He to whom the Bible seems wearisome, monotonous, uninteresting, has good cause for alarm. The neglect of it springs from coldness of affection toward its Author, and dislike of His rebukes.

Whoever wants to grow in grace, simply must study the Bible. It is the way to gain stability of doctrine, so as not to be carried about with every wind of opinion.—Christian Standard.

SELF-INDULGENCE.

One factor which contributed to John the Baptist's greatness was the fact that he avoided those things which would have belittled, or crushed and destroyed, his soul. He was great in the sight of the Lord, and he drank neither wine nor strong drink. Whether we regard this as a sign of his consecration—his Nazariteship—or consider the statement in itself, it teaches an important lesson.

Self-seeking is destructive of true greatness. There is no true greatness without entire consecration to God. So long as we live for self, we cannot be great in the sight of God.

Self-indulgence is also the enemy of real nobility. We can never be great if we yield to appetites which dethrone the reason,

which inflame the evil passions, which destroy the will, which degrade the affections, which render us unfit for life's duties, from the lowliest to the most sacred.—Sel.

FIRE LOW.

A deal of lead is wasted in battle by firing over persons' heads, and a deal of breath is wasted in preaching in the same way. The best arguments are often the simplest and homeliest. The Saviour dealt with things which everybody knew and understood. We have in his sermons, which the common people heard so gladly, no far-fetched arguments or classical allusions, but he talks of fishermen and their nets, of the sower and his seed, of the hen gathering her chickens, the husbandman pruning his vines, the shepherd dividing the sheep from the goats.

If we have to prove a fact in order to found or illustrate an argument, our task is somewhat complicated, but if we can use an admitted fact, then our work is materially abridged. Hence it is important that we deal with familiar matters in a familiar way.

The people to be reached by the truth are not a few scores of cultured, scholarly men and women, but thousands of sensible, hard working, and hard-faring honest people, who need the gospel to be their hope and consolation, their guide and strength.

These men should be reached and instructed and helped; but to do this we must stand upon their level, and talk of things which they can understand, things within their reach, so that the common people will hear us gladly, as they heard Him in whom were "hid all the treasures of wisdom and knowledge," and yet whose words were clear as crystal, and simple as the utterances of childhood.

His thoughts and words were divine, yet he talked of birds on the wing, of sparrows and doves, of lost sheep and lost silver, of new patches on old garments and new wine in old bottles, of foolish boys who left home puffed up with pride, and came back hungry and humble, disenchanted and poverty stricken.

His illustrations came directly to the hearts of men. He spake as never men spake and when we are able to get down from the stilts of our learned conceit and "condescend to men of low estate," we shall find that men will hear the gospel now as they heard it then, if we will preach it as it was then preached, and preach it to the heart.

It is an "evil heart of unbelief" which leads men to depart from the living God. It is "with the heart man believeth unto righteousness," and if we are to win men to the Lord we must fire low and win their hearts as well as their heads, their human sympathies as well as their intellectual convictions.—Sel.

PIVOT-BATTLES IN LIFE.

By Rev. Theodore L. Cuyler.

The history of the world has often turned on a few decisive battles. Had they resulted differently, some great currents of history would have been entirely changed. On the field of Marathon, for example Greece was saved from the heel of Persian despotism; and the victory of the Christian forces at Lepanto saved Eastern Europe from the Dominion of Islam. The battle of Marengo placed the Imperial crown on Napoleon's brow; Waterloo swept it off, and sent the gigantic desolator to the desolation of his prison-rock of St. Helena. The American Revolution turned on the pivot of the fight at Saratoga; and the struggle for Union and Emancipation turned on the pivot of that fierce encounter at the "bloody angle" on the field of Gettysburg.

Everyone is likely to have one or more decisive moral battles in life. A "Yes" or a "No" has cost many a man his fortune, or his character, his life or his soul. If Daniel had said "yes" to the temptations in the royal palace, and afterwards to the threats outside of the palace, we never should have heard of Daniel. We all may have our Marengos or our Waterloos where we win or lose the crown of Christian character. When such decisive conflicts come on, there are a few simple rules of our moral warfare to be remembered and practised. Here are some of them :

1. Never change your position in the face of an enemy. This policy was fatal to the Russians at Austerlitz; it has cost many a disgraceful defeat in spiritual warfare.
2. Never place on guard a doubtful principle. Your sentinel will surely betray you.
3. Never abandon the high ground of Right for the lowlands and swamps of expediency. No man was ever lost in a straight road.
4. Get your spiritual armour from the Word of God, and put on the whole armour. Ahab was wounded through the joints of his harness. Never yield an inch to Satan's most plausible temptations. It is hard to recover a force that has begun to retreat.
5. Do not mind blows in the face whether in the form of ridicule or of open opposition. Many an one has been sneered out of his soul's salvation. Brave people are struck in the face; cowards are wounded in the back.
6. Whether wounded by foes, or deserted by false friends, never surrender! It is said that towards the close of the long bloody fight at Waterloo, when the scarred remnant of the Imperial guard were summoned to lay down their arms, they shouted, "The Old Guard can die, but they never surrender." The Great Captain of our salvation could die for us, but He never deserts us. "Be thou faithful unto death, and I will give thee a crown of life." Remember that it is only those who endure to the end who are saved.

If the moral biographies of most persons could be carefully scanned, it would be found that their destinies have often turned on certain pivot-occasions in life. Decisions made in a few moments have reached into eternity. The young ruler decided in a few minutes to reject Christ; Bartimeus seized the one pivot-opportunity of his life and was healed. John B. Gough's whole career as the prince of Christian advocates of temperance turned on his decision to take the total abstinence pledge on a certain evening in Worcester. It was under the faithful pleadings of Harlan Page—at a street corner on a cold wintry night—that young Edwin F. Hatfield decided for Christ; that was the starting point of one of the most fruitful ministries New York has ever seen.

Some who are reading this article may be seriously thinking about this most momentous of all questions—Shall I give myself to Christ? My friend you have the power of choice. Decide now! It will be harder to do it to-morrow, and of the morrow you are not sure. You expect to be saved; and yet your soul may be lost through procrastination hour with conscience, and with Christ. Ask Him to let you follow Him, and to give you strength and courage to take the first steps. What thou doest do quickly!

Heaven or hell may hang on the pivot of the decision you are now making. Shall this battle end in victory or ruin?

 LOGICAL ABSURDITY.

We have heard people say, again and again that God will be merciful; at the very last he will say, "Ah, well, you have lived a bad life, I know, but I will forgive you, you may go into heaven."

He who could speak so is immoral. He who could talk so is not to be trusted.

There is nothing so false in reasoning, so absurd in logic, so corrupt in morals, as rapid sentimental talk of that kind.

What then does God propose to do? He proposes this: "Do you feel the sinfulness of sin?" Yes. "Do you renounce all hope of saving yourself?" Yes. "Do you know what sin is as sin? Not merely as a social offence, not merely as a national or social crime, but sin as sin; and do you hate it as such?" I do. Then God says, Take all the grace you need; the cross is the answer to the pain of your conviction, and atonement made by my son is the way, and the only way, and the infinitely sufficient way, to pardon, to purity, and to peace!—Joseph Parker.

Speak well of everyone. If you cannot, then speak no ill. Silence here is golden. This does not mean that no criticisms are permissible, but never say of others what you would not be willing to say to them or in their presence.—Ex.

THE BIBLE.

I think the time has come to sound a warning in no uncertain tone in regard to the Bible. On all sides we hear people complaining of the spread of infidelity, and of the difficulty of keeping young people in the church. If Sabbath-school teachers and Christian workers in general believed more firmly in the Old Book, and proclaimed their belief, we should not have so much cause for complaint.

Childhood is the best time to train one in the Bible. Verses and lessons learned in early years are seldom erased from the memory. It is often the only time for such training. When a boy goes to school, and from school to college or into business, he has other studies and duties to occupy his attention, and unless he has previously been grounded in the Word the deficiency can hardly ever be made good. The training that Timothy received is what is needed to-day: "From a child thou hast known the Holy Scriptures." Scholars catch the spirit of their teacher, and whether the teacher is a firm or a lukewarm believer in the Bible the class will grow up with the same spirit.—Moody.

THE BIBLE IN THE HOME.

Give the Bible the place it ought to occupy in your homes. Enshrine it in power. Let not the daily newspaper, nor the popular magazine, nor the most eminent standard author come between you and the daily reading of God's word.

Some of you, I doubt not, have precious memories of home where the Bible was a revered and studied book. You can hear the tones of the father's voice as he read in the morning, and recall the awfulness with which the old prophetic periods were clothed, or the delight with which the precious promises fell upon your ear. You can see a beloved mother garnering strength and courage and consolation day by day from the Psalms and beatitudes. You know the words which were taught you then have clung to your memory, and will be part and parcel of you through all eternity.

Now, by all that is sacred in these recollections, by all the terrors of the judgment before which we must all appear and meet the record of our lives, I beseech you to be faithful in your own homes, faithful to God and to those whom God has committed to your care.

It will soon be too late. When these children have grown up and gone into their life work, let it not be theirs to say: "I might have been made familiar with the Bible and its blessed teachings, and through the influences of truths thus learned, might perhaps have been led into an assured hope of eternal life in Christ; but my parents were not faithful, and the book divine had no honored place in my early home."

You may not be able to give your children wealth or the inheritance of a great name, or eminent social advantages; but you can leave them the results of fidelity and precious memories of devotion to the holy task of trying to make them know what God says to us in the Old and New Testaments, and what he wants us to believe and to do and to be.—Rev. Frederick Noble, D.D., in "The Divine Life of Man."

EMPTY SEATS.

"Are you going to church this morning, Susie?" asked Dr. Clark, lying back in his easy chair, with the morning paper. "A doctor who is out day and night can't be expected."

"No, I made jelly yesterday, and I'm tired. I'm faithful enough to stay home this cloudy morning," and Mrs. Clark curled up on the couch with the Bible she had not opened for a week, but it soon dropped from her hand. She was aroused by a strange voice saying:

"Now, my good imps, what have you done to-day to weaken the kingdom of God?"

The voice came from a suspicious looking personage seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire, in which gleamed some name, such as malice, envy, pride, hatred, and kindred passions.

"We have been busy to-day making empty seats in churches," began one.

"Nothing could please me better," answered their king.

"I persuaded one man that he had a headache, and kept him from a sermon that might have changed his whole life," said one.

"I induced one good man to slip down to his store and fix up his books," said another, with a horrid grin.

"Good!" said the king. "He'll soon give up the Sabbath altogether."

"I was able to get one devoted young man to visit old friends," said one imp.

"I worried a good sister about her old bonnet until she decided to stay at home until she got a new one," spoke up the imp labeled "Pride."

"And I made several poor women who were hungry for God's Word stay at home to repine over their trials. I just said to them, 'O, those rich people don't care for you; you can't wear fine clothes, so I wouldn't go where I was looked down upon.' In that way I kept many poor people home whom the rich would have been glad to see."

"That is one of the best ways to cheat poor people out of heaven I know of," answered the king with approval.

"I induced a good many men and women to think they were not well enough to go out," said one called "Indifference."

"Very good," said the king, with a sulphurous grin. "Sabbath headaches might often be cured by getting out in the air, and backaches forgotten by thoughts drawn to higher things. But you lying imps must use every

weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom "lying" was a great compliment.

"I have a way of keeping people home from church, and they feel perfectly innocent about it," said one. "I induce them to have company or go visiting on Sabbath. Of course, this takes their minds off sacred things to begin with, and puts them on dressing and eating. Hired girls, mothers, and older sisters, have to stay at home to get big dinners. Many of the guests lose church to be in time for dinner."

"Anything to make empty seats," approved the king. "These people cannot be tempted by Sabbath excursions, but they miss God's house just as easily in this way."

"To make ladies feel that their servants need no Sabbath privileges is good," suggested one.

"Very true," said his superior. "As long as we can get Christian people to cause or allow men and women to work during their church hours we can keep many empty seats in churches, and men and women away from God."

"I am the weather imp," said one gloomy fellow. "I go around persuading people it is going to rain, or it is too cold, too damp, or too hot to venture out to church. It is enough to make even your gloomy majesty laugh to see these same people start out the next day in wind and weather. One would think it a sin to carry umbrellas and wear gum coats to church."

"Confidentially," answered the king, "when I find a Christian who has no more concern about the weather Sabbath than Monday—determined to make as much effort for spiritual gain as he would for worldly profit—I just give him up. It's no use to try to drag back the man or woman who goes to God's house in all kinds of weather."

"I'm able to do a great deal with some of the ladies of the congregation," spoke up the imp labeled Fashion of this World. "I can make some people stay at home because the new hat did not come, or because their clothes are out of style, or they have not gotten a new cloak."

"I have a better scheme than that" said another. "These people you keep away are indifferent—generally good for nothing folks, who are hardly worth getting into the kingdom of his Satanic majesty, but I have a plan that empties seats of the workers of the church."

"That's just what I want," said the king.

"I make these people overwork on Saturdays. For instance, I make some good man the preacher depends upon, or some devout Sabbath-school teacher, to make Saturday the busiest day in the week. I just keep him rushed with neglected things till late at night, and then he oversleeps or is sick the next day, and can't get out, or, if he goes, he is too tired and sleepy to take part, or even listen."

"Splendid plan!" cried Satan.

"Yes, it works well with delicate women. If they can clean house, or have Saturday night company, they can be kept home without knowing that they have broken the Sabbath the day before. A church party late Saturday night helps with empty seats."

"You are doing finely, my imps," his majesty said, warmly—for his breath was a flame of fire. "Preachers may work and pray over their sermons all the week, but there will be no results in preaching to empty seats. One of the most important things we have to consider is how to keep people away from churches on Sabbath. Your plans are excellent, but I must suggest another good point. All preachers have human imperfections—some fault of manner or speech. Get Christians to criticise their pastor, especially before their children. This keeps the young people from wanting to be church members. If you can stir up a spirit of fault finding against the preacher or among the members, it will help to empty seats. People who get mad at each other do not care to go to church together. If the seats are empty, the minister may be a saint and preach like an angel to no purpose."

See the result of your labor on High Street church to-day. Half of the seats are empty. Not only did the two hundred people that staid at home lose a blessing, but each empty seat did its work against the Lord's kingdom. The preacher made unusual preparation, and went with his heart on fire, but the empty seats chilled him and he did poorly. Several strangers had dropped in with letters, but they were disappointed at the small attendance, and took their letters home, and some will not take them any place. There was a special collection, but the best givers were away, so it was a failure.

It isn't a smart preacher, nor a rich congregation, nor a good location, nor a paid choir that makes a successful church. It is the church members always being there that draws in the unconverted and makes an eloquent preacher. As soon as a Christian begins to stay at home, from one excuse or another, I know I have a mortgage on his soul, which, if he does not shake off, I will foreclose in the judgment day."

"You have none on mine!" cried Mrs. Ckark, who had been listening with bated breath, "I'll go to church, if only to defeat you."

"What's the matter, dear?" asked the doctor. "Have you been dreaming?"

"Perhaps so; but I'm going to church if I get to my seat just in time for the benediction. I'll cheat Satan from this day out of one empty seat."

And she has kept her word and influenced many others to let nothing trifle keep them from God's house; and one "blown town" church has begun to grow, and will soon be a great power to God, because of no "empty seats."—Northwestern Christian Advocate.

Receipts.

For the month of May by Rev. Robt. H. Warden, D.D. Agent of the Church. Address: Presbyterian Office, Toronto.

Table with 2 columns: Donor Name and Amount. Includes Knox College Fund, Reported, Annuan, Rev J H Ratcliffe, Friend, P F Line, Bethesda, Rev F D Roxburgh, Rev. J. J. Brown, Winthrop, McKillop, W Guilimburg, 1st, Alex Stewart Strd.

\$153 47

QUEEN'S COLLEGE FUND.

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\$820 42

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Total...\$3512 94

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Total...\$106 35

Minister's Rates.

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Total...\$239 20

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\$252 22

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\$23 63

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\$190 66

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Total...\$1367 93

POINTE AUX TREMBLES

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\$186 57

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23 55

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\$19 76

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3

Receipts.

Received at Halifax by Dr. Morrison, Agent, during May, 1898. Office 39 Duke St.

FOREIGN MISSIONS.

Table with 2 columns: Donor Name and Amount. Includes Reported, Parrsboro, J A McKeane, Brockley Pt Rd., Strathalbyn mass 10, Milford ce., Birrell m soc, Westville Car., Fairville, Springside, Croesus, Carleton, Chebog, Up. Musc'debt, Scotsburn, Oxford, St. Jas, Rev Wm McLeod, Waweig ce.

\$1630 96

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\$915 43

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\$866 66

| | | | | |
|-------------------------|------------------------|---------------------------|-----------------------------|----------------------------|
| Campbellton ce. 6 35 | Parrsboro..... 9 25 | COLLEGE LIBRARY FUND. | Mabou..... 1 | POINT AUX TREMBLES SCHOOLS |
| St John Pby wfms 39 68 | Int. C Sonia..... 6 | Col. close of ses. 34 82 | Port Hood..... 5 | Reported..... 2 |
| North West. | " J Lanos..... 57 | — \$34 82 | Ministers' Rates. | Grand total..... \$61 25 |
| Rev A.W Lewis.. 6 | Gays R, Milford. 40 | MANITOBA COLLEGE. | Reported..... \$119 50 | — |
| — \$1236 73 | Carleton, Chebog. 5 | St John, St J..... 1 | S. C. Gunn..... 10 | ASSEMBLY FUND. |
| AUGMENTATION FUND. | Sydney Mines... 25 | — | Total..... 129 50 | Reported..... 6 |
| Reported..... \$213 60 | Thorburn, S River 9 40 | AGED MINISTERS' FUND. | Grand total... \$343 78 | Harvey, Acton... 2 21 |
| Parrsboro..... 10 | Int. H A McL... 87 75 | Interest and Collections. | FRENCH EVANGELIZATION FUND. | Mabou..... 2 |
| New Annan..... 10 | — \$1182 52 | Reported..... \$131 25 | Reported..... \$ 37 25 | Port Hood..... 1 |
| Brackley Pt Rd.. 2 35 | Int E S Williams 3 | Int. J Burrill..... 15 | Parrsboro..... 10 | — \$11 21 |
| Harvey Acton... 20 28 | Gays R, Milford. 61 | " H C Barnaby 37 50 | Carleton, Chebog 5 | WIDOWS' AND ORPHANS FUND. |
| Wolfville..... 28 50 | Carleton, Chebog. 1 | Musq Harbor... 7 | Sydney Mines... 5 | St Peter's R..... 2 75 |
| Carleton, Chebog. 10 | Int. S. Simpson. 18 | Sydney Mines... 5 | Total..... \$59 25 | |
| W R St Marys... 20 | BURSARY FUND. | Kingston, NB... 12 53 | | |
| Campbellton PEI 10 | West Bay..... 3 | | | |
| — \$324 73 | Int E S Williams 3 | | | |
| COLLEGE FUND. | Gays R, Milford. 61 | | | |
| Reported..... \$784 f2 | Carleton, Chebog. 1 | | | |
| Pictou, Prince St 79 60 | Int. S. Simpson. 18 | | | |
| | — \$40 61 | | | |

FORM OF BEQUEST.

"I leave and bequeath the sum of,—[the amount being written in words, not in figures]—to the Fund of the Presbyterian Church in Canada,—(Here state whether Eastern or Western section)—and I declare that the receipt of the Treasurer for the time being, of the said.....Fund, shall be a good and sufficient discharge to my Estate and Executors."

IT MADE A DIFFERENCE.

One woman in China asked, "What difference does it make whether we believe in Jesus or the idols?"

Another woman spoke and said, "I can't tell you that, myself. I'm not a Christian yet, but my son-in-law is. He used to smoke opium, never brought home a cent of money to his family, but took all their clothes and pawned them, also all the furniture and bed-clothes. He used to beat his wife and children nearly to death.

But one day he went to Jesus' chapel and heard them preach. He kept going back every day, till at last he believed on Jesus, and joined the church.

Now you ought to come to our house and see how happy we are. One of the first things he did after he became a Christian was to hunt me up and take me home."—Ex.

AN OLD MAN'S ADVICE.

A gentleman, travelling in the east of England, called at the house of a friend, where he met a young minister, just going to preach at a church in the neighborhood. The lady of the house offered him a glass of spirits before setting out, which offer he readily accepted.

Upon seeing this, an old man present, said: "My young friend, let me offer you a word of advice respecting the use of liquors. There was a time when I was as acceptable a preacher as you now can be, but by too frequently accepting of the well intended favors of my friends, I contracted the habit

of drinking, so that now I never go to bed sober if I can possibly obtain liquor. I am, in truth, just as miserable as a creature can be on this side of Hell."

Two years after this, the traveler just mentioned had occasion to call again at the same house, and made inquiry about the elderly man who, by his own confession, had fallen a victim of strong drink. He was told that he had died some time ago, killed by strong drink.—Christian Life.

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