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THE PRESBYTERIAN RECORD

FOR THE

DOMINION OF CANADA.

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Lessons from Mission fields.

“THE proper study of mankind is man.”

May we not adapt and appropriate the poet's clever phrase to the study of the races of mankind, as brought under our review by missionaries? It is admitted that missionary enterprise has done more to advance our knowledge of mankind than all other agencies. There is no race so lonely, isolated and despicable as to be beyond the limits of missionary effort. Perils, however serious, will not prevent their explorations. The tyrant's power, however recklessly exercised, ceases sooner or later to prove an effectual barrier. Our knowledge of the Chinese, the Japanese, and the Koreans, has been vastly extended by missionaries. In fact, we owe to them our most accurate information regarding these peoples. Commerce has done much. Missions have done vastly more. Where the merchant stands trembling at the gate, the missionary boldly enters.

Missionary societies have reduced hundreds of languages to writing that had never before been written, and have placed God's Word and other books in the hands of people who had known nothing of letters. This is itself an inestimable service to civilization. Our own Church has had to do with

thus civilizing and enriching five or six different languages. How much more we may be called upon to do in this line no one can tell,—for there are still numerous dialects in which there is no literature, and which are waiting to be made vehicles of God's revelation. When the Bible is printed in the language of a tribe or race, and when the people are able to read it, we may at once conclude that law and order prevail; that cannibalism has ceased; that there is comparative safety for life and property. We may even infer that there are openings for lawful commerce among such a people.

Missionaries have explored the recesses of Central Africa, penetrating beyond the reach of the most enterprising explorers and traders. It has been the same in Borneo, and in many another region. More heroism, more of the martyr spirit, is exhibited by these messengers of the Gospel than by any other class of people, more even than by the devotees of science. When, therefore, we send forth men with the Word of God, and able to introduce it to tribes and races that know nothing about it, we are surely doing a good work for time and for eternity. We are working in the line of the highest civilization, and what is still more, we become fellow-workers with God in the extension of that “Kingdom which cannot be moved.”



Brieflet No. 17.

TIVOLI AND HADRIAN'S VILLA.

THERE are many delightful excursions out of Rome, easily managed in a day, but we had only time for one, which was reserved for the last available day, and most enjoyable it proved. The weather was glorious, albeit it was mid-winter. There was not a vestige of cloud in the azure sky; and I was fortunate in my companion—the son of an English clergyman fresh from Cambridge, brimful of classical lore as befitted the occasion. Tivoli is distant from Rome just eighteen miles as the crow flies, and our course by railway was nearly as straight—across the level Campagna. There was nothing very interesting in the shape of scenery *en route*, excepting the long stately aqueducts, arches above arches, in clear cut lines standing out in bold relief.

But we became greatly interested in our “second class” fellow-passengers, among whom were some good specimens of the native peasantry. In the city we had looked in vain for that in the features or expression of man or woman that could properly be called “classic.” The every-day modern Roman that one rubs shoulders with in the crowded thoroughfare is a very ordinary-looking personage; but among these swarthy “contadini” we found faces and figures as fine as any we had admired on canvas or in marble; and though we understood not a word of their language, it was surprising how successful we were in trying to strike up an acquaintance with them.

One hour brought us to the foot of the “Sabine Hills,” and to a very old orchard of olive trees where the train began to climb the mountain side. In a short time we reached Tivoli, the ancient *Tibur*, at an elevation of some five hundred feet above the plain. It is most romantically situated on the River Anio, which here leaps over a rocky barrier in a series of broken falls into a gorge four hundred feet deep, surrounded by wooded slopes. Perched on one of the highest crags are the picturesque ruins of the little temple of Vesta,* whence there is a charming view. On one side was distinctly seen the “Eternal City,” and its entrancing “Dome.” In front of us the historic hills among which Horace and Mæcenas, Sallust and Catullus, had their summer villas, and the shady nooks where they mused, and read, and wrote the odes and essays and satires that sadly troubled us when we were boys, which, whatever their intrinsic merits, have lived for well-nigh two thousand years—and will live. “That snow-capped summit to the north of us *must* be SORACTE!” “It is!” chimed in our Cambridge friend, suiting his quotation to the discovery: “*Vides, ut alta stet nive candidum Soracte.*” All too soon, our guide hurried us from the spot directing our unwilling feet to the deserted villa of D’Este—a weird old mansion in an advanced stage of decayed grandeur, then, passing through

*This gem of ancient Roman architecture dates from the Augustan era, about 27 B.C. The temple seems to have been circular. Ten out of the eighteen graceful Corinthian pillars that adorned the front of it remain *in situ*, and have been taken as the model from which the circular corner of the Bank of England on Moorgate Street, London, was designed. Our sketch is copied from a photograph procured in Rome.

its elaborate gardens and groves of solemn cypress, we walked on some two miles to HADRIAN'S VILLA.

This had been the luxurious summer residence of the Emperor whose name it bears, planned and embellished regardless of expense. The ruins are very extensive—giving the idea of a good-sized city rather than that of a palace. Although nearly all that was rare and valuable has long ago been taken away, enough yet remains to fill the mind with amazement at the extent to which this magnate had indulged his passion for building, in the massive walls of what had been gorgeous temples and theatres, magnificent baths, huge barracks, arched galleries and colonnades, and, towering above all, the remains of his "Golden Palace." Here Hadrian seems to have collected everything that a man of extensive travel, refined taste and boundless wealth could covet. Some of the finest objects of art in the museums of the Vatican and the Capitol, and also many of the most admired columns in the churches and palaces of Rome were found in Hadrian's Villa. The ruins, which are now under strict government surveillance, are kept in perfect order, constituting one of the most attractive and interesting sights in this part of the country.

Missionary Cabinet.

ROWLAND HILL.*

It was a natural result of the great religious movement begun by the Wesleys and Whitefield that a class of preachers should arise partaking of their enthusiasm, who would nevertheless be unwilling to place themselves under their leadership. Such a man was Rowland Hill, marked by many eccentricities, yet a great and good man.

The sixth son of a baronet of the same name, he was born in Shropshire in 1745. Rowland was a precocious boy, though like other members of the family, he gave early evidence of piety. On one occasion he was brought into a room where the aged baronet and his lady were entertaining a party of

friends; one of these playfully asked him, "Well, Rowly, what would you like to be?" Looking towards his father, who was seated in his arm-chair, he replied, "I should like to be a baronet and sit in an arm-chair." But his future life was to be very different from what that implied. While pursuing his studies at Eton and Cambridge he was constantly receiving good advice from his pious brother and sisters, which kept him above the prevalent godlessness of his surroundings. He graduated at the University with great distinction, while he had to encounter ridicule because of his pronounced religious views. He was encouraged by Whitefield who strongly urged him to steadfastness in the path of duty which he had entered. After gaining his B.A., he resolved to enter the Church; but in spite of his scholarship, his social standing and family interest, such were the objections to his evangelistic views and practices, he was doomed to disappointment. He never rose higher than a deacon. Six applications were made in his behalf to as many bishops for his preferment to full orders, but all were distinctly refused. Being alike independent in character and in the possession of ample means, he created a parish for himself, at Watton, Gloucestershire. There he erected a tasteful dwelling and a "tabernacle" in a romantic part of the country, where an attached people waited on his ministrations. He soon began to indulge his taste for open-air preaching, and attracted crowds of the rural population to services held every day in the week. His fame as a preacher reached the Metropolis, and influential friends, desirous of providing the means of grace for a destitute portion of the city, invited him thither. With money raised in part by subscriptions and largely given by himself, the famous Surrey Chapel was built, with accommodation for a congregation of 3,000. This building became historical in the religious annals of London as a centre of philanthropic and missionary activity. It was soon filled by the largest congregation in the city, and continued to be Rowland Hill's headquarters till the day of his death. He did not, however, confine his labours to this district. Like Whitefield, he had become a Dissenter, not from choice, but of necessity. The Church had cast him off—not he the Church. Without

*MEMOIRS OF ROWLAND HILL, by Rev. W. Jones. London, 1841.

attaching himself to any particular sect, and conscious of his popular gifts as a preacher, he visited many places in the rôle of an evangelist, without ever attempting to form any new organization. He had a delightful summer residence in Wales, whence he made "gospel tours" into all parts of the country. He made three visits to Scotland. In Edinburgh he preached to audiences of ten, fifteen, and even twenty thousand persons. In Glasgow he preached in the graveyard of the High Church, paved with flat tombstones. He describes the scene there as "most solemn. Under us were the remains of, I may say, millions waiting for the resurrection, with five thousand at the least of the living—all immortals—around me. Who is sufficient for these things?" At Paisley he preached to an assembly nearly as large as that of Glasgow.

But these passing showers of gospel truth, refreshing as they were to many at the time, were insufficient to slake the thirst which they created for the Water of Life. Calvinist though he was, his eccentricities did not take with the douce people of Scotland, and gave offence to many—though his irrepressible humour was doubtless one of his most popular attractions. He offended some of the Presbyterians by kneeling when he entered the pulpit, and scandalized a family of seceders, with whom he was staying, by praying for his horse, which had become lame! Worse than all, on his return to England he published a journal of his Scottish tour, in which he denounced the Scotch clergy indiscriminately in sweeping terms which so excited their resentment that acts were passed by the General Assembly and Synods of the Dissenters closing their pulpits against him and all other ministers and licentiates save their own, and warning the people to keep aloof from such erratic evangelists as Hill and the Haldanes. The Anti-Burgher Synod even excommunicated one of its ministers for having heard these men preach.*

Rowland Hill's labours for the last fifty years of his life were chiefly in London, but he made frequent incursions into the "devil's territories"—preaching in prisons and the highways with unabated zeal and surpassing

eloquence. He was often mobbed; saluted with the beating of pans and shovels, blowing of horns, ringing of bells and derisive cheers. He was pelted with mud and rotten eggs, and often was in peril of his life. But he used to say, as the tears fell down his aged cheeks,— "All these things were for the cause of my God." He frequently occupied Whitefield's pulpit in Tottenham Court Road Tabernacle, where the effect of his sermons was said to be "extraordinary in the extreme." He died on the 11th of April, 1833, in the 88th year of his age. During his last illness he often repeated these lines, expressive of his child-like faith in Christ as his Saviour:—

"And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me, I cannot tell why."

Many amusing anecdotes are related of Rowland Hill, most of which are to be received with caution; the following, however, told by Dr. Guthrie, is eminently characteristic of his well-known catholicity:—"On one occasion he was summoned to the death-bed of a lady belonging to the Church of England. Among other things for which this pious woman gave thanks to God was, that she had all her days been kept from the company of 'those Methodists.' What was Rowland to do? He did not tell her she was wrong; no, he said to himself, 'She will be in the Kingdom of Heaven in half-an-hour, and she will find out her mistake there.'"

Presbyterianism on the Prairie.

PRESBYTERY OF CALGARY.

IN July, 1887, the "Presbytery of Calgary" was formed out of the western portions of the then Presbytery of Regina. Calgary Presbytery includes now sixteen separate charges; five years ago there were but four missionaries all told. Our work extends this summer from Rush Lake on the east to Shuswap Lake on the West, a stretch of over 700 miles; and from Fort McLeod in the south to Fort Saskatchewan in the north, 300 miles. Within the bounds are comprised such towns as Lethbridge, seat of the Galt coal industry; Medicine Hat, a leading divisional point of the Canadian Pacific Railway; Fort McLeod, centre of the ranching interests of Southern Alberta, Calgary, Edmonton, Banff in the National Park; the young mining villages of Anthracite and Canmore, along with several of the trading, railroading or mining centres

* This was the Rev. George Cowie of Huntly, of whom it was said, by Rev. Dr. Morrison, that "he had no competitor, no equal in the north of Scotland—no man at least half a century before the ecclesiastics of the day."

of British Columbia, as Golden, Donald, Revelstoke, Nelson. Within the Presbytery are eleven churches, three manses, four sessions, one Indian school, two or three Chinese classes in Sunday school, one young people's society, one self-sustaining congregation, two augmented charges, with the remaining congregations, of which seven are students' fields, under Home Mission care. The Presbytery of Calgary, with its seventy preaching stations, is in fact one extended Home Mission field, stretching from the heart of Assinaboia to the interior of British Columbia—a field of magnificent distances and unmapped possibilities.

J. C. HERDMAN.

BANFF.

Banff nestles in the Rocky Mountains at an altitude of 4,500 ft. or nearly 700 ft. lower than Stephen, the summit of the mountains. The National Park reservation, of which it is the centre, is 26 miles long by 10 wide. The scenery is varied and magnificent. Boating, bathing mountain-climbing, fishing and driving are among the recreations enjoyed by tourists. The C. P. R. Hotel was erected at a cost of upwards of a quarter of a million dollars. A winding road up the sides of Sulphur Mountain leads to three hotels, erected where the hot sulphur water issues from the mountain. There numerous crutches decorate the trees, and over one is the superscription:—"The man that used this crutch is cured and gone home." For the benefit to be derived from bathing in the hot springs, "a great number of impotent folk" resort to Banff. But visitors, unaffected by aches or pains, prefer sulphur water of a milder temperature, say 80° or 90°. This is afforded in the pools known familiarly as the "Cave" and "Basin." The Government Registers for the past year show over 3,000 names of those who have viewed or plunged into these luxuriant, natural baths.

Presbyterian work in the Rocky Mountains dates from 1855, when Rev. A. Robertson was appointed missionary from Calgary west to the end of C.P.R. construction. Occasional services were held at Canmore, the present townsite of Banff being then entirely unoccupied. Mr. D. C. Cameron, a student from the Presbyterian College, Montreal, was appointed missionary from June to October, 1886. In November, Rev. A. H. Cameron was appointed to Banff and Donald. Fortnightly services were held till April of the following year, when Mr. Cameron settled in Donald, where a church was subsequently erected. The next missionary, Rev. A. McKay, began work in June. At this time Anthracite assumed considerable

importance, owing to the development of coal mines, and it was associated with Banff as a mission station. Mr. Joseph Elliot, of Knox College, next undertook the work, from November, 1887, to April, 1888. In the following May the writer received the appointment for two years.

The field at present embraces Banff, Anthracite and Canmore, which lies 15 miles to the east of Banff, and receives evening service at least once in three weeks, the other evenings being devoted to services at Anthracite. The resident population of Banff is about 200. There are ten Presbyterian families and fifteen communicants. At times in the summer months, the majority of the congregation are visitors to the Park. The Presbyterians in Banff have all along manifested unusual enthusiasm and unity in Church work. A brick-veneer church (28 by 45 ft.) was formally opened 26th August, 1888. Although the cost exceeded \$2,000, the building is now entirely free from debt.

Last summer, many eminent divines from other lands, such as Prof. Blaikie, Dr. Ormiston, Prof. Lindsley, &c., found their way to the church. The little congregation have special cause to remember the services conducted on September 30th, 1888, by Rev. J. Hudson Taylor. The Communion of the Lord's Supper, in which the missionaries for China participated, will ever remain as a peculiarly sacred memory.

The most pleasant relations exist among the various Christian bodies represented in the Park.

A. J. McLEOD.

French Evangelization.

ABSTRACT REPORT.

THE Board in presenting its Annual Report desires to direct attention to the general outlook of the field of its operations. The rapid and alarming growth of ultramontanism is a fact publicly emphasized in all parts of the Dominion. The people of other Provinces as well as of Quebec begin to realize in practical forms the danger to education, religion, to the interests of true morality, and to the free institutions of the country which this involves. Hence active measures, which it does not belong to this Board to report, have recently been adopted to counteract these evils. The need of organization and of vigorous and united efforts to maintain their rights and to resist encroachments upon them is more deeply felt by Protestants than ever heretofore. The religious, and to some extent, the independent secular press is speaking out upon the subject. This is helpful, and gives promise

of good results in the future. But while gladly recognizing every movement which makes for righteousness and freedom, it is believed that permanent success is only to be achieved along the lines of gospel activity pursued by the General Assembly through the missionaries of this Board. A healthy, trust-worthy and thoroughly patriotic christian spirit is to be kindled among the people enslaved through superstition and error, by teaching them the truth of God from house to house, in mission schools, and properly equipped churches. When this is done upon a much larger scale than at present they will voluntarily cast off the yoke of priestly oppression, and, instead of being a cause of anxiety and possible disintegration, will become a homogeneous factor in the progressive national life and christianity of our country.

Already there are wide-spread and marked symptoms among French Roman Catholics themselves of the bitter discontent with which they endure the heavy exactions of the church. In the case of hundreds and thousands of the most intelligent of the people this movement from within takes the direction of demanding an entire separation between church and state, the abolition of legalized tithes and church dues, the secularization of elementary education in the sense of setting it free from clerical control, the inspection by government officers of all monastic or conventual institutions, and the compulsion of the Sulpician Seminary and other enormously wealthy ecclesiastical corporations to render an account of the expenditure of revenues received for certain specific purposes. Surely there is in these things a loud call to the lovers of truth and freedom to increase an hundred fold their prayers, their liberality, and their activity to hasten the national and spiritual emancipation of the whole people.

COLPORTEGE.—During the past year sixteen Colporteurs were employed by the Board in the distribution of the Word of God and other religious literature among our French speaking fellow-countrymen. There are now comparatively few families in the Province of Quebec that have not been offered the Bible, almost every parish having been visited by Colporteurs during the last twenty-five years. The circulation last year reached 2,578 copies of the Scriptures, in whole or in part, and about 24,500 French Tracts and Pamphlets. Cottage prayer meetings are held in the homes of those sufficiently well disposed. In this way small assemblies numbering from ten to twenty are gathered together in many parts of the country. In addition to the densely settled French Catholic Counties in the Province of Quebec, Colporteurs have laboured during the year in several of the Counties in New Brunswick and Eastern Ontario where there are extensive French Canadian settlements; and recently in the Penetanguishene district

where there is a large number of French speaking Roman Catholics.

MISSION SCHOOLS.—In many districts, especially in the Province of Quebec, the children grow up in ignorance, unable either to read or write. To remedy this the Board seek to plant Mission Schools wherever suitable openings are found. These are of very great benefit to the English Protestant population in those districts where they are numerically weak and unable to maintain a school of their own. At present there are thirty-six schools in connection with the fields worked by the Board; the number of children attending these schools is 1,020, of whom 423 are the children of Roman Catholics. The number of schools has trebled in the last eight or nine years, and the number of pupils has increased from 475 to upwards of 1,000.

POINTE AUX TREMBLES SCHOOLS.—These schools are situated on the north shore of the St. Lawrence River, nine miles east of Montreal. They were founded in 1846 by the French Canadian Missionary Society, and were purchased by the General Assembly of our Church in 1880. On the mission property there are two school buildings, one for boys, which can accommodate, including the recent extension, about 120, and the other for girls, with accommodation for between 40 and 50. Upwards of 3,200 French Canadians have already been educated here. Many of these now occupy positions of trust and influence as ministers, teachers, physicians, lawyers, merchants, etc. Pupils are admitted between the ages of thirteen and twenty-five, the average age being seventeen. A preference is given to the sons and daughters of French Roman Catholic parents and to the children of recent converts from Rome, living in parishes where there is no Protestant school. Special prominence is given to the religious instruction of the pupils and to the teaching of God's Word on the points of difference between Protestants and Roman Catholics. And it is no exaggeration to state that comparatively few of our English-speaking young men and women are better acquainted with their Bibles, or better able to give a reason for the hope that is in them, than can the pupils of Pointe aux Trembles when they leave the Mission Schools there. The attendance last session was one hundred and forty-three, of whom ninety-six were in the boys' building, and forty-seven in the girls. The applications for admission numbered nearly three hundred. In no previous year in the history of the schools was there a brighter and more intelligent class of pupils. Year after year God has manifestly set his seal upon this work, and blessed the labours of the teachers, but never perhaps has there been a more successful session than the one just ended. "The Lord hath done great things for us whereof we are glad."

THE EXTENSION OF THE GIRLS' SCHOOL.—As stated in last year's report, the Board was most reluctantly compelled from lack of funds to postpone the extension of the Girl's School at Pointe aux Trembles. At that period there remained a debt of \$4,525 on the boys' extension, with only \$3,821 contributed towards the enlargement of the Girls' building. In September last, Mrs. Ross, of Brucefield, Ont., suggested a plan to raise money for the much needed work, and the sum of \$2,503.67 has been received as the result of her effort and appeal. This, added to the amount on hand a year ago, makes \$6,323.77 now available for the extension of the Girl's building.

As this report is going to press a letter comes from the Rev. Dr. Moore of Ottawa, asking us to draw on him for \$2,500, contributed by certain generous friends on behalf of the extension of the Girls' School, which it is hoped will be effected before the opening of the session in October next.

The Preaching Stations are as follows:—

GRAND FALLS, N. B.—The Rev. A. J. Lods missionary, writes hopefully of his work. **MISCOU, N. B.**—Mr. Jos. Monard spent last summer in this district. **BAY OF CHALBOUR.**—On the north shore of this Bay Mr. T. St. Arbin laboured last-summer, visiting and conducting service among the French in Bonaventure and Gaspé counties. **LAKE ST. JOHN DISTRICT.**—The Missionary now labouring at Port a Persil and Pointe aux Bouleau is to visit the settlements on the north shore of the St. Lawrence for forty or fifty miles east of the Saguenay River. **LEVIS, QUE.**—The Rev. T. Z. Lefebvre now gives service here in conjunction with Quebec City. **ST. FRANCIS DISTRICT.**—Mr. Charbonnell has eight preaching stations under his care in this widely extended district, the average attendance at each being about 30. **HOCHBLAGA.**—The new Mission Church and school room has been completed and opened in March last free from debt. Rev. R. P. Duclou collected the greater part of the money required for the building. Since the opening of the church the attendance at all the services has increased, and the pupils attending the mission day school now number between 30 and 40. **ST. JEAN BAPTISTE.**—The Students Missionary Society of the Presbyterian College, Montreal, have undertaken the support of a Mission here. They have already collected about \$3,000 for the purchase of a site and the erection of a suitable building. Meantime a day school has been opened with an attendance of 44, of whom 38 are Roman Catholics. An evening school has also been established with most encouraging results. **ST. JOHN'S CHURCH, MONTREAL.**—This congregation have subscribed about \$1,300 for the erection of a new church on the site adjoining the present Russell Hall. With a suitable new church, it is expected that

ere long it will be self-supporting. Twenty-four new members were added during the year. **ITALIAN MISSION, MONTREAL.**—This congregation holds its own. At present from 40 to 50 attend the service at five o'clock on Sabbath afternoon. On the roll of the day-school there are 40 pupils, of whom 30 are Roman Catholics. The evening school has 45 scholars, 25 of whom are Catholics. **JOLIETTE, QUE.**—This congregation has picked up courage and is now prospering under the ministrations of Mr. L. R. Bouchard. Ours is the only Protestant church in this city. **GRENVILLE.**—The Rev. G. C. Mousseau feels encouraged in his work. The mission day-school, under Mr. P. E. St. Germain, makes satisfactory progress. There are 50 pupils on the roll, of whom 15 are from Roman Catholic homes. **L'ANGE GARDIEN.**—The Rev. P. S. Vernier continues to labour with great zeal in his widely extended field. He has three regular preaching stations and two others visited by him from time to time. **ST. MARK'S, OTTAWA.**—This congregation owns a comfortable and attractive church building. The attendance has increased during the year. Besides the Rev. S. Rondeau, the pastor, a colporteur is employed in Ottawa, Hull, and adjoining districts. **GLENGARRY, ONT.**—The Rev. C. Chiniquy last winter held several meetings among the large number of French Canadians settled there. The Board have appointed two of their student missionaries to labour in the county during this summer. **ST. ANNE, ILLINOIS.**—Progress still marks the French community here. Under the Rev. P. Boudreau the congregation is prospering. The families claiming connection with the church number 200, and the average Sabbath attendance is nearly 300. The day school, which is now self-supporting, has 3 teachers and 155 pupils, and the attendance at the Sabbath-School is 210. The two French Presbyterian congregations of Ste. Anne were happily united two years ago. There is need for a new and larger Church building.

STATISTICS:—Churches, 26; Stations, 92; Sabbath attendance, 2,971; Families, 1,067; Communicants, 1,337; Sabbath-school and Bible-class scholars, 1,187; Local contributions, \$4,924. The whole amount received by the Board during the year was upwards of \$53,000.

D. H. MACVICAR, D. D., LL. D.,

Chairman.

ROBT. H. WARDEN, D. D.,

Secretary-Treasurer.

THE TRUE BREAD FROM HEAVEN.

They that did eat manna hungered again, died at last, and with many of them God was not well-pleased; whereas, they who feed on Christ by faith shall never hunger and shall die no more, and with them God will be forever well-pleased.—*Matthew Henry.*

HONAN.

LETTER FROM REV. JONATHAN GOFORTH.

UNDER date April 1st, Mr. Goforth writes as follows:—

Our good reception last autumn by the Honanese was a surprise to the friends of missions. Some, however, feared it might spur the enemies of the work to greater activity. We arrived in Hsün-Hsien Feb. 28th. Our old friend the mandarin was not at home, but his sons at once called on us. As we passed through the streets, friendly greetings from friends made last year were heard on all sides. The yamen people, high and low, freely came. The common people, too, each day came in increasing numbers; but the city gentry were conspicuously absent. Yet, so good seemed the feeling, that we thought settlement might be secured without the slightest opposition. On the eighth day, about a dozen of the gentry came to another room of the inn. Unobserved by Dr. S. or myself, they called the Chinese helper out and politely informed him that they thought we ought to seek a larger city than Hsün-Hsien in which to commence such a work as ours. In plain English they meant, "You must go." Pitiably ignorant and proud, they had not the courage to meet us face to face. We gave no heed to the request, but told the people we would go when our work was finished, not before. The common people were with us, and warmly spoke against the gentry's action. We afterwards heard that the gentry had gone to the mandarin and asked him to expel us, but he firmly refused, saying we were doing good. Satan had been moved to rage because the Lord was working with us. Three appear to be hopeful enquirers, while many others seem convinced of the sin of idolatry. Dr. Smith treated 728 patients; for 73 of whom he performed surgical operations.

Work was commenced at Wei-hui-fu on March 15th. The coolness of our reception was a marked contrast to that of last year. The mandarin's son, whom Dr. McClure was called to treat, died shortly after our departure. We heard that on taking the medicine prescribed, he became greatly relieved, but the foolish attendants, contrary to our directions, allowed him too much to eat; a relapse set in and death followed. This may have been used against us, for the sick did not come in such numbers, nor so readily submitted to operation as at Hsün-Hsien. It was soon brought to our ears through unofficial sources that the mandarin did not want us. Then came the news that Dr. McClure and Mr. MacGillivray had been driven from Chang-te-fu by the foes of all good and all progress—the gentry. The precious words of the King, "Be not afraid, but speak and hold not thy

peace; for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city," cheered us. We spared no sin nor gave any quarter to the tempted vanities which these millions call gods. Though priests and scholars often listened, the only defender of Chinese gods was a lad of sixteen. The gentry hate us because they say we come to destroy their ancient customs and beliefs. Much discussion is abroad about the idols and the God of Heaven, who is declared as the only source of all blessing. On one occasion a man in the audience cried out,—"It is all true, our idols cannot help us! During the great famine thirteen years ago, we never pined with the rain-god so earnestly, but in vain, and four-fifths of the people died." At that time, I said, foreigners came to your borders with help to save your starving people, but your rulers and the gentry would not allow them entrance, and now we come with healing for your bodies and bread of Heaven for your starving souls, still there are some who would gladly drive us away.

Much surprise is shown when they hear the great nations of earth have no idols nor heathen temples, though formerly they were full of these vain things. Nothing seems to touch a Chinese audience more than the story of Christ's triumphs among nations of the west, and proving from the Word that His purpose is to call the Chinese to know and serve the one true God. The Spirit of God has, we believe, been working through us. Numbers from the surrounding country who have heard once or twice will be more ready to hear in the future, while five men from the city seem to be aroused to search for light. The young man who, last year, declared his purpose to seek the true God appears to be real. He has not worshipped idols since and has been witnessing for the truth. His father and mother starved to death in the famine, and his only sister was sold into slavery. Li, a shoemaker, has destroyed all the household gods. One of his brothers sides with the other two against him: a division of the family is the result. He came to the boat as we were leaving and asked us to pray for him. Another might be aptly styled the "town bully." He bears the scars of conflict. It was he who, last year, beat a man for reviling Dr. McClure. He can't read, but each day he came, and, asking us to explain this "new way," would sit and listen by the hour, allowing none to interrupt. The last day he said, "I don't yet understand why Jesus was nailed to the cross." Then, as the Redeemer's sacrifice was explained, the rough man's eyes filled with tears, and it seemed to dawn upon him that this Jesus was his Saviour. Thus are Honan's millions beginning to behold the Lamb of God. Oh! may the "Light of the World" soon become Honan's also in very truth.

J. GOFORTH.

Household Words

UNANSWERED PRAYER.

Unanswered yet? The prayer your lips have ploded
 In agony of heart these many years?
 Does faith begin to fail; is hope departing,
 And think you all in vain those falling tears?
 Say not the Father hath not heard your prayer;
 You shall have your desire, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered.
 Her feet were firmly planted on the Rock;
 Amid the wildest storms she stands undaunted,
 Nor quails before the loudest thunder shock.
 She knows Omnipotence has heard her prayer,
 And cries, "It shall be done," sometime, somewhere.

—Robert Browning.

Where your treasure is, there will your heart be also.
 Matt. 6:21.

Are you postponing your happiness to an ideal future that you may never see? Suppose that you achieve all you expect—and the vision I mention is not up to the reality, because the fountains will be brighter, the house grander and the scenery more picturesque—the mistake is none the less fatal. What charm will there be in rural quiet for a man who has thirty or forty years been conforming his entire nature to the excitements of business? Will flocks and herds with their bleat and moan be able to silence the insatiable spirit of acquisitiveness which has for years had full swing in the soul? Will the hum of the breeze soothe the man who now can find his only enjoyment in the stock market? Will leaf and cloud and fountain charm the eye that has for three-fourths of a lifetime found its chief beauty in hogsheads and bills of sale? Will parents be competent to rear their children for high and holy purpose, if their infancy and boyhood and girlhood were neglected, when they are almost ready to enter upon the world and have all their habits fixed and their principles stereotyped? No, no; now is the time to be happy. Now is the time to serve your Creator. Now is the time to be a Christian. Are you too busy? I have known men as busy as you are who had a place in the store loft where they went to pray. Some one asked a Christian sailor where he found any place to pray in. He said: "I can always find a quiet place at masthead." And in the busiest day of the season, if your heart is right, you can find a place to pray. Broadway and Fulton street are good places to pray in as you go to meet your various engagements. Go home a

little earlier and get introduced to your children. Be not a galley slave by day and night, lashed fast to the oar of business. Let every day have its hour for worship and intellectual culture and recreation. Decide once and forever who shall be master in your store, you or your business. Show yourself greater than your business. Act not as though after death you would enter upon an eternity of railroad stocks and coffees and ribbons. Roast not your manhood before the perpetual fires of anxiety. With every yard of cloth you sell throw not in you, soul to boot. Use firkin and counting room desk and hardware crate as the step to glorious usefulness and highest Christian character.

Men appreciate the importance of having a good business stand, a store on the right side of the street or the right block. Now, every place of business is a good stand for spiritual culture. God's angels hover over the world of traffic to sustain and build up those who are trying to do their duty. Tomorrow, if in your place of worldly engagement you will listen for it, you may hear a sound louder than the rattle of drays and the shuffle of feet and the chink of dollars stealing into your soul, saying, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

—Talmage.

DO IT HEARTILY.

Do you ask if it matters if a thing is done, how it is done? We reply: Yes; it may not matter how much to man, who cannot read the heart, but it matters a great deal to God, for He looks more to the heart than to the outward action. He complained of the Children of Israel because they drew near to Him with their lips, while their hearts were far from Him. He wanted the homage of the heart more than the confession of their mouths. The same thing is true respecting cheerfulness in doing his work. He does not wish the formalism of a slave, but the cheerful activity of a son. We have often admired the remarks of Thomas Watson on this subject: "Cheerfulness honours religion; it proclaims to the world we serve a good Master. It is a friend to grace; it puts the heart in tune to praise God. Uncheerful Christians, like the spies, bring an evil report on the good land; others suspect there is something unpleasant in religion, that they who profess it hang their harps upon the willows and walk so dejectedly." "Whatsoever ye do, do it heartily, as to the Lord."—Sel.

UNNOTICED LABOUR.

Many Christians have to endure the solitude of unnoticed labour. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many

workers are those little corners in the newspapers and magazines which describe their labours and successes! Yet some who are doing what God will think a great deal more of at the last never saw their names in print. Yonder beloved brother is plodding away in a country village. Nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well. Perhaps yonder sister has a class in the Sunday-school. Nothing striking in her or in her class. Nobody thinks of her as a remarkable worker. She is a flower that blooms almost unseen, but she is none the less fragrant. There is a Bible-woman. She is mentioned in the report as making so many visits a week; but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving Him with the encouragement of man's approving eye, yet they are not alone. The Father is with them. Never mind where you work. Care more how you work. Never mind who sees, if God approves. If He smiles, be content. We cannot always be sure when we are most useful. It is not to the acreage you sow—it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labour you are not alone; for God, the Eternal One, who guides the marches of the stars, is with you.—*Spurgeon.*

“CROWN HIM LORD OF ALL.”

A Sunday School teacher was dying. Just before he sank away, he turned to his daughter, who was bending most lovingly over his bed, and said: “Bring—”

More he could not say, for no strength had he to speak more. His child looked with earnest gaze in his face and said:

“What shall I bring, my father?” “Bring—”

His child was in an agony of desire to know that dying father's last request, and she said: “Dear, precious father, do try to tell me what you want. I will do anything you wish me to do.”

The dying teacher rallied all his strength and finally murmured:

“Bring—forth—the royal diadem,
And crown him Lord of all.”

And as these words died away upon his lips, his soul flew up to join the grand company in heaven.

The Great Supper.

JULY 13.

A. D. 33.

LUKE 14: 15-24

Golden Text, Luke 14: 15.

JESUS delivered this parable on another occasion, adding the incident of the guest who had no wedding garment, Matt. 22: 2. Here we find that He had accepted an invitation to “eat bread” in a Pharisee's house, on a Sabbath day. He cured a man of the dropsy. Noticing how some guests had sought the highest places at table, He reproved their rudeness and advised those who would give a feast to invite in preference men who could not recompense them in the same way, v. 13. Thus they could lay up treasure in Heaven. God would not be forgetful of their labour of love in the resurrection of the just. This led one of His hearers to exclaim: V. 15. *Blessed, etc.*—He doubtlessly referred to the Kingdom of the Messiah, whom the Jews thought would be a temporal prince, and in the blessings of whose reign only Jews could share. Jesus corrects these false ideas, and by the parable shows how little His contemporaries appreciated the Kingdom of God. V. 16. *A certain man*—The giver of the feast is God. *Bade many*—the Jews first, but also the Gentiles. To all who will receive it, salvation is offered. Is. 56: 3. V. 17. *His servant*—Prophets, apostles and Himself, Is. 42: 1, Heb. 1: 1. *All things ready*—The Christ had come, His Kingdom was at hand, Mark 1: 15, Luke 17: 21. V. 18. *A piece of ground*—The love of worldly possessions still keeps many from accepting God's invitation. They seek first the world, and care not for His Kingdom, thus losing their souls, Matt. 13: 22. V. 19. *Oxen*—This man also thought himself too busy to listen to God. If entrance into God's Kingdom is the most important business of life, why delay? Heb. 3: 15. V. 20. *A wife*—a lawful excuse to avoid military duties, Deut. 20: 5-7, but none in this case. Affection to friends should not prevent us from doing our duty to God, Matt. 10: 37. V. 21. *Angry*—Comp. Ps. 2: 12. *Quickly*—Time flies, life is swiftly passing away, and with it opportunities of salvation. Hence the double necessity of diligent preaching of the Gospel and swift acceptance of its message. *Streets and lanes*—The Jews refusing the invitation, it is given to the Gentiles, represented here by the poor, etc., Acts 3: 46. V. 22. *Yet room*—Heaven is not full, the blood of Christ has not lost any of its power. V. 23. *Highways*—No sinner has fallen too low to be beyond the pale of Christ's mercy. *Compel them*—by the love of Christ, 2 Cor. 5: 14, not by pains and penalties such as Saul employed to make Christians blasphemers, Acts 26: 11, 2 Cor. 10: 4. V. 24. *None*—A remnant, however, was saved, Rom. 11: 5. There is danger in delay, Prov. 1: 24-33.

Taking up the Cross.

JULY 20. A.D. 33. LUKE 14 : 25-35.

Golden Text, Luke 14 : 27.

JESUS had shown how important it was for every one who desired salvation to accept promptly God's loving invitation to the great feast. Turning now to the multitude, which seemed so zealous to follow Him, He explains clearly the only possible terms of discipleship. If any man will come after Him, he must do so with his eyes open. Satan promises happiness in this world, and tries to keep the next out of sight. Jesus plainly says: In this world ye shall have tribulation, John 16:33, but for the next He promises eternal life, John 6:40. V. 26. *Hate his father, etc.*—The meaning of this strong expression will be seen by reading Matt. 10:37-39. Jesus will not accept a divided heart. If the choice is between love for Him and love for our nearest friends, they must be sacrificed for Him. Many have been driven from home for having professed love to Christ. Many have lost their life for His sake, Heb. 11:36-38, Phil. 3:7, 8. V. 27. *His cross*—Men who were about to be crucified had to bear the heavy cross to the place of execution. It was deep disgrace. Jesus bore His, John 19:17 and like Simon of Cyrene, Christians must bear the cross after him, Matt. 27:32. Whatever disgrace discipleship may bring, a Christian must endure cheerfully, as partaker in the Lord's sufferings, Heb. 3:14, looking, like Moses, for the recompense of the reward, Heb. 11:26. V. 28. *A tower*—Comp. Matt. 7:24. *Counteth the cost*—The offers of Christ will bear investigation. The worst we can suffer for Him is far counterbalanced by His best, 2 Cor. 4:17. V. 31. *Make war*—Christian life is a warfare, for which we need the whole armour of God, Eph. 6:10-17. V. 32. *Conditions of peace*—If we cannot decide to fight against the world, the flesh and the devil, better make no profession of love to Christ, and get what peace we may from the world. Jesus will have no half-hearted followers. But this may also be taken thus: Can we fight against God, with any hope of success? Then sue for peace ere it is too late. V. 33. *Forsaketh*—all that he hath, self righteousness, besetting sins, unbelief, etc. Come to Christ empty, and He will fill you with all the fulness of God, Eph. 3:19. V. 34. *Salt*—Christians are the salt of the earth, Matt. 5:13. If they disgrace their profession, they have lost their savour and do more harm than good in the church. One sinner makes many. They are only fit then to be "cast out." *He that hath ears, etc.*—The emphatic repetition of these words, Matt. 13:9, shows the importance attached by Christ Himself to the instructions He had just given. To attend to them is eternal life.

Lost and Found.

JULY 27. A.D. 33. LUKE 15 : 1-10.

Golden Text, Luke 15 : 10.

BEFORE, when Jesus had sat down to meat in the house of Levi, the proud and self-righteous Pharisees had found fault with Him, Luke 5:30, 32. His answer then had been, "They that are whole need not a physician, but they that are sick." The Pharisees thought themselves too good to be in need of a Saviour. The publicans, realizing their sinful state, heard Jesus gladly, Matt. 21:31, Luke 7:29. Here, v. 2, the murmurs of Christ's enemies take the form of a reflection on his moral character, as in Luke 7:34. Jesus does not condescend to give a direct answer to the wicked insinuation. Its falsehood was too evident, John 8:46, but he makes it the occasion to show by three parables that His mission was to seek and to save the lost, Matt. 18:11. V. 4. *A hundred sheep*—Men are often compared in Scripture to sheep and God to a shepherd, Ps. 23:1, 100:3. This was a favourite image in Christ's discourses, Matt. 9:36, John 10:1-16. *Loses one*—Whether that one lost sheep represents our fallen world, or a single human soul, either belongs to God, Ezek. 18:4. He sets such a value upon it that to save it He gave His only begotten Son, John, 3:16. A soul is lost, when it ceases to be what God intended it should be, holy, just and pure, Ez. 18:4-20. Every soul is guilty before God, Rom. 3:19, 1 John 1:8. Christ the good Shepherd seeks to save every lost soul, 2 Cor. 5:14-15, but many flee from Him and refuse life, John 5:40. V. 6. *Rejoice*—As Jesus wept over men who rejected Him, Luke 19:41—thus he rejoices over those who yield themselves to him. V. 7. *Joy in heaven*—Angels share that joy, Luke 2:13, Heb 1:14. It is a new birth in the heavenly family, Eph. 3:15. *Need no repentance*—Referring either to angels of God in heaven, or to men who, like the Pharisees, thought they needed no repentance, Luke 18:9. V. 8. *What woman*—There were probably many women present, to whom this new illustration of the same truth would be peculiarly interesting. *Silver*—The drachma, which bore the King's image and superscription, which made it valuable as a coin. The worth of the soul is, that it was made in the image of God, Gen. 1:27. *Light a candle*—Jesus came to this dark fallen world to be its light, and by that light to find and save sinners, John 1:9. By His Word, which is light, souls are daily found for Heaven, Prov. 6:23. *Sweeps the house*—The coin had not lost its value, although it had fallen amidst the sweepings. Thus Christ justified his looking after souls, which in the Pharisees' estimation were of little value, because they were those of publicans and sinners.

The Prodigal Son.

AUGUST 3. A.D. 33. LUKE 15: 11-24.

Golden Text, Luke, 15: 18.

READING this parable in connection with the circumstances which led to it, v. 1-2, its immediate application is plain. The Father represents God, the elder son, the Scribes and Pharisees; and the prodigal, the publicans and sinners. On a wider scale, it applies to the whole human race, and to its relations to God the Father of All. V. 11. *Two sons*—to whom he gave the same love, and the same loving care. V. 12. *The portion*—A younger son's part of the father's property would have been in that case one-third, Deut. 21: 17. V. 13. *A far country*—Sinners get as far as they can from God, Eph. 2: 12-13, wasting their substance, *i.e.*, their talents, time and opportunities. *Riotous living*—sinful indulgence. V. 14. *A famine*—Comp. Is. 55: 2, Amos 8: 11. V. 15. *Swine*—To a Jew, the depth of degradation. V. 16. *Husks*—Pods of the carob tree. *No man*—The tender mercies of the wicked are cruel, Prov. 12: 10. V. 17. *Came to himself*—A sinful state is a state of madness, Eccl. 9: 3. The sinner strives to forget that he has to render an account to God. He despises the riches of his goodness, forbearance and long-suffering, Rom. 2: 3, 5. *I perish*—The cry of a soul convicted of sin, the first step towards repentance. V. 18. *To my Father*—Much as we have offended God, we may trust ourselves to his mercy, if we truly repent our guilty past, Ps. 51: 17, Is. 57: 15. *I will say*—Prayer is all that a contrite heart can bring to God, Hos. 14: 1-2. V. 20. *He arose*—Unlike many who satisfy themselves with good intentions, Matt. 21: 30. *His father saw him*—A great way off. Thus God watches anxiously for his repenting children, and swiftly shows mercy to them. *He kissed him*—Ps. 32: 10, Eph. 2: 4. So great was the love shown by the Father, that the Prodigal could not ask to be “as a hired servant.” Nothing short of sonship could satisfy him now. V. 22. *Robe*—Christ's righteousness, Is. 61: 10, Rev. 3: 5. *Ring*—The earnest of the Spirit by which we are sealed, Eph. 1: 13. *Shoes*—The preparation of the Gospel of peace, Eph. 6: 13. V. 23. *Fatted calf*—Comp. Is. 25: 6, a feast of fat things. V. 24. *Dead*—to all good, 1 Tim. 5: 6. *Alive*—Restored to virtue, Eph. 2: 1. V. 25. *The elder son*—The Pharisees who met with a just rebuke in this part of the parable. Like the elder son, they believed themselves righteous, v. 29, Luke 18: 9, and were angry because the Lord received graciously publicans and sinners. V. 30. *Thy son*—Mark the malignity with which this was said, and the Father's rebuke in v. 30. *Thy brother*. V. 32. *Be glad*—The same truth taught in v. 7: 10.

Ecclesiastical News.

SCOTLAND.—Since last writing, the overshadowing events have been the meetings of the Supreme Courts of our Scottish Churches. The Synod of the United Presbyterian Church met on May 6th, Rev. James Fleming, of Whithorn, Moderator. The demand for a revision of the theological training of ministers created a lively discussion and was met by the appointment of a committee of twenty-four, one-half being selected from the older members of the Synod and the other half from the younger ministers. The Home and Foreign Missions of the U. P. Church are in good shape. The collections for the latter were \$166,145, leaving a working balance of some \$39,500 in hand. The number of congregations in the foreign field is 96, with 14,399 members. Many of these congregations are self-supporting. The Assemblies of the Church of Scotland and of the Free Church met on the 22nd of May. The celebrated Dr. A. K. H. Boyd of St. Andrews, was Moderator of the former, and Dr. John Brown, of Dean Church, Edinburgh, author of the “Annals of the Disruption,” of the latter. There was the same round of stately observances connected with the opening of the Kirk Assembly as of yore—the levée at Holyrood Palace, the imposing procession to St. Giles' Cathedral, and thence to the Assembly Hall. The rather close vote in the House of Commons, and Mr. Gladstone's open espousal of the Disestablishment cause, have given rise to considerable commotion in ecclesiastical circles, in England as well as in Scotland. Dr. Story said that as far as the Kirk was concerned, with its past record and present efficiency, she may safely indulge in that “trust in the people tempered with prudence”—an abandoned watchword of Gladstonism. The Kirk has to-day, he says, 160,000 more communicants than all the other Presbyterian Churches in Scotland combined. She has 1,373 parishes as against 970 at the time of the Disruption. Still the cry waxes louder and louder, “Disestablish her!” But there is an influential minority in the Dissenting Churches who are anxious to have this question removed from the Church Courts and placed entirely in the arena of politics. By a majority of 392 to 237 the Assembly of the Free Church declined to take proceedings against Professors Dods and Bruce for their alleged heterodoxy. Principal Rainy and Dr. James McGregor delighted their respective Assemblies with interesting accounts of their visit to the Australian Churches. We mourn the death of Dr. Wylie, the gifted author of “The History of Protestantism,” “The Awakening of Italy and Crisis of Rome,” and other valuable works.

ENGLAND.—The Synod of the Presbyterian Church met in Liverpool; Rev. John Thomp-

son, of Newcastle-on-Tyne, Moderator. The sermon of the retiring Moderator, Dr. Alex. McLeod, of Birkenhead, moved the hearts of the old and young to tears and rounds of applause. His opening address was carefully worded, on "The Spiritual Success of Christianity a Proof of its Divine Origin, and a Stimulus to Ministerial Activity." At an early stage in the proceedings, the report of the committee on the *Church's relation to the Confession of Faith* was given in by Dr. Dykes, and was adopted unanimously. No attempt was made to tamper with the Confession of Faith, but for all practical purposes the new articles will take the place of the Confession. They have at least the merit of being much shorter than the old symbol. The Rev. John Skinner, of Kelso Free Church, was elected to the Chair of Hebrew and Old Testament Literature, vacant by the death of Prof. Elmslie. The Senate of the Theological College stated that the session opened with twenty-eight students, and had been a successful and harmonious one. There were eleven in the graduating class. The Synod now consists of about three hundred ministers. The Church is strong in her Foreign Missions, having thirty ordained men on its staff, one-third of whom are medical missionaries. The total number of communicants in Dec., 1889, was 3,572, and the membership, adults and children, 6,158; organized congregations, 43; native pastors, 8; native evangelists, 108; theological students, 41. The past year has been one of real progress and of steady advance. A medical missionary, Dr. D. Morison, with a staff of native assistants, has conducted a mission at Rampore, Bauleah, India, since 1878.

IRELAND—The Rev. Dr. A. T. Peirson, who is now as well known almost on the other side of the Atlantic as he is on this, has been spending a week or two in Ireland. On him more than any other has fallen the mantle of Dr. Fleming Stevenson, of Dublin. His progress through Great Britain was one continued ovation, and he was unanimously chosen the next Duff Lecturer. When in Dublin, he preached in Rathgar, in the pulpit so long filled by Dr. Stevenson, and, as might be expected, he made a graceful and deserved reference to that apostle of missions. In Belfast, as usual, his labours were manifold. Besides preaching in two of the leading churches, he addressed various meetings, and was present at the designation of a medical missionary, supported by Mr. J. T. Morton, of London. About the time this notice will be read the Irish General Assembly will be gathering for the fiftieth time. What changes the half century has witnessed! What growth in many ways! Among those that assembled in Belfast to form the Union of the Synod of Ulster and the Secession Synod in 1840 were the Rev. Thomas Macpherson, of Stratford, and the Rev. Thomas Lowry, whose

last charge was Brantford. One other of those who were present then has for forty years past been one of the ablest and most cultured ministers in Philadelphia—the Rev. Dr. Blackwood, of the Ninth Church, who is still in harness. He was in Holywood, near Belfast, in 1840. There remain about a dozen of Pre-Union ministers in Ireland. One of these, Dr. W. D. Killen, has just issued a volume on Church Government, which is highly spoken of in the reviews. He is now in the sixty-first year since his ordination in Raphoe, County Donegal. He is still bringing forth fruit in old age. H.

UNITED STATES.—The General Assembly which concluded its long session at Saratoga on the 27th of May was a historic one. The fears of those who anticipated an acrimonious meeting were agreeably disappointed. From first to last it was pacific and conciliatory. Even the debate on Revision, which was the most likely to disconcert, passed off without creating bad blood. By a skilful and wise course of action the main question was remitted to a committee charged to consider the matter carefully and report to next Assembly. That some kind of Revision of the Confession is demanded by a large majority is now evident, and is even acquiesced in by the minority, provided it can be done "without infringing upon our Calvinistic system of doctrine." How that is to be done is not easily seen. The Home and Foreign Missions of the Church were ably handled by Dr. McMillan, the new secretary of the former, and the veteran secretary Ellinwood of the latter, and other powerful speakers. Perhaps we have never had an Assembly more truly representative of the highest talent in the Church. The fact that both the Home and Foreign Mission Committees reported large deficits served only as a stimulus to warm the speakers to their subject. For the first time in many years the moderator was elected by acclamation, the choice having fallen unanimously on Dr. W. E. Moore of Columbus, O., one of the clerks of the Assembly, than whom there is none better versed in Church procedure, and who won all hearts by his kind and conciliatory bearing as well as by his tact and impartial decisions. The total amount contributed for Home Missions was reported to be \$831,170.40, and for Foreign Missions \$794,066.44. A resolution recommending the revival of the order of deaconess was greeted with tumultuous applause by the ladies in the galleries. A marked sign of the times is a proposition, favoured by the Assembly, to formulate what is called a "Consensus Creed," in other words a condensed creed, which it is thought might be so constructed as to meet the approval of all the Churches of the Reformation. Such a creed, it goes without saying, must be very brief. Z.

Our Own Church.

OUR FOREIGN MISSIONS.—*Dr. Buchanan*, now at Ujjain, Central India, has been authorized by the Committee to begin a mission to the Bheels aboriginal hill-tribes. *Mr. Wilkie's* diligence has been rewarded; upwards of \$10,000 having been subscribed towards the Indore College Building Fund, for which he has been pleading these twelve-months past. He expects to get \$10,000 from the people of Indore, so he will be able to put up a building that will be creditable to the mission. *Dr. Mackay* reports the work in Formosa to be in a flourishing condition. Our missionaries in Honan are cautiously feeling their way, in some instances meeting the cold shoulder, and in others being well received. It must be some time before they can settle down permanently. Evidently the authorities wish them far enough away, but they have gone to stay. The Foreign Mission Committee have resolved to recommend to the General Assembly that a mission be begun to the Jews. If this be agreed to, Palestine may possibly be selected as the field. The mission vessel "Dayspring" is laid up at Sydney, pending the experiment of having her work done by the combined agency of a monthly steamer from Sydney to Aneityum, and a smaller steamer plying among the islands of the group. Captain Braithwaite, who has sailed her for fifteen years, is still in charge of the "Dayspring."

HANDSOME BEQUESTS.—It is a grand thing when great wealth falls into good hands. The late Mrs. Nicholls, of Peterboro, seems to have recognized her stewardship in a very commendable way. Her gifts to religious and benevolent purposes exceeded a million of dollars. Among the bequests in her last will are the following:—St. Andrew's and St. Paul's Churches, Peterboro, respectively, \$15,000 and \$5,000; the Aged and Infirm Ministers' fund gets \$20,000; Widows and Orphans, \$20,000; Home Missions, \$10,000; North-west Missions, \$10,000; Foreign Missions, \$10,000; French Missions, \$5,000; Queen's College, \$23,000; Knox College, \$20,000; Peterboro' Protestant Home, \$20,000; Young Men's Christian Association, \$20,000; Mechanics' Institute, \$10,000; Nicholls Hospital, \$40,000; to each Protestant Sunday School in town, \$500—say nine, \$4,500; Collegiate Institute, to found scholarships, \$2,000; for public parks, \$60,000.

ORDINATIONS AND INDUCTIONS.

HAMILTON, Ont.—Hon. and Rev. R. Moreton was inducted on the 3rd of June, as pastor of St. John's Church, of which he has been in charge for considerable time as stated supply.

DANVILLE, Quebec.—Mr. George H. Smith, a graduate of Morin College, was ordained and inducted on the 27th of May.

DUNGANNON AND PORT ALBERT, Maitland.—Rev. Robert Fairbairn was inducted on May 27th.

BERLIN, Guelph.—Rev. A. B. Winchester was inducted on the 19th of May.

LANSDOWNE, Kingston.—Rev. John Fairlie, formerly of L'Original and Hawkesbury, was inducted on 27th May.

DUNBAR AND COLQUHOUN.—Mr. H. T. Kalem, graduate of the Presbyterian College, Montreal, was ordained and inducted on the 29th of April.

BAYFIELD, Huron.—Rev. Robert Henderson was inducted on the 27th of May.

SONYA, Lindsay.—Mr. P. A. McLeod, of Queen's College, was ordained and inducted on the 9th of June.

PARRY SOUND, Barric.—Rev. J. B. Duncan has entered on this charge as ordained missionary.

NIAGARA FALLS, Hamilton.—Mr. John Crawford was ordained and inducted on the 20th of June.

BUCKINGHAM, Ottawa.—Rev. C. A. Doudiet was inducted on the 10th of June.

EGLINTON and BETHESDA, Toronto.—Mr. R. Hamilton, licentiate, was ordained and inducted on June 23rd.

THE PRESBYTERY OF ST. JOHN licensed and ordained the following, and appointed them to mission fields within the bounds:—Messrs. William Murchie, James Stevens, M. G. Allison and A. F. Johnson.

CALLS.—Mr. George Needham, licentiate, to Nelson and Dundas street, and Rev. J. A. Morrison to Cayuga and Mount Healy, *Hamilton*, declined. Rev. J. McMillan, of Glamis, to Havelock, *Peterborough*. Rev. D. Kellock, of Spencerville, Ont., to Nanaimo, B. C. Rev. Donald Stewart, of Finch, to White Lake and Burnstown. *Lanark and Renfrew*. Mr. W. J. Clark, licentiate, to First Presbyterian Church, *London, Ont.* Rev. W. G. Mills, of Sunderland, to Dunbarton, Ont., declined. Mr. Jas. F. Smith, B. D., to Grove Church, Richmond, *Halifax*. Rev. Mr. Hutt, of Port Dalhousie, Ont., to St. Paul's Ingersoll. Rev. J. W. MacLennan to Tignish, Montrose, and Elmsdale, *P. E. Island*. Rev. F. Fullerton to Calvin Church, St. John, accepted.

DEMISSIONS.—Rev. John Mordy, of Niagara Falls. Rev. D. Gordon, of Harrington, Ont.

Rev. William Millican, of Garafraxa and Mimosas, *Guelph*. Rev. G. Chrystal, of Avonton, *Stratford*. Rev. W. J. Drummond, of Alice, *Lan. and Renfrew*. Rev. R. B. Smith, of Rosemont and Mansfield, and Rev. John McNeil, of Osprey, *Orangeville*. Rev. S. Polson, of Nelson, *Manitoba*. Rev. Alex. Ross, of Woodville, *Lindsay*. Rev. S. Rosborough, of Sheet Harbour, *Halifax*, and Rev. D. Maclean, of Earl-town, *Wallace*.

LICENSURES.—Messrs. R. R. Hamilton and W. J. Clark, by Presbytery of Hamilton. Messrs. Geo. H. Smith and Adam Robertson, by the Presbytery of Quebec. Mr. Robt. J. Sturgeon, by the Presbytery of Barrie—to be ordained as missionary at Waubausheon on 10th of June. Messrs. Peter A. Macleod and Ed. J. Walker, by the Presbytery of Lindsay. Messrs. R. G. MacBeth and N. H. Russell, by the Presbytery of Winnipeg. Messrs. John Campbell, Neil Shaw, Walter Muir, Alex. Wilson, M. B. Tolling, P. J. Maclaren and I. P. McQuarrie, by the Presbytery of Toronto.

CHURCHES.—The new church at Weldford, N. B., was opened for public worship on May 11th. It is a handsome building, with a lofty and graceful tower. The interior is fitted up in best modern style. The services were conducted by Rev. Neil Mackay, of Chatham, moderator of the Synod of the Maritime Provinces, assisted by Rev. W. Macleod, the pastor of the church, and Rev. A. C. Bell, of the Methodist Church. The new church at Glencoe, Ont., was formally opened on the 1st of June, by Principal MacVicar, of Montreal. At Lucknow, Ont., a very fine church was dedicated by Professor Maclaren, on the 11th of May; Rev. Angus Mackay, formerly of Eramosa, has been labouring here for three years, with good success. The new Bloor Street Church, Toronto, of which Rev. W. J. Wallace is Pastor, was opened for public worship on the 8th of June by Rev. Dr. Paxton of Princeton, N.J. The Church is handsome, having a seating capacity of 1,150 and having cost some \$70,000. Principal Caven and Professor Maclaren conducted the afternoon and evening services. Oxford congregation, in *Wallace Pres.*, has been separated from Pugwash.

SYNOD MEETINGS.

TORONTO AND KINGSTON.—At Orillia, on the 14th May. Rev. Stephen Young preached the opening sermon. Rev. John Abraham, of Whitby, was elected moderator. Rev. W. Burns made a strong appeal on behalf of the Aged and Infirm Ministers' Fund. An ovation on systematic beneficence was received and a standing committee appointed. In con-

nection with the meeting of Synod, a very enjoyable conference was held on the previous day, on subjects affecting the life and work of the Church. Next meeting, on 2nd Monday of May, 1891, at Lindsay. *Rev. John Gray, D.D., of Orillia, Clerk.*

MANITOBA AND THE NORTH-WEST.—At Portage la Prairie, on May 20th. Rev. D. Stalker, of Gladstone, moderator. The volume of business coming before this Synod is increasing yearly, and the meetings are becoming more and more important. In addition to the usual routine of business, a good deal of attention was given this year to educational matters. It is a live Synod, and the work is prospering. Next meeting at Regina May 5th. *Rev. S. C. Murray, of Neepawa, Clerk.*

Obituary.

REV. A. B. STEWART, of Ashton, in the Presbytery of Lanark and Renfrew, died on May 29th, aged 35 years. Mr. Stewart was inducted to the charge of Appleton and Ashton on the 2nd of January last, and his early death is a great loss to his attached congregation and other numerous friends.

MR. WILLIAM FERGUSON, an elder in Knox Church, Scarboro', for over forty years, died February 4th, aged 78. He was a native of Strachur, Argyleshire—a man of genuine piety and strong attachment to the Church of his fathers.

MR. ARCHIBALD MCCUSH, elder in Loch Lomond congregation, Cape Breton, died March 22nd, aged 77. He was a native of North Uist, Scotland. A loving husband and affectionate father, he left a widow and grown-up family to mourn their loss. His end was peace.

MR. JAMES MACKELL, senior elder in Georgetown congregation, Que., died February 15th, aged 72. Ordained to the eldership by the late Dr. Muir over 40 years ago, he faithfully discharged the duties of his office and endeared himself to all who knew him. He was a native of Lochwinnoch, Scotland.

ELIZA MURPHY, wife of Mr. Robt. McCracken, elder in Rosemont congregation, Ont., died on April 9th, after a long and painful illness. Her allegiance to Christ was unwavering. In her the congregation has lost a true friend.

MRS. JANE DARRACH, widow of the late Rev. William Darrach, of St. Matthew's Church, Montreal, died on the 5th of June, after a long and painful illness, borne with Christian resignation; aged sixty-five.

The General Assembly.

As already announced, the Assembly met in Bank Street Church, Ottawa, on the evening of the 11th ultimo. Judging from the attendance at the opening meeting, the General Assembly is a popular institution. The spacious building was filled in every part. The Commissioners were far outnumbered by the citizens—including a large representation of the fair sex, who not only looked down benignly on the elect brethren from the galleries, but also, regardless of conventionality, sat beside them in the body of the church. The opening sermon was delivered by *Rev. Principal Grant*, the retiring Moderator: a powerful discourse it was from the text, Hebrews 12:28.

"Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

The term "Kingdom of God" suggests two ideas. (1) When our Saviour said to His disciples the Kingdom of God is "in you," we understand the reference to be to a personal condition—that holiness of heart and life which is the outcome of faith in God the Father and Jesus Christ His son as our Saviour. (2) The Kingdom of God, taken collectively, stands for the Church which He has planted in the earth—an institution designed for the benefit of the race, without respect of clime or creed or denomination. In respect of the first, the preacher said. "The high position to which we are called can best be understood when compared with that occupied by believers before Christ. For it is only since Jesus revealed the Father and sealed the new covenant with His blood that every believer knows that he is personally united to God as friend and son. This is the kingdom we receive. We are heirs of God and joint heirs with Christ. Is it any wonder that men animated by this faith should again and again have turned the world upside down? They did so in the days of Paul, and many times since—in the 4th century, and in the 17th when the hardy Swede, the Scotch Covenanter, and the English Puritan saved the good cause from extinction. Men of the same spirit, though not of the same form, we must have in our own day if society is to be saved. Then, as regards the Christian Church, there is this difference compared with the old Jewish Church. It is free to adapt its outward constitution to the requirements of the times and in consonance with the learning of the age. In every organism there are propensities to variations, and these are the principles of progress. In the case of the Church these were

very numerous, because of its rapid extension to lands and peoples that differed from each other. The polity adopted by the Church for reasons that were merely practical in the second and third centuries was soon considered to have a *jus divinum*, and then the 'error' which has arrested a hundred civilizations, threatened the development of the Church. But the Church sprang from a divine seed, and its development could not be wholly arrested. Not only was the slow and silent alchemy of time always at work, but special reformations, and even revolutions, took place. And as it is with polity, so with doctrine and ritual. The Church claims and exercises self-government with regard to all three. Much need have we in our day to remember that the Church is not only free to investigate and free to adapt itself to the times and to the country, but that it is bound to exercise this freedom, subject only to the restraints imposed by loyalty to its own honourable past, and to the guidance of the ever living spirit of truth. But however important matters of organization may be, the Church has work of infinitely more importance. Here, too, it must manifestly do its own work. Everywhere the masses are in a condition of unrest. The wage relationship between man and man is inadequate. It is better than slavery or feudalism, but not up to the ideal of Christianity. It is not what the fatherhood of God or the brotherhood of man demands and implies. Has the Church no message but one of future blessing to the millions who toil for daily bread, for a daily wage that may be taken from them at any moment? If not, it will be no Church for them." He then went on to speak of the duties owed by Christians to the suffering masses around them, and of the responsibilities of citizenship, concluding with a scathing denunciation of the dishonesty and corruption that too often characterize political partizanship in our own country and in other countries as well.

The Assembly having been duly constituted, the roll was called and the attendance marked. The feeble tone of voice in which many of the members answered to their names made it a difficult matter to determine who were present and who were absent. The impression conveyed, however, was that not much more than one half of the Commissioners had come up to time. There were whole presbyteries from which not a single elder responded. Of course, many more were on the way.

THE MODERATOR.

Rev. Dr. John Laing, of Dundas, was nominated by *Rev. George Burson*, of St. Catharines, seconded by *Mr. Johnston*,

elder, from New Brunswick. *Rev. Thomas Sedgwick*, of Tutamagouche, N.S., was nominated by Rev. Mr. McGregor, of Amherst, seconded by Mr. Carruthers, of Charlottetown. Mr. Sedgwick having gracefully declined the nomination, his name was withdrawn, and Dr. Laing's election to the highest honour in the gift of the Church was made unanimous as it was cordial and well-deserved. Dr. Laing has been a minister of this Church for some thirty-six years, and few men have given more freely of their time and talents to promote its interests. The latest service which he has rendered, and a most valuable one, was as Convener of the Committee on the new Book of Forms recently published. If Dr. Laing does not rule well in the chair, it will not be because he does not know how it ought to be done. But we have no fear for him on that score. The ex-Moderator reported the receipt by him of replies to the Assembly's Address to the Queen and to the Governor-General, and other official documents, after which he received a cordial vote of thanks for his services as Moderator and for his excellent sermon which he preached at the opening of the Court. Thus ended the first day.

Second Day.

THE arrival during the night of a large number of Commissioners from the eastern and western extremities of the Church gave a new complexion to the Assembly this morning. The numbers seem to be now quite up to the average, and perhaps a little more. Possibly there are four hundred members present, including the usual number of venerable fathers upon whom devolves a large share of the work of the Assembly. The first hour, from eleven to twelve, was occupied with devotional exercises, after which was presented the report of the Business Committee, containing a resumé of the subjects to be discussed and the order in which they would come up.

THE ROLL OF ASSEMBLY.—The Committee's report on the roll drew attention to the status of one of the missionaries who is a member of the Presbytery of Trinidad. This presbytery having been formed without application to the General Assembly, and having

on its roll ministers of other churches, query, is *Rev. K. Grant* eligible as a Commissioner to the Assembly? The argument that the Presbytery has been "recognized" by the Assembly at different times does not fully meet the difficulty. That being admitted, the next question is, does recognition imply "representation"? It was left to a committee to unravel the skein, and in the meantime Mr. Grant was cordially invited to take his seat as a corresponding member.

APPLICATIONS TO BE RECEIVED.—These were eight in number, one applicant being from New South Wales, two from the United States, two from Scotland, one from England, and one from Ireland. The only case which met with opposition at this initial stage was that of the Presbytery of Quebec to receive the *Rev. Thomas Charbonnel*, who, it appears, has been for some time labouring very successfully as a missionary among the French in Quebec Province. The objection to his reception was grounded on the fact that he married his deceased wife's sister, which in the opinion of some members disqualifies him for becoming a minister of this Church. On the other hand, many failed to see the force of the objection, holding that the deliverances of our Church on this vexed question virtually absolve persons so married from discipline. More than two precious hours were spent in arguing whether this applicant's name shall go even before the committee, and it is certain that two hours more will be required when the committee does report, no matter if it is favourable or otherwise to the application. Many had supposed that this question was dead and buried; but the experience of this afternoon shows that it has only been slumbering, and that it would take little to fan it again into a fiery controversy.

HOME MISSIONS.

The evening sederunt was devoted to hearing the reports of the Committees on Home Missions and the Augmentations of Stipends, East and West. *Principal Forrest*, of Halifax, gave the substance of the reports for the EASTERN SECTION in a forcible and interesting manner. He was glad to be able to say that the Church in the East had done very nearly all that was asked of it for these purposes. The result of this was that more workmen had been employed last year in the home fields than ever before. They had employed 49 catechists and 43 ordained ministers and probationers. The whole amount expended, including \$3,419 contributed towards missions in the North-west, was \$11,646.92; and this had been reached without any diminution of the interest in

the other schemes of the Church. He spoke particularly of the mission to Labrador as meeting, to some extent at least, a case of great spiritual destitution. The people of the Lower Provinces, he said, were hearty and even enthusiastic in support of the work. The way in which it had been carried on gave them confidence in the ability of the Presbyterian Church to provide adequately for all who had a claim on it. *Rev. E. Smith*, in moving the adoption of the report, directed his remarks chiefly to the Augmentation Fund, and made a powerful plea for the adequate support of the ministry. The receipts for the year had been \$8,082.14, and the expenditure, \$9,650, so that the working balance had been reduced by \$1,567.86; but the claims upon the fund had been fully met, and the committee were hopeful for the permanent success of the scheme in the Lower Provinces.

Dr. Cochrane, Convener of the Home Mission Committee, West, presented his annual report in a closely printed pamphlet of 68 pages, which, of course, was held as read. In calling attention to some of the details of the report, *Dr. Cochrane* warmed up to his subject with his wonted enthusiasm, and held the attention of the large audience in a racy and effective speech. In a future issue of the *Record* we hope to give a resumé of the report, but in the meantime must be content with the merest outline. The work has been carried on in all the presbyteries with good success. The total number of mission fields was 276, and of preaching stations 820. The number of families supplied with ordinances was 9,188—embracing 11,517 communicants. The number of missionaries employed during the past year, for longer or shorter periods, was 237, as follows:—78 ministers and licentiates, 120 students and 39 catechists. The receipts for Home Missions proper were \$51,877.09 and for Augmentation \$25,429.68. To this have to be added the receipts for the Lumberman's Mission and the amounts contributed through the college societies, making in all \$84,008.32. Attention was directed to the importance of the work in localities where it might seem that comparatively small results were being achieved, but just because of isolation and the hopelessness of becoming self-sustaining, some of these congregations had a strong

claim on those who were more favourably situated. The progress of the work in MUSKOKA and ALGOMA is described very lucidly in the report by *Rev. Allan Findlay*, who superintends the work in those districts, where 28 missionaries found employment last year. *Dr. Robertson's* account of the work in MANITOBA and in the NORTH-WEST is a very comprehensive and valuable document, full of useful information regarding the climate, the resources and capabilities of that great country, where, in 1871, there were only nine preaching stations, whereas now there are five hundred and ten! In BRITISH COLUMBIA the changes had been even more marked and rapid. Up to a very recent date we had only *one* congregation on the western side of the Rocky Mountains; now there is a presbytery comprising sixteen charges, besides a large number of mission stations and fourteen ordained ministers on the roll. And, what was most satisfactory, Presbyterianism in that Province was now a unit. *Dr. Cochrane* made grateful acknowledgment of grants received from the Irish Presbyterian Church, the Free Church of Scotland, and the Church of Scotland, and dwelt with special emphasis on the liberal response which the people in the maritime provinces had made to *Dr. Robertson's* appeals last winter.

Rev. D. J. Macdonnell, Convener of the Sub-Committee on Augmentation, West, in his own inimitable, magnetic style, called the attention of the Assembly to the statements contained in the printed document, while he entreated the ministers to read for themselves, and to communicate the substance of it, at least, to their respective congregations. If there was a lack of interest in regard to this branch of the work, he suspected it was largely due to the want of *information*. If the intelligent and well-to-do members of the wealthier congregations only knew the real state of matters in some of the smaller congregations that looked to this Committee for assistance, they would not—they *could* not—withhold their practical sympathy and support. It was not encouraging to learn that there were last year no fewer than 163 congregations in the western section of the Church who made no contributions to the Augmentation Fund. The Committee would like to know what reasons they had, if any, for withholding their

assistance, so that they might, if possible, come to a better understanding in regard to this matter. The number of congregations at present receiving aid is 137; and owing to the deficiency of the funds at the disposal of the Committee, a very considerable reduction had to be made in the payments to the ministers. This was greatly to be deplored. It was hoped that from this time forth there would be no similar cause for complaint. "It is a long lane that has no turning." The racy discussion and friendly criticism that have been evoked will certainly do good.

Dr. Warden moved the adoption of the Home Mission report, which he characterized as, on the whole, the most satisfactory that had been presented to the Church since the union of 1875.

Third Day.

THE event of the forenoon was the appearance on the platform of a deputation from the Methodist Church of Canada, consisting of four deputies, representing as many different nationalities, two of them being ministers and two laymen. The ministers were Rev. Geo. McRitchie and Dr. Ryckman, who conveyed the greetings of their Church to the General Assembly in a truly fraternal manner, giving expression in no doubtful terms to their earnest desire that the two Churches may ever be found cultivating the things which make for peace and co-operating in every possible way for the extension of the Redeemer's Kingdom in every part of this country. "Their aims and hopes were one with ours; and though the day of organic union may be still distant, the spirit of unity was yearly increasing, and with it the spread of religion." The Venerable Mr. Lescaours, a descendant of the Huguenots, made a telling address, and was followed by Mr. Robbins, an Englishman by birth and a Methodist by choice, who, if circumstances rendered it necessary for him to leave his own Church, would not find it very difficult, he thought, to transfer his allegiance to Presbyterianism as he saw it here represented. The Moderator responded in suitable terms, while the mem-

bers manifested their appreciation of this pleasant interlude by repeated and hearty applause.

A MEMORIAL from the Presbytery of Halifax, asking leave to retain the name of *Rev. Robert Laing* on the roll of the presbytery, was unanimously acquiesced in, the occasion calling for this action being Mr. Laing's appointment as Director of the Ladies' College, Halifax—an institution that has been very successfully carried on for some years past under the auspices of the Presbyterian Church.

OVERTURES were read from the Presbytery of Toronto and from members of the Synod of Manitoba and the North-west asking the Assembly to recommend the institution of Young Men's Societies in the congregations of the Church, with a view to the dissemination of missionary intelligence among the young people of the Church and of enlisting their active interest in Home Missions as well as in all the other missionary and benevolent schemes of the Church. The Assembly evidently favoured the proposal, as indeed it could not fail to do, without committing itself on the spot to the particular form which such organizations should assume. The impression seemingly prevailed that it might be well for the Assembly's Home Mission Committee to consider the whole question and report to next meeting of the Assembly.

THE PERTH APPEAL CASE cropped up in the afternoon and claimed consideration. The manner in which it was brought up being somewhat involved, if not irregular, had first to be passed upon; it was then relegated to a special committee to examine the documents, judge the case on its merits, and report to a future sederunt.

TRINIDAD—The special committee appointed to consider the validity of *Mr. Grant's* commission from the Presbytery of Trinidad gave in a report that, with a few verbal explanations, satisfied the House and maintained *Mr. Grant's* status. The case is an anomalous one, presenting complications that are liable to occur only on missionary ground. It was therefore recommended that it be remitted to the Foreign Mission Committee to consider in what way it may be best to define the relations of our missionaries in Trinidad, or others who may be similarly situated, to the General Assembly, and report to next meeting.

OUR FOREIGN MISSIONS.

Under any circumstances the FOREIGN MISSIONS of the Church constitute an attractive theme of discussion. The interest on this occasion, however, was heightened from the announcement that several of our missionaries would address the meeting. Consequently, at the appointed hour for commencing the proceedings the church was filled, galleries and all, by a sympathetic audience. The ladies were present in full force, as well they might, seeing that the Women's Missionary Societies of the Church had provided nearly one-third of all the money expended by the Foreign Mission Committee during the past year! Undoubtedly, "the women who publish the tidings are a great host."

Dr. Wardrope, of Guelph, and *Rev. E. Scott*, of New Glasgow, the joint conveners of the Committee, introduced the subject in brief but earnest and admirable addresses. The former called attention to three salient features of the printed report, covering fifty-two pages:—(1.) The duty of the Church to the Chinese and Indians on the Pacific Coast. The Committee were fully alive to the importance of doing something for the heathen population in that remote part of our country; they even had a suitable missionary in view to whom such a work could be safely entrusted, but they had hitherto been deterred by want of the necessary funds, and now they hesitated to proceed without the express sanction of the General Assembly. (2.) The proposition of a mission to the Jews, now for the first time definitely made to the Assembly, called for the special attention of the Court. (3.) In view of the rapid extension of the work, the Committee had found it necessary to recommend that immediate steps should be taken to appoint a convener whose whole time and services shall be given to this department of the Church's work. Without enlarging on these topics, *Dr. Wardrope* conveyed to the Assembly his grateful acknowledgments for the uniform encouragement and support he had received at the hands of the Church during the seven years of his convenership. The work, though laborious, had indeed been to him a labour of love, and profitable to himself in many ways, but it would neither be just to his office as minister of a large congregation, nor to the great and growing interests of

the missions, that he should longer be charged with the supervision of the work. He therefore hoped that the Assembly would accept of his resignation in accordance with the recommendation of the committee. And here we may venture the remark that it will be very difficult to find a successor to *Dr. Wardrope* in this behalf, who will discharge the duties which he now wishes to be relieved from with a loftier sense of the responsibility attached to the office, or who will enter upon those duties with greater earnestness and enthusiasm than he has displayed.

Mr. Scott, in moving the adoption of the report, made special reference to the missions of our Church in the NEW HEBRIDES and in CHINA, leaving the missionaries who were to follow to speak of their respective fields. We regret our inability to reproduce *Mr. Scott's* eloquent address. We can only say that it produced a profound impression on the audience, and exhibited very clearly the remarkable progress that had been made in this department of the Church's work within the last few years. At the time of the Union, in 1875, the expenditure of all the Presbyterian Churches in Canada for foreign missions did not exceed \$25,000; during the past year the Synod of the maritime provinces had contributed as much for this purpose, while the contributions of the whole Church had risen to \$103,000. A reference to the Jubilee of Missions in the New Hebrides, in November, 1889, led *Mr. Scott* to remark on what had been accomplished during fifty years in these islands of the South Seas. The success of missions there had been marvellous. During the past year a new arrangement had been entered into for a monthly steam service between Australia and the New Hebrides, which will not only conduce largely to the comfort of the missionaries, but which would also greatly facilitate their work, and hasten the time when the glorious light of the Gospel will enlighten these dark abodes of heathenism.

Rev. Kenneth J. Grant, of San-Fernando, Trinidad, gave a most interesting account of the work carried on among the 68,000 coolies in that island, where they had now upwards of forty well-organized schools attended by some two thousand scholars, and the nuclei of so many congregations that

they might before long entertain the idea of erecting a synod. Their hope was in the young men of Trinidad, Hindoos by birth, many of whom had already come to occupy positions of usefulness in the community and were ornaments to the Christian religion. He spoke in high terms of Rev. Lal Bihari, Mr. Ragbir, Mr. Corsbie, and other converts whose services to the mission were simply invaluable. Surveying the whole field of missionary activity, he pronounced the prospect to be "grand," and the result as certain as the promises of God. What they wanted in Trinidad, more than anything else at the present time, were greater facilities for educating and training a native ministry, and the hint was kindly given that a cheque for four or five thousand dollars from any lady or gentleman in the audience would be highly appreciated and would be a great boon to the mission.

Rev. John Wilkie, of Indore, Central India, was the next speaker. He was glad to say that his appeal for his College Fund had been nobly responded to. In all there had been subscribed \$11,804 for this purpose, of which \$10,432 had been paid, and he would go back to his loved work in India in a few weeks hence, filled with gratitude to his friends in Canada who had in this way manifested their interest in the work he and his co-labourers were trying to do in the strongholds of heathenism. It was yearly becoming more apparent that secular education combined with religious instruction was what they required in Central India; and the Presbyterian Mission was looked to by at least three millions of the natives as the only source from which they were likely to get any kind of education worthy of the name. When he left India, he had a school in which 150 intelligent young men were receiving a liberal education; when he returns, he hopes to see erected a hall capable of containing an audience of 1,000, and a school for at least 500 pupils!

Rev. Hugh MacKay, of Broadview, one of our missionaries to the Indians of the North-west was next introduced—a tall, fine looking man, with a flowing beard and a face well bronzed with exposure to prairie blizzards as well as scorching suns. He left on the minds of the Assembly a very vivid

picture of what life among the Indians really is, and what the duty of the Church is to races that have been in the past too much neglected at our hands—a people having many noble traits of character, and who are by no means beyond the reach of Christian influences. He thought it was well enough to be concerned about mission work in foreign countries, but he thought the work should be more active at home. There were 121,000 Indians in Canada, and 24,000 in Manitoba and the North-west, among whom the work was being carried on. He referred to the difficulty of dealing with the paganism of the North-west. Not twenty miles from his own mission he knew that to-night a "sun dance" was going on, whereat there were scenes of torture and other frightful rites of paganism being enacted that it was shameful should still be practised almost in our midst. He gave several illustrations of the progress of the work in his district, and recounted individual instances of conversion and regeneration among the pagan Indians.

Mr. Mortimer Clark, of Toronto, then gave a most interesting address, based on a recommendation of the Foreign Mission Committee's report, that this Church should institute a mission to the Jews in Palestine. Mr. Clark during his recent visit to the Holy Land had used his best efforts to obtain reliable information in regard to this proposal, and he had been led to the conclusion that JERUSALEM would be the place in which such a mission might be established with the best hopes of success, for two reasons. (1) The large number of Jews who are gathering together in that city at present, and the small efforts that are being made for their conversion. (2) The increasing number of tourists from Protestant countries who visit the Holy City, many of whom would doubtless lend their aid in support of a Presbyterian Mission. The fact that this Church had adventitiously come into possession of a sum of money, amounting to about \$6,000, expressly designated by the donor for a mission in Palestine, removed the financial objection, as that would be enough to begin with in a quiet way and to serve as a stimulus for whatever effort the Church might put forth in this direction. Mr. Clark's statement was listened to with great interest, and the

whole question of inaugurating a mission to the Jews came up again for further consideration.

Fourth Day.

THE "order of the day" called for the presentation of the REPORTS ON COLLEGES. While the Principals, however, were marshalling their forces, permission was granted to submit the annual statement of the Record Committee. The average monthly circulation for the past year was said to be some 4,000 copies in advance of last year; the number issued for the month of June being 46,500. In compliance with a remit from last General Assembly the Committee had considered a proposal for publishing an Illustrated Missionary Record for the Young, and recommended that steps should be taken to commence such a publication under the sanction and control of the General Assembly. *Rev. E. Scott*, of New Glasgow, who has for some years published a monthly magazine of this description with marked success, very kindly stated his willingness to place his publication, which is now on a paying basis, with a circulation of about 11,000 monthly, at the disposal of the Church with no other condition than that it be continued under the auspices of the Assembly. A committee was then named to consult with *Mr. Scott*, to consider preliminary details, and to report at a future sederunt.

THE COLLEGES.

This was a field-day with the "Schools of the Prophets"—six in number—and the reports conveyed the gratifying intelligence that the past year had been the most successful in the history of each and all of them. It is not necessary to enter into minute details. Copies of the reports and of the calendars can be easily obtained from the Chairman of the Board, or the Registrar, of the respective colleges, but in the meantime a few figures respecting each of them may be given.

PRESBYTERIAN COLLEGE, HALIFAX.—*Rev. Dr. Burns, Chairman*.—Twenty-eight regular students with three general students, were in attendance. The library contains upwards of 9,000 volumes. The question of enlarging the building has received much attention from the Board, and an additional story is to be put on. These improvements will cost about \$4,000. The receipts exceed the expenditure, \$315.11, and the debt is reduced from \$7,709 to \$7,394.

MORRIN COLLEGE, QUEBEC.—The attendance last session was twenty-eight, of whom a number were young ladies, who are in increasing numbers availing themselves of the exceptional advantages offered in this college for the attainment by them of a university education and degree. In the theological department there were nine students; of whom four were in the third year, three in the second and two in the first. *The Rev. A. T. Love, B.A.*, has been appointed Professor of Church History and Pastoral Theology, with the cordial concurrence of his Session and Congregation. The receipts were \$8,827.82, expenditure, \$8,827.82. This College is affiliated with McGill University. *Mr. A. C. Cook* is Secretary-Treasurer.

PRESBYTERIAN COLLEGE, MONTREAL.—Of the 83 students in attendance last session eleven completed their course and have been licensed to preach the Gospel. The Endowment Fund has reached the sum of \$179,007.32. The ordinary receipts for the year met the expenditure. A gift of \$20,000 was received from *Mrs. Redpath*, of Montreal, which added to her previous gifts of a like sum, makes \$40,000 for the endowment of the "John Redpath Chair." The Board have had under consideration the question of an increase in the salaries of the professors, and unanimously agreed to recommend the General Assembly to add \$250 per annum to the salaries of the existing staff. They further intend to make application to the friends of the College for funds to enable them to add to the teaching staff and better equipment of the College. *Mr. David Morrice*, Montreal, is Chairman of the College Board.

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON:—*Mr. Justice MacLennan, Chairman*.—There were 415 students in attendance, and 78 are preparing for the ministry. Last year it was reported that the sum received from the General Assembly's College Fund was \$1,612, instead of \$2,819, the average for the seven years previous. This year the congregations contributed \$2,059.64. Benefactions amounting to \$3,500 had been received during the year. The entire expenditure was \$41,693.32. The University celebrated its Jubilee last December, and its finances are in a highly satisfactory condition. The Registrar is *Rev. Geo. Bell, LL.D., Kingston*.

KNOX COLLEGE, TORONTO:—*Mr. Mortimer Clark, Chairman*.—The number of students in attendance last session was 101; of whom 73 were in Theology and 28 in the Preparatory Classes. The College residence was filled to overflowing. The ordinary receipts were \$18,629.46, and the expenditure \$16,892.17. The paid up Endowment Fund is \$189,870.18. The Assembly is asked (and has agreed) to appoint *Rev. R. Y. Thomson* as Professor of Apologetics and Old Testament Literature at a salary of \$2,500, with the understanding that *P. Gregg* will henceforth restrict his professorial

work to Church History and conducting the Mathematical classes in the Preparatory Course.

MANITOBA COLLEGE:—*Mr. Justice Taylor* Chairman.—The number of pupils of all classes last session was 114, of whom 22 were enrolled in the Theological classes. The ordinary expenditure was \$15,069.34, leaving a balance on hand of \$738.84. During the past seven years Principal King had received \$45,000 in all towards the maintenance and equipment of the College. There was still, however, a debt of some \$5,000 which the managers are very desirous to have paid off. The thanks of the Board are recorded to the Presbyterian Church of Ireland, the Church of Scotland and the Free Church of Scotland for the continuance of generous donations, and to the American Presbyterian Church, Montreal, for a gift of \$250. An alumnus of this College, *Mr. Norman H. Russell*, has offered himself as a missionary to Central India and has been accepted by the Committee, the congregation of Central Church Toronto, having undertaken to provide for his outfit and salary.

COLIGNY COLLEGE:—The proceedings of this College Day were appropriately concluded with a conversation at the Ladies' College in Ottawa which has recently entered on a new departure under the auspices of the Board of French Evangelization. The large building was handsomely decorated for the occasion and was filled by a brilliant assemblage of the members of Assembly and their lady friends, and also by many of the *élite* of the capital. *Dr. Laing*, Moderator of the Assembly, and *Principal MacVicar*, the Chairman of the Board, *ex-officio*, had prominent places assigned to them. *Dr. Laing* having been the first Principal of the old Ottawa Ladies' College, made kindly references to the past history of the institution, and expressed his best wishes for its future prosperity, which seemed already to be assured under the able management of *Mrs. Crawford*, the present distinguished Principal. *Dr. MacVicar* and *Dr. Warden* explained in a few well chosen words the aims and objects of the College and bespoke for it a generous and hearty support from the friends of higher education in this section of the Dominion. The feature of the evening was a choice literary and musical programme carried out by the young ladies of the college. After which refreshments of the most *recherché* description were served. There must have been nearly five hundred

guests, and all were delighted with their reception and with the evidence afforded them of the high tone of the institution.

The Sabbath.

BY appointment of the Assembly, *Rev. Thomas Sedgwick* of Tatamagouche, N. S., conducted the services in Bank Street Church in the morning, and *Rev. Dr. Thompson* of Sarnia, in the evening. Nearly all the other city churches (the Episcopalian excepted) were supplied by members of the Assembly. The Sacrament of the Lord's Supper was observed in Bank Street Church in the afternoon when the body of the Church was filled by communicants, and, the galleries by spectators of the solemn rite. The Moderator presided and was assisted by *Principal Grant* and *Dr. Burns* of Halifax. The attendance was probably larger than on any similar occasion and the service,—beautiful in its simplicity as it always is in the Presbyterian Church—was deeply impressive. The Sunday-schools were not massed together as is sometimes done with good effect at such times, but each school, in its own place, was addressed by ministers and elders selected for their aptitude for this kind of service. So the children of the Church had a good time nevertheless.

Fifth Day.

THE Assembly resumed consideration of the recommendation contained in the *Foreign Mission Report*, dealing first with the proposal of the Committee anent A MISSION TO THE JEWS. *Mr. Mortimer Clark*, seconded by *Dr. MacVicar*, moved,

“That a mission be established in Palestine, in accordance with the recommendation of the Foreign Mission Committee; that Jerusalem should be chosen as the centre, and that further plans regarding the mission be placed in the hands of a special committee.”

After lengthened discussion in which many of the members took part, it became evident that while the members individually recognized the debt of obligation which rests

upon all Christians to preach the Gospel of Jesus Christ to God's ancient people, the Assembly, as a whole, is not yet fully prepared to institute a distinct and separate mission for that purpose. The following resolution moved by *Principal Grant*, seconded by *Principal Forrest*, was adopted by a large majority :

The General Assembly expresses its gratification at the success which has attended the enquiries prosecuted by the Foreign Mission Committee, and its special thanks are due to Mr. Mortimer Clark; that the Assembly instruct the Foreign Mission Committee to appoint a sub-committee to prosecute enquiry further, and especially to ascertain whether it would be desirable to co-operate with the Free Church mission in Tiberias, for a time; and whether there are promising candidates for such a mission, and to report to next General Assembly.

THE AGED AND INFIRM MINISTERS' FUNDS, east and west, were passed under review. The receipts for the former were \$3,904, and the expenditure \$3,547. Referring to the financial condition of the latter, the report says that it leaves a heavy moral debt against the church in favour of those claimants on the fund who have laboured longest in the work of the ministry. The ordinary receipts were less than last year. A vigorous effort has been made to secure the additional \$200,000 aimed at for the endowment fund. The bequest of Mrs. Nicholl's—\$20,000—and a promise of a like sum from Sir Donald A. Smith, have greatly encouraged the committee.

THE NEXT PLACE OF MEETING was decided to be in St. Andrew's Church, Kingston, and the time, the second Wednesday of June, 1891.

FRENCH EVANGELIZATION.

The annual report was presented by Rev. Principal MacVicar, Chairman. Dr. Parsons, of Toronto, and Dr. Burns, of Halifax, spoke eloquently in moving and seconding the adoption of the report, a summary of which is given in previous pages of this number to the *Record*. Dr. Warden retires from the secretary-ship in favour of Rev. S. J. Taylor, of Moose Jaw, N.W.T., but will continue to act as treasurer and director of the Pointe-aux-Trembles schools and Coligny College, Ottawa.

The *Globe* reporter makes this reference to the proceedings of the evening :—

Rev. Dr. Burns, too, made an eloquent speech and a witty one. Rev. Father Chiniquy had just been invited to the platform, and Dr. Burns, turning to him, said, "I am glad to see our holy and venerable father," but Dr. Burns could get no further for the roars of laughter at his attempt to term the aged convert holy father. Dr. Burns referred to "the iniquity" of accepting that \$60,000. He knew there were men who tried to reconcile it to their consciences. They were, he supposed, honest, but he recalled the words of Nehemiah, "So did not I, because of the fear of the Lord." That was a grand text on many practical questions, especially on this one. (Applause.) "It happens that our friends on the other side are very skilful in keeping in with both," said the doctor, and thereupon told a story of a man at dinner, asked if he would take pudding or pie, who replied, "a little of both, if you please." So the Church of Rome always took a little of both. It kept in with the Provinces, but when the time came for a Dominion election it was another story. Referring to Coligny College, whose conversazione Dr. Burns attended the other evening, he testified that there were 80 or 90 "charming girls" there, and he noticed among the young ministerial brethren a spirit of union. (Laughter.) Dr. Burns bore strong testimony to the services and ability of Rev. Drs. MacVicar and Warden in connection with this work, and referring to the Equal Rights agitation said, although they had received a set back it was not the end of it; only the beginning.

"Freedom's battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft is ever won."

TEMPERANCE.

Rev. D. Stiles Fraser, of Springside, N.S., convener, presented the report on temperance, which elicited a lively discussion, Rev. D. J. Macdonnell, Mr. Justice Taylor and others deprecating the appeal to the Scriptures for "prohibition," an suggesting that what they all wanted—the suppression of intemperance—would be better secured by a slightly different wording of the appeals annually made to the members of the Church. The substance of the report and the deliverance of the Assembly will be given next month. It must suffice for the present to say that, however much members may differ as to their modes of expression, the Church will not recede from the advanced position it has taken on this subject, and will use its influence, not only for the

suppression of intemperance, but in support of any practical measures, having in view the total abolition of the liquor traffic throughout the Dominion, past legislation having shown the inefficiency of half-way measures.

Sixth Day.

THE committee appointed at a previous sederunt to consider the application of *Mr. Charbonnel* to be received as a minister of this Church, was presented by *Dr. Campbell*, of Renfrew, and gave rise (inevitably) to a long and heated debate, which ended in its being re-committed for further consideration, and a more distinct deliverance in light of the discussion. The report of the BRANTFORD LADIES COLLEGE was cordially adopted. *Dr. Waters*, of Newark, N.J., formerly of St. David's Church, St. John, N.B., was introduced to the Assembly and made an interesting address. *Dr. Chambers*, of New York, and *Dr. Matthews*, secretary of the Presbyterian Alliance, were also introduced, and spoke of the aims and objects of the alliance of the Reformed churches, the next meeting of the council of which is to be held in Toronto in 1892. *Rev. J. Greenfield*, of Stornoway, Scotland, formerly a minister of the Canadian Church in Glengarry, conveyed the greetings of the Free Church of Scotland to the Assembly. At the evening sederunt *Dr. Armstrong* presented the annual report on SABBATH OBSERVANCE, which contained a loud call to the pulpit and the press to discourage the evils complained of. *Dr. Armstrong* commended the press criticisms on the conduct of the Duke of Connaught in visiting Niagara Falls on Sunday, adding that "the attention of his mother should be called to it."

Rev. T. F. Fotheringham presented an elaborate report on SABBATH SCHOOLS, the substance of which will be given to our readers in a future issue.

STATISTICS.

The annual report was presented by *Rev. Dr. Torrance*. It states that during the year 1889 there were added to the church represented by the Assembly now in session, 11,302, as against 11,832 in 1888, a comparative decrease of 530, to which the presbytery of Ottawa alone con-

tributes a decrease of 420. The total membership of the church is estimated at about 415,500. There are 1,920 churches and stations reported, against 1,837 for the preceding year, an increase of 83. The total sitting accommodation of the churches is 454,207, against 435,177 the previous year, an increase of 19,030. There are 83,100 families connected with congregations, against 79,678, an increase of 3,422, or about 17,110 souls. The number of single persons is placed at 13,719. There are 157,990 members in full communion, an increase of 5,977 since last year. The whole number of removals by death, discipline and certificate, was 10,799, or 502 less than the year previous. Baptism was administered to 10,605 infants, an increase of 515; and to 1,004 adults, an increase of 65 on the preceding year. The total number of elders is given at 5,632, an increase of 251. Office-bearers number 8,447. The Sabbath School attendance is 124,310, an increase of 4,325. The number of teachers has decreased 5,197, the total in 1888 being 20,022, and 14,825 in 1889. The number of volumes in Sabbath School libraries is 191,398, an increase of 17,280. There are 331 Missionary Associations, 502 Women's Foreign Missionary Societies and 438 Mission Stations.

FINANCES—The total amount of stipends from all sources is reported as \$777,199; increase, \$32,527. The amount of arrears for stipend throughout the church is reported at \$12,865. The total outlay for church or manse building or improvements was \$517,509. The total expenditure on manse, church, etc., was \$1,555,867. The total contributions for all purposes aggregated \$2,054,951, an increase of \$112,228 over the year 1888.

The Presbyterian Record.

MONTREAL: JULY, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the 5th of the month at latest.

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

AT the date of our going to press, the General Assembly had not completed its deliberations; from the outline of its proceedings, however, so far as we have been able to give them, it is evident that the meeting was from every point of view a most satisfactory one. The attendance was probably the largest since the union;

and another marked feature was the close attention of the members to business. We do not remember ever to have seen this better exemplified. Too much praise cannot be given to the Committee of Arrangements for the accommodation of the commissioners. In the published list are the names of some 450 delegates, many of whom were accompanied by wives or daughters, and all were hospitably entertained. Then, the arrangements at Bank Street Church seemed to be as nearly perfect as could be—the handsome and commodious new hall affording unlimited facilities for the meetings of committees, while Dr. Moore, pastor of the Church and master of ceremonies, and those associated with him, earned the thanks of all by their courtesy. The city of Ottawa, proper, is said to contain about 40,000 inhabitants, but including the immediate suburbs, the population is now close on 60,000—irrespective of the city of Hull, only separated from it by the river, and which has some 12,000 inhabitants. The population of Ottawa is divided nearly equally betwixt the Catholics and Protestants. Of the latter, the Episcopalians, Methodists and Presbyterians are about equally numerous—each having six churches.

IMPORTANT ANNOUNCEMENT.

THE RECORD FOR JULY must be a few days later than usual of reaching subscribers, as we are desirous of giving as full an account of the General Assembly in this number as possible. The back numbers are completely exhausted. New subscribers may commence with June, by giving early notice, *but all subscriptions must terminate in December.* IN ORDER TO MAKE THE EXPERIMENT EASY FOR THOSE WHO ARE DESIROUS OF INTRODUCING THE RECORD INTO EVERY FAMILY, ANY NUMBER OF ADDITIONAL COPIES WILL BE SUPPLIED FROM JULY TO DECEMBER, INCLUSIVE, AT THE NOMINAL RATE OF TEN CENTS PER COPY!

Literature.

THE SUCCESS OF CHRISTIAN MISSIONS, by Robert Young, F.R.S.G.S., author of "Modern Missions," and "Light in Lands of Darkness;" London, Hodder & Stoughton, 1890; pp. 278; price \$1.50. The author's idea is to illustrate the success of missions by independent testimony as to their beneficent results from parties whose personal acquaintance with the work in heathen countries entitles them to speak on this subject. The "Testimonies"

are culled from Government Blue Books books of travel, and other sources in no way connected with missionary societies, and are thus all the more valuable. The witnesses are statesmen, politicians, colonial governors, editors of secular papers and literary men in general, and their evidence is spontaneous and conclusive. Among them are some illustrious converts to Christianity, whose opinions are entitled to great weight, and some who, like Mr. Darwin, in spite of their religious scepticism, are constrained by what they have seen with their own eyes to admit the benefits accruing to heathen races by Christianity. Perhaps the most satisfactory evidence of all is that given by Prince Harnan Singh, late Maharaja of Kapurthala, a feudatory state in the Punjab, who said at a meeting of C. M. Society, in 1887:—"Had it not been for the knowledge imparted by the missionaries, English laws and English science, no, nor British arms, would have effected such changes in the social condition of India, as are evident to all observing men in these days." This man, speaking for himself, says, "Thanks be to God for His unspeakable gift," and feels sure that "the time is not far distant when the full light will shine in India. Then my country will throw away its idols and bow itself before the unseen God, who makes Himself known in His revealed Word, and by His Spirit which dwelleth in man." *Wm. Drysdale & Co., Montreal.*

PRESBYTERY MEETINGS.

Whitby, Whitby, 15th July, 10.30 a.m.
 Guelph, Knox ch., 15th July, 10.30 a.m.
 Maitland, Wingham, 8th July, 11.15 a.m.
 Truro, Economy, 8th July.
 London, 1st Presby. ch., 8th July, 2.30 p.m.
 Gtengarry, Alexandria, 8th July, 11 a.m.
 Bruce, Tara, 8th July, 1 p.m.
 Chatham, St. Andrew's, 8th July, 10 a.m.
 Saugeen, Harriston, 8th July, 10 a.m.
 Kingston, Belleville, 1st July, 7.30 p.m.
 Sarnia, St. Andrew's ch., 1st July, 1 p.m.
 Regina, Moosomin, 8th July.
 Brockville, Morrisburg, 8th July.
 Peterboro, Port Hope, 8th July, 9.30 a.m.
 Calgary, Calgary, 3rd September.
 Columbia, New Westminster, 9th Sept. 3 p.m.
 Minnedosa, Neepawa, 23rd July, 2 p.m.
 Ottawa, Knox ch., 5th August, 10 a.m.
 Halifax, Chalmers Hall, 17th July, 10 a.m.
 Quebec, Morrin College, 26th Aug. 3 p.m.
 Winnipeg, Knox ch., 22nd July. 7.30 p.m.
 Stratford, Knox ch., 8th July, 10.30 a.m.
 Hamilton, 15th July, 10 a.m.
 Lindsay, Cannington, 26th Aug., 10.30 a.m.
 Brandon, Portage la Prairie, 21st July, 3 p.m.
 Huron, Goderich, 8th July, 11 a.m.
 Orangeville, St. Andrew's, 8th July, 10.30 a.m.
 Toronto, St. Andrew's, 8th July, 10 a.m.
 P.E.I., Montrose, 1st July, 2 p.m.
 Lan. & Ren., Renfrew, 25th Aug., 7 p.m.

Acknowledgments.

Received by Rev. Dr. Reid, Agent of the Church at Toronto, Office 15 Toronto street. P.O. Drawer 2307.

ASSEMBLY FUND.

Eadies' Ch.....	\$ 4 01
Warkworth.....	5 50
Hills Green.....	1 66
Embro.....	9 00
London, 1st Ch.....	8 00
Admaston.....	3 60
Walkerton, Knox Ch.....	10 00
Strabane.....	4 00
Kilbride.....	1 65
Wroxeter.....	7 25
Newbury.....	1 62
Cedar Grove.....	2 00
Carlisle.....	4 36
	\$ 62 05

HOME MISSION FUND

Innerkip.....	\$ 21 80
Warkworth S.S.....	4 60
Proof Line.....	28 00
Watford.....	25 00
A well-wisher, per Mrs H M Parsons, Toronto.....	50 00
Feversham.....	10 00
London, 1st Ch.....	80 00
Poland.....	13 50
Calgary.....	15 00
Wm Little, Millbrook, Man Strabane.....	1 00
Kilbride.....	31 50
Oncida.....	2 10
Oncida S.S.....	2 00
McKillop.....	12 03
Metis.....	11 00
The late G E Coverly, Burford.....	2 69
Osgoode.....	50 00
Arden, etc.....	8 00
Stratford, Knox Ch.....	10 00
Black Bank.....	100 00
Petrola.....	10 00
Wroxeter.....	8 00
Three Friends, York Townline.....	30 00
Aylwin.....	11 00
Botany.....	5 55
Turin.....	14 47
Markham, Melville Ch.....	20 00
Bristol.....	15 70
Winthrop.....	33 00
English Settlement.....	8 50
English Settlement, B Class.....	57 00
Cedar Grove.....	20 00
A D Ferrier, Fergus.....	15 00
Sandhill.....	59 00
	\$ 783.72

STIPEND AUGMENTATION FUND.

Mainsville.....	\$ 3 50
Watford.....	\$ 14 00
Feversham.....	7 20
London, 1st Ch.....	50 90
Walkerton, Knox Ch.....	30 00
Strabane.....	13 10
Kilbride.....	1 95
Hamilton, McNab St Ch.....	145 10
Hensall.....	31 18
McKillop.....	4 00
Arden, etc.....	5 00
Stratford, Knox Ch.....	25 00
Scarboro, Melville Ch.....	4 33
Hillsdale & Elmvale.....	13 00
Turin.....	13 00
Bristol.....	8 00
Elkhem.....	5 25
Ottawa, St Pauls.....	25 00
A D Ferrier, Fergus.....	50 00
Maxwell.....	7 00
Warwick, Knox Ch.....	3 50
	\$ 460 01

FOREIGN MISSION FUND.

Greenbank.....	\$ 33 32
Cote St Antoine, Melville Ch.....	30 00
God's debtor, Rapid City.....	10 00
God's debtor, Rapid City, N West.....	5 00
Mosa, Burns Ch.....	30 00
Feversham.....	6 00
London, 1st Ch.....	50 00
Newmarket.....	15 00
Poland.....	5 00
Calgary.....	5 60
Wm Little, Millbank, Man.....	1 00
Miss Duncan, Fisherville.....	5 00
McKillop.....	8 00
Metis.....	2 60
Neil Gilchrist, Firebaugh's, Cal.....	25 00
The late G E Coverly, Burford.....	50 00
Wick.....	61 00
Beaverton.....	34 00
Gamebridge.....	11 50
Osgoode.....	8 00
The late Eliza Magill, Norval Stratford, Knox Ch.....	109 00
Chas McLanaghan, Balderson Black Bank.....	50 00
A Friend of missions, Hullett Montreal, Crescent St Ch.....	20 00
Petrola.....	9 08
Markham, Melville Ch.....	20 00
Per Mrs Builder (Builder memorial ch).....	100 00
N P Norwood, Formosa.....	8 02
N P " India.....	8 00
N P " China.....	7 17
The late Wm Byers, St Andrews Ch, Stratford.....	150 00
Bristol.....	32 00
Winthrop.....	8 00
Woodland.....	12 16
North Luther.....	6 11
Cedar Grove.....	10 00
A D Ferrier, Fergus.....	50 00
Sandhill.....	10 00
Montreal, Stanley St Ch Wide Awake Mis Band.....	20 00
Warwick, Knox Ch.....	5 00
	\$ 980 71

INDRE COLLEGE.

Toronto, Central Ch.....	\$ 132 72
Cornwall, St John's S S.....	14 00
Per Rev J Wilkie.....	20 00
Madoc.....	45 00
West Flamboro S S.....	8 00
Pembroke.....	42 25
Chesterfield Bible Class.....	10 00
Scarboro, Knox Ch.....	57 40
Matthew Paterson, Montreal.....	20 60

KNOX COLLEGE FUND.

Streetsville.....	\$ 10 00
Rev S Fenton.....	1 00
London, Knox Ch.....	10 60
London, 1st Ch.....	40 10
Strabane.....	1 85
Kilbride.....	1 32
McKillop.....	4 00
Stratford, Knox Ch.....	25 00
Markham, Melville Ch.....	9 45
Winthrop.....	8 00
Cedar Grove.....	8 00

QUEEN'S COLLEGE FUND.

Strabane.....	\$ 1 75
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MONTREAL COLLEGE FUND.

Strabane.....	\$ 14 75
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MANITOBA COLLEGE FUND.

Hills Green.....	\$ 1 76
London, 1st Ch.....	15 00
Strabane.....	6 15
Kilbride.....	1 33
McKillop.....	1 00
A D Ferrier, Fergus.....	50 00

KNOX COLLEGE ENDOWMENT FUND.

Seaforth.....	\$ 129 00
Kilsyth.....	9 00
Alex Lensk, Wick.....	11 00
Wm Watson, Woodridge.....	1 00
W A Copeland, Collingwood.....	20 00
Owen Sound.....	30 00

WIDOWS' AND ORPHANS' FUND.

Warkworth.....	\$ 8 25
God's debtor, Rapid City, Man Feversham.....	5 00
Mrs McKeacher, Campbellton.....	1 00
Manitou.....	15 00
Metis.....	2 00
Keene.....	20 00
Petrola.....	5 00
Cedar Grove.....	2 00

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Rev James Black, 2 yrs.....	\$ 16 00
" W M Christie.....	16 00
" D G Cameron.....	8 00
" D L MacKechnie.....	8 00
" D Davidson.....	12 00
" J Carswell.....	8 00
" J Ross.....	8 00
" Hugh McLean.....	10 00
" John McClung, 2 yrs.....	16 00
" R M Croll, 2 yrs.....	24 00
" Dr MacVicar.....	8 00
" D Mitchell.....	10 00

AGED AND INFIRM MINISTERS' FUND.

Warkworth.....	\$ 8 25
D. B. Dick, Toronto.....	20 00
Feversham.....	1 00
London, 1st Ch.....	16 00
Poland.....	10 00
Walkerton, Knox Ch.....	18 00
Hamilton, McNab St Ch.....	106.50
McKillop.....	3 00
Metis.....	2 00
Wroxeter.....	75
Keene.....	27 00
Guilmbury, 1st Ch S S.....	5.25
Hymnal Committee.....	149.65
Petrola.....	8 00
Cedar Grove.....	2 00

AGED AND INFIRM MINISTERS FUND.

Ministers Rates.

Rev F M Dewey.....	\$ 8 00
" S Mylne.....	2.25
" Dr Wardrope.....	8 00
" W M Christie, (2 yrs).....	6 00
" D L MacKechnie.....	4 00
" D Davidson.....	3 00
" J Carswell.....	3 75
" J Ross.....	5 00
" Hugh McLean.....	3 50
" Evan Macaulay.....	4 00
" Rev Jim McClung (2 yrs).....	8 00
" J H George (2 yrs).....	15 00
" R M Croll (3 yrs).....	10 00
" D Mitchell.....	10 00

AGED & INFIRM MINISTERS ENDOWMENT FUND.

B E Walker.....	\$ 100.00
The late Sarah McCallum, } Milton.....	100.00
W R, Bros.....	25.00

AGED AND INFIRM MINISTERS' FUND.

<i>Credited to last year's account.</i>	
Point Edward.....	\$ 5 46
London, Knox Ch.....	22 00
Hymnal Committee.....	550.35

COLIGNY COLLEGE—OTTAWA.

Wm Hunter, Underwood.....	\$ 2.50
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MORRIS COLLEGE.

Metis.....	\$ 2.00
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JEWISH MISSION.
 M J Charlton, St George...\$ 5 00
 Wm Hunter, Underwood.... 2 50

McALL MISSION.
 God's Debtor, Rapid City...\$ 5 00

REV. CHAS. CHINQUY.
 God's Debtor, Rapid City... \$10 00

CHURCH AND MANSE BUILDING FUND.
 A D. Ferrier, Fergus.....\$ 50 00

TRINIDAD.
 Niagara Falls, South SS...\$ 12 00

Received during May, by Rev. P. M. Morrison, Agent at Halifax office, Chalmers Hall, Duke st. P. O. Box 335.

FOREIGN MISSIONS.
 Summerside\$ 50 00
 Master Harry Marshall (spec'l) 1 00
 Hamilton, Bermuda..... 25 44
 J Hinson, Bermuda..... 1 20
 Kamloop's S S (special)..... 15 00
 Friend of Missions, per Rev S D Millar 5 00
 Earlton..... 3 00
 Fredericton..... 4 22
 J McK Darnley, P E I..... 2 50

Request of late Archibald Campbell \$600 00

Springfield and English Settlement 5 00
 Mid Musquodoboit..... 12 32
 G H Moser, Harrigan Cove 5 00

Flora C Rosborough, Mission box 1 71
 Quoddy..... 5 00
 Clifton, N S..... 40 55

A Friend of Missions, Waterford, N B..... 10 00

Synod in the Maritime Provinces, in connection with Church of Scotland - Gairloch, 1889.....\$ 56 90
 1890..... 64 50

Barney's River..... 4 14
 McLellan's Mountain. 10 83
 St Andrew's, Pictou... 93 43

St David's S S, St John (for Missionschools)..... 35 00

HOME MISSIONS.
 Summerside\$ 18 00
 J Hinson, Bermuda..... 1 20
 Fredericton..... 21 02
 J McK Darnley, P E I..... 2 50
 Rev A P Logan..... 5 00
 I O U..... 10 00

Springfield and English Settlement 15 00
 Middle Musquodoboit..... 8 43
 John Kirker, Quoddy..... 5 00
 Mrs Christopher Fisher, Bay of Islands..... 5 00

FOR THE NORTH-WEST.
 Summerside 25 00
 St Stephen's, St John..... 20 00
 W F M S, Baddeck..... 20 00

AGGUMENTATION FUND.
 Five Islands.....\$ 14 17
 Hamilton, Bermuda..... 25 00
 A Friend of Missions, per Rev E D Millar 5 00
 Greenock, St. Andrew's..... 20 00
 Dalhousie..... 3 50

COLLEGE FUND.
 Parsboro'\$ 14 00
 Int. Amasa Durkee..... 30 00
 Gay's River and Milford... 37 61

Orwell..... 10 00
 Rev J F Smith..... 5 00
 Thorburn and Sutherland's River..... 29 00
 Middle Musquodoboit..... 1 75
 Div Canadian Bank of Commerce..... 143 50

BURSARY FUND.
 Mira.....\$ 10 00
 Thorburn and Sutherland's River..... 5 03
 St David's S S, St John (a prize)..... 25 00

AGED MINISTERS' FUND.
 Int Murdoch Campbell.....\$ 18 00
 Int J H Hall..... 21 00
 Premium on Hall's Insurance Policy..... 5 25
 Dr McKnight rate..... 7 00
 Tryon and Bonshaw..... 3 09
 Orwell..... 7 00
 Middle Musquodoboit..... 0 50
 Mabou..... 4 00

MANITOBA COLLEGE.
 Orwell..... 5 00
 Rev S Rosborough..... 5 00
 Mabou..... 5 00

Received by Rev Dr Warden, 193 St James Street, Montreal, Treasurer of the Board of French Evangelization to June 6th, 1890.

Ordinary Fund.
 New Glasgow, N S, United Ch.....\$ 241 80
 Pembroke, Calvin Ch..... 20 00
 Beverly..... 50 00
 Warkworth..... 27 65
 Hopewell, St Columbia Kirk W McD Turner, French River, N S..... 1 00
 Poland..... 3 00
 Lowries & Kinburn..... 11 00
 Mrs McNaughton, Dominion-village 5 00
 Portage la Prairie..... 20 00
 Beverly..... 25 00
 Greenwood Group M..... 6 00
 W Guilimbury, 1st S S..... 9 65
 Motherwell..... 6 00
 Aonbank..... 7 25
 Amber Knox Ch, Woodstock, Ont..... 20 00
 M Hermiston, Cornwall..... 15 00
 Bristol..... 22 00
 Ladies Barrie Presby Ch..... 21 65
 A D Ferrier, Fergus..... 50 00

Per Rev. P. M. Morrison, Halifax
 Summerside..... 30 00
 New Glasgow, United Ch..... 10 00
 Tryon & Bonshaw..... 3 00
 J Hinson, Hamilton, Bermuda..... 1 20
 Orwell, P E I..... 40 00
 I O U..... 10 00
 Springfield & English Sett'l..... 4 25
 Middle Musquodoboit..... 5 00
 Tanciger..... 2 37
 Quoddy..... 4 90
 A Friend of Missions..... 5 00

Per Rev. Dr Reid, Toronto, Ont.
 London, Knox..... 25 00
 God's debtor, Rapid City..... 10 00
 Faversham..... 5 00
 C McQuarrie, Milton..... 2 00
 London, First..... 25 00
 McKillop..... 4 00
 Late G E Coverly, Burford..... 50 00
 Toronto, old St A ws..... 110 00
 Black Bank..... 9 03
 Petrolia..... 3 00
 Cedar Grove..... 6 00
 Maxwell..... 6 00
 Westmeath..... 5 30

POINTE AUX TREMBLES SCHOOLS.

Ordinary Fund.
 Toronto, West Ch S S.....\$ 25 00
 Watford S S..... 12 50
 Beg of Mrs Rt Canningham, Ormstown..... 100 00
 P A McGregor & J W Carmichael, N Glasgow..... 50 00
 Thorold S S..... 25 00
 Montreal, Chalmers Juv M S..... 25 00
 Mrs J H Fidler, Marmora..... 2 00
 Two Friends, Stonewall M..... 5 00
 A friend, Alberton, Ont..... 2 00
 White Lake S S..... 4 00
 Noel..... 9 14
 Moose Brook..... 3 35
 Spring Hill..... 19 99
 Berlin..... 7 51
 God's debtor, Rapid City..... 5 00
 Friend of Missions, Hullett..... 10 00

\$ 305 48

Building Fund.
 Vaughan, Knox.....\$ 42 00
 Bolton, Cayen..... 19 25
 A Kennedy, Charlottetown..... 5 09
 Brucefield, Collectors..... 3 00
 Little friends..... 75
 Per Mrs Short and Miss McMullen, Woodstock, O..... 20 00
 Mrs Angus McIntosh, Alvena, N W T..... 5 00
 Hamilton, Knox S S..... 6 71
 Millville, N S, proceeds of concert by Miss Porteous..... 10 00
 Highland Creek, O..... 8 89
 Per Mrs Dr Thorburn, Ottawa..... 1 09
 Perth, St A ws & Knox Ch..... 39 00
 Mrs M E Brebner, Sarnia..... 1 00
 Mrs Hendon, Toronto..... 209 00
 Ladies N Easthope, W F M S, r'er Mrs Lord & Mrs Johnston, Grafton..... 26 00
 Wm Mackintosh, Belleville..... 5 00
 Per Mrs Urquhart, Chalmers Ch, Dunwich..... 9 09
 Per Mrs D H McKenzie, Lancaster..... 4 00
 J P Watson, Cornwall..... 5 00
 Friends, St Stephen, N B, per W H Clark..... 3 00
 One interested in the work Per Miss Marg't Fulton, Up Stewiacke, N S..... 6 50
 Per Miss B Kirkman, Seaforth..... 3 09
 Per Miss J A Waddell, Whitechurch..... 1 00
 Dufferin Road, N S, per Lucy I Hayward..... 1 44
 M D Blair, London..... 1 00
 Mrs J T Duncan, Toronto..... 1 00
 A friend, Toronto..... 1 09
 Mrs Fraser, London..... 5 00
 A friend, Woodstock..... 2 00
 Brucefield..... 0 55
 Wm W Oliver, Agincourt..... 1 00
 Mrs G Elliott,..... 1 00
 Mrs S Hennie,..... 1 00
 Miss J Henry,..... 1 00
 Miss A Davidson,..... 1 00
 A friend,..... 1 00
 Friends, Malvern, per Miss A Ferguson..... 2 00

\$ 477 73

COLIGNY COLLEGE, OTTAWA.

Received by Rev Dr Warden, Montreal, Treasurer.

Mrs Young, Blyth.....\$ 2 00