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# THE PRESBYTERIAN RECORD

FOR THE  
DOMINION OF CANADA.

VOL. XIII.

AUGUST, 1888.

No. 8.

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### Our Blue Book for 1887-88.

VERY soon the "Acts and Proceedings of the General Assembly" at Halifax, will be in the hands of our ministers and elders, and will be easily accessible to all the members of the church. It is a goodly volume of over 400 pages, packed with facts and figures relating to the work and the life of the church. It is a Treasury of information, which should be carefully studied, at least, by all the office-bearers of the church; and very much of which, ministers should take frequent opportunities of laying before their people.

The "Minutes" proper deserve perusal. These well filled pages fairly indicate the actual work accomplished during those twenty busy sessions at Halifax. Results are recorded; but there is no way of giving an adequate idea of the thought, the care, the labour implied in these "findings." On the face of these minutes we have abundant evidence of harmonious action; and very little indeed that indicates discord or even diversity of view. On the great matters of God and the church there is the most cordial and enthusiastic unanimity; and it would be no wonder if in some minor matters there should be, in so large and widely extended a body, considerable variety of opinion. For the love and unity

that prevail amongst us, and of which the world may well take note, let us be truly thankful! Old dividing lines did not appear in the late Assembly, even in a single instance. The memorable 15th of June, 1875, is more than thirteen years behind us, and each year does but show with increasing clearness that the Union has been owned and blessed by God.

It will be seen by the minutes and appendices that the church continues to take a deep and abiding interest in missions to the heathen. As the field widens, men and women offer their services, and the hearts of the people are opened to give with increasing liberality. It is forty-eight years since the first Presbyterian missionary, the heroic Geddie, commenced his noble enterprise in the south seas. Today we have missionaries in China proper, in Formosa, in India, among the Indians of the North West, in Trinidad, and in the New Hebrides. The report as given in full in our "Blue Book," is deeply interesting. Do not skip a page of it! The first Foreign Missionary that returned to this country was Rev. Dr. Geddie, who came for a brief visit some twenty-three years ago. He came telling of a whole island Christianized, and of a brave battle being fought in many other islands. Others have come home since then, bringing good news of wonders wrought in heathen lands

through the NAME which is above every name. They have come from the New Hebrides, from Central India, from the North West, from Trinidad, and from beautiful Formosa. This year we had at the Assembly Mr. and Mrs. Wilkie, and Miss Blackadder, missionaries whose narratives never fail to instruct and interest.

Scarcely second in interest to the Foreign Report is the Home Mission Report. By all means read it, and note how the church has revived and how her pioneers are at work in hundreds of the most destitute places in this vast Dominion. The work is immense, and the constant exercise of vigilance, self-sacrifice, and true Christian courage is urgently required. The Home Mission enterprise has shared in the revival of interest in Foreign Missions.

Do not forget to turn over the reports of our colleges, and to note what is done to train men for the work of the ministry. What owest *thou* to the College? "What College?" That of which you are a graduate.

The French Evangelization report is not a line too long. It is terse, full of facts, and clear as a mountain brook. Pray for our French Evangelization work! It is a powerful spiritual agency, and it is a boon to the whole country, even from a social and political point of view.

But the portion of the Blue Book, of all others, that will give you most food for thought, is the table of statistics, with its 92 pages of facts and figures. You can here examine yourself and your neighbor, and see how every congregation from Newfoundland to Vancouver Island is discharging its duty. Our returns are tolerably accurate, but not quite so. It is not too much to say that thousands of our families are still unreported and unconnected with any congregation. It is these families that are sought out and shepherded by our Home Missionary pioneers. There has been steady growth for the last fourteen years. It will not be amiss to state again the proof of this: In 1875-6, our income was \$982,672. This year our income is \$1,730,252. If we include benevolent purposes, the total is raised to \$1,773,114. Obviously the returns are still imperfect as regards the amount given for "benevolence." There is no item in the tables more full of

promise than the \$24,000 raised for missions by the Woman's F. M. Societies.

We hope the reader will study with care the table on page 10 of the statistical report, giving the average contributions per family and communicant in the different Presbyteries. For stipend the average ranges from \$18 per family in British Columbia, to \$3.28 in Victoria and Richmond—the general average being \$8.64. Per communicant the range is from \$3.19 in Owen Sound to \$14.91 in Calgary. The Presbytery giving least per family to the schemes of the church, is that of Regina; the Presbytery giving most is Toronto. But taking all purposes, Regina is in advance of two other Presbyteries. Columbia leads "for all purposes," giving \$48.60 per family. Toronto comes next with \$44.14, and Calgary comes third, with \$40 per family. Taking the rate per communicant, the new Presbytery of Calgary actually leads the whole church, its contributions being at the rate of \$41.80. Columbia comes next with \$36.16, and Newfoundland comes third with \$26.12. Certainly we have no right to complain of the liberality of our most distant and isolated Presbyteries.

The average liberality of our people in all parts of the church is gradually rising. Our families gave, on an average, 37 cents each more for the schemes of the church, than in the previous year; and our communicants gave an increase of 15 cents each for the same objects. For all purposes our families gave each an average of \$22—an increase of 82 cents on the previous year, and our communicants each gave \$11.23, an increase of 67 cents each. We trust that every student of the "Blue Book" of 1888, will do what he can to ensure that next year's issue shall be a record of steady and rapid advance. We need not refer to the importance of the reports on the State of Religion, on Sabbath Observance, Sabbath Schools and Temperance. These subjects are intimately connected with the life and work of the church.

The Church is under obligations to the ministers and elders who, year by year, give their time and energy to the work of the General Assembly. Some of our ministers and elders have attended every year since the Union, at heavy personal

expense. Some have missed only one or two meetings. They delight in the work of the church; they are helping to build up the Kingdom of Christ in this country, and identifying themselves with a cause that shall go on and prosper while the world stands. We hope that ere long some provision will be made for paying the travelling expenses of members, thus enabling many to take part in the work of the Assembly who, at present, are precluded from attending.

### Missionary Cabinet.

HANNAH CATHERINE MULLENS.

MRS. MULLENS was the daughter of a distinguished Swiss Missionary, the Rev. Alphonse Lacroix, who went to India under the auspices of the Netherlands Missionary Society in 1820. In 1827 he connected himself with the London Missionary Society, and after a career of forty years of great usefulness died at Calcutta in 1859. Mrs. Mullens was born at Calcutta on the 1st of July, 1826, and received her education for the most from her parents, as Calcutta had at that time no good schools. The missionary spirit seems to have been early developed in her, for at twelve years of age she taught a class in a school for native girls. She could even then speak Bengali as fluently as the natives, and this gave her wonderful influence with the girls. It is interesting to learn that a pious native convert became the instrument of Hannah's conversion. When about fourteen years of age, she attended a New Year's prayer meeting in one of the Baptist chapels in Calcutta, when a native preacher offered up a most earnest prayer for the children of missionaries. This produced a deep impression on the young girl's mind and resulted in increased consecration to the Lord's work. At fifteen she accompanied her parents to England for the first time and went to a school near the training institute of the Home and Colonial School Society, which she attended regularly in order to fit herself for teaching. After this she spent a year in Switzerland, and in 1844 returned with her parents to Calcutta. On the 19th of June, 1845, she was married to the Rev. Joseph Mullens, of the London Missionary Society, and, during sixteen years, shared in the abundant labours and

vicissitudes of that eminent missionary. Soon after her marriage, the entire management of the *Native Girls' School* passed into the hands of Mrs. Mullens and became very popular. The number of boarders increased from fourteen to sixty. The girls were taught in their own language, and along with a knowledge of the Bible and other branches of learning, Mrs. Mullens inculcated upon them the refinement and purity of Christian life. Besides her school, she took charge of a Bible-class among the native women, many of whom became in after years useful and respected members in the community. In the midst of these labours she wrote a charming book, illustrative of native life, especially that of the women and children, which had a large circulation and created a great deal of interest. It was translated into no less than twelve of the Indian dialects. Ill-health compelled Mrs. Mullens at the close of 1852 to go to England with her three young children. She returned to India in 1854 and resumed her efforts to promote female education in her school as well as by her pen. It was then that she wrote "The Missionary of the Ganges," and translated Miss Tucker's popular book "Daybreak in Britain," into Bengali. Her letters, too, about that time, shewed how richly her mind was stored, and how earnest was her desire to elevate and evangelize the women of India. Again, in 1858, the whole family went to England, where, during two years, she and Mr. Mullens did much to further the cause of missions by their addresses to Bible-classes, schools, drawing-room and public meetings. In 1861 Mrs. Mullens once more entered on the missionary activities in which she had previously engaged in Calcutta, and, in addition, began *Zenana teaching*—the instruction of Hindoo ladies in their own homes. In this she was also very successful. Her call to higher service came suddenly in the midst of all these labours. She died after a short illness on the 21st of November, 1861, lamented by the whole Christian community of Calcutta and by none more than by the native converts to whom she had been more than a mother and friend, and who wept that they should see her face no more. One of the sermons preached in her memory was delivered at the little mission chapel by a native preacher who was, at the time she commenced her labours, sunk in

heathen darkness. Soon after the death of his wife, Dr. Mullens was called home to England and appointed assistant-secretary with Dr. Tidman of the London Missionary Society. On the death of Dr. T., in 1868, he became sole secretary and entered upon perhaps the most important missionary services of his life. His learning, his energy, and his unsurpassed knowledge of the history and working of modern missions were extremely valuable. In 1870 he was appointed one of a deputation to visit the United States and Canada. In 1873 he went in the same capacity to Madagascar. In 1879 he headed an expedition to Central Africa for the purpose of establishing a mission at Ujiji, on the shores of Lake Tanganyika, and on the 10th of July fell a victim to the climate and hardships of the journey before reaching his destination, in the 60th year of his age. He was the author of a number of valuable books on the history and statistics of missions in India and Madagascar, and earned for himself a lasting reputation in the annals of modern missionary enterprise.

### The Centenary of Foreign Missions

THE greatest Missionary Conference in the history of the Christian Church met in Exeter Hall, London, on the 9th June, and continued its sessions for about ten days. One hundred and thirty societies and boards were represented, including men of many languages and nations. The Earl of Aberdeen presided. They met in that historic Hall from Africa and India; from Australasia and China, from South America, from Japan, from many parts of Continental Europe. Truly the Church of Christ is Catholic, extending her operations to every race and every zone. This conference has been preceded by several only less important than itself—in England, in India and elsewhere. Christians are finding out more and more clearly that their wisdom is to be fellow-helpers in the Lord and to hold sweet counsel together as brethren. The Mission enterprise, as far as Protestant Christendom is concerned, may be spoken of as a hundred years old. The work had commenced before that date; but a century ago it was still a day of small things, a day of weak beginnings. But to-day the pro-

spect is, indeed, full of hope. The Conference surveyed the whole wide field. Papers of great value were read. Most earnest appeals were uttered. Problems confronting the Church were discussed, and resolutions concerning them were adopted. The opium traffic in China, the odious "license to sin" in India, the drink nuisance in Africa, were all under consideration. Good, great good may well be expected from this conference. Our own Church was well represented there, and most of our readers will hear more that was said and done than we can tell them. The Christian press is full of it. Our venerable friend, Dr Jenkins, formerly of Montreal, in a private letter speaks of it as "a most successful and stimulating gathering, led by noble, earnest-minded, wise men, full of zeal, courage and hope." All the meetings were largely attended, and great enthusiasm prevailed.

Towards the end of the series a great meeting was held in Exeter Hall, Bishop Bickersteth (Exeter) in the chair. Among the speakers were Rev. H. W. WEBB PEPLOB (Episcopalian) of South Kensington, whose address was particularly earnest and eloquent on the practical subject of individual responsibility and effort in furthering the work of missions. Rev. Ebenezer E. Jenkins, Secretary of the Methodist Missionary Society, spoke of the sufficiency of the Gospel to meet men's needs and interpret God's love. Dr. William M. Taylor of New York made a powerful plea for a larger measure of liberality, "All that a man has should be devoted to Christ." Dr. A. J. Gordon of Boston (Baptist) made a noble speech. Referring to the outward divisions of Christendom, he emphasized what was of far greater importance—the substantial inward unity of the different branches of the Church of Christ in regard to the various means used to promote the spread of Christianity throughout the world. Sir William Hunter spoke with telling effect of the Mohammedan problem in India, and Dr. Post of Beirut on the powerful aid of medical missions. Dr. Taylor of Newark, N.J., advocated "Coöperation on mission ground" in a very convincing manner. Bishop Crowther of Africa dwelt on the necessity of training and educating native missionaries. The Bishop of New Zealand told how Christianity had elevated the Maories in that country, and Rev. J. Calvert spoke of the great things it had done in Fiji and the other islands of the South Sea.

There were over 1200 delegates present, including many missionaries from foreign lands, and a host of familiar names, among which we are glad to notice the names of Dr. Parsons and Prof. Maclaren, of Toronto, and Principal MacVicar and Dr. Warden of Montreal, all of whom took part in the proceedings of this memorable Missionary Conference.

## Household Words.

## ASSURANCE.

HERE are those who believe that it is possible to have the assurance of salvation, but hold that it only comes at the end of a long life of Christian experience; coming perhaps a little before death, or like a halo of glory to brighten the last moments of the dying Christian. I believe that this opinion arises from a mistaken view as to what is the ground of assurance, and that those who hold it consider a Christian experience to be the ground of assurance, whereas the promise of God to give unto them who believe upon His Son eternal life is the true ground of assurance. I do not say that assurance always comes at the beginning of a Christian's experience, for the hope at first awakened by the faith of the Gospel, through the weakness of their faith, may be so feeble as not to amount to assurance; but I do believe when the teaching upon the nature and ground of assurance is explicit, and the first act of faith in receiving Christ a decisive one, there will be such assurance of salvation from the very beginning of the Christian life. The central element of faith is trust, and trust is an exercise of which the soul is, or may become, conscious. If I trust a person I am conscious that I do so, or at least can by a little consideration discover that I do so; and when I trust Christ I ought to know that also. The final element of faith is appropriation, and appropriation is a conscious act of the soul, and when I have appropriated the offer of mercy through Christ, I ought to know that I have done so. But God says, "He that believeth on the Son hath everlasting life," John iii. 36; and this statement places no interval of time between the believing and the having; it interposes no gap of experience between the acceptance of the Son and the possession of eternal life. Thus when I believe upon the Lord Jesus and the very moment I thus believe upon Him, I have the right to take God at His word that I have eternal life, and if I do so I have the assurance of salvation. The ground of this assurance is the promise and faithfulness of God, and even after I have been for years a Christian, I can have no firmer ground of assurance. Theologians have spoken of the assurance of faith which corresponds to what we have above set forth, and of the assurance of sense, or of experience, by which they mean that when a person finds in his own heart and life the marks of the people of God, he has reason to conclude that he is one of God's people, and thus attains unto the assurance of salvation. I do not think that there is any such thing as an assurance of sense or experience. I believe, however, that an individual's experience furnishes him with the means of testing his faith, and if his experience agrees with the experience of Christians as given in the New Testament, he has evi-

dence that his faith is a living, saving faith, and thus through his experience his assurance may be brightened. But experience can no more be a ground of assurance than it can be a ground of salvation, as Christ the Lord our Righteousness is the alone ground of salvation; so the promise of eternal life to all who believe upon Jesus and the faithfulness of God, are the alone ground of assurance. I must first make Christ, who is offered to all in the Gospel, mine, I must receive and rest upon Him alone for salvation, and having thus received Christ I give God credit for speaking the truth; and have the assurance that I have everlasting life, and shall not come into condemnation—but am passed from death unto life.—*E. in N.Z. Presbyterian.*

## ASLEEP IN JESUS.

Pass on now, and I will show you one more picture, and that is Stephen asleep. With a pathos and simplicity peculiar to the Scriptures, the text says of Stephen, "He fell asleep." "Oh," you say, "what a place that was to sleep! A hard rock under him, stones falling down upon him, the blood streaming, the mob howling. What a place it was to sleep!" And yet my text takes that symbol of slumber to describe his departure, so sweet was it, so peaceful was it. Stephen had lived a very laborious life. His chief work had been to care for the poor. How many loaves of bread he distributed, how many bare feet he had sandalled, how many cots of sickness and distress he blessed with ministries of kindness and love, I do not know; but from the way he lived, and the way he preached, and the way he died, I know he was a laborious Christian. But that is all over now. He has pressed the cup to the last fainting lip. He has taken the last insult from his enemies. The last stone to whose crushing weight he is susceptible has been hurled. Stephen is dead! The disciples come. They take him up. They wash away the blood from the wounds. They straighten out the bruised limbs. They brush back the tangled hair from the brow, and then they pass around to look upon the calm countenance of him who had lived for the poor and died for the truth. Stephen asleep! I have seen the sea driven with the hurricane until the tangled foam caught in the rigging, and wave rising above wave seemed about to storm the heavens; and then I have seen the tempest drop, and the waves crouch, and everything becomes smooth and burnished as though a camping-place for the glories of Heaven. So I have seen a man, whose life has been tossed and driven, coming down at last to an infinite calm, in which there was the hush of Heaven's lullaby. Stephen asleep! I saw such an one. He fought all his days against poverty and against abuse. They "raduced his name. They rattled at the door knob when he was dying, with duns for debts he could not pay;

yet the peace of God brooded over his pillow, and while the world faded Heaven dawned, and the deepening twilight of earth's night was only the opening twilight of Heaven's morn. Not a sigh. Not a tear. Not a struggle. Hush! Stephen asleep!—*Talmage.*

#### THE LIFE-BOAT.

All that science has suggested has been applied with the object of rendering these boats safe. A large measure of success has attended the effort, for a life-boat will live in a sea that would swamp any other craft. But entire safety has not yet been attained,

The life-saving corps are well aware of this fact, and they know that when they go out for the rescue of a shipwrecked crew they are putting their own lives in imminent peril. To their own honour and the honour of humanity, be it said, that they are not deterred by the knowledge. As with the fire brigades of our large cities, so with the life-boats on our coasts, the service is never crippled by the lack of men. The work of rescuing lives from peril has a fascination for men of noble character, and attracts brave souls to the ranks. They do not underrate the danger; perhaps few men know better than they just what the danger is; but they never shrink. They enter the boat eagerly, disinterestedly, with no hope of large reward; but seeing their fellow-creatures in peril, they venture their lives to effect their deliverance. It is a noble work.

Did we rightly estimate how much greater is the value of the soul than the body, and how infinitely more terrible it is for the soul to be lost, a calamity irretrievable, it might be said of the Lord's service as of the life-boat service, that there is no lack of men. Were that awful fact realized by the Church, we should see no Christian man immersed in business, giving all his time and talents and energies to the work of accumulating a big fortune, contenting himself with attendance at church and occasional gifts as his conception of his duty. Every man would be labouring and praying for the one object, of rescuing perishing souls.

#### PREVAILING PRAYER.

The only prayer that can save the soul is one in downright earnest. Conventional forms avail not with God. He sees through the thin gildings of formal words. Heart language will reach him. The whisperings of penitence he hears; the prayer of genuine faith he will answer.

An old writer says:—"God respects not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how long they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are; but the *divinity* of

our prayers, how *heart-spurring* they are. Not gifts, but graces, avail in prayer."

An elderly gentleman accustomed to "indulge" entered the travellers' room of a tavern where sat a grave Friend by the fire. Shifting a pair of green spectacles upon his forehead, rubbing his inflamed eyes and calling for brandy-and-water, he complained to the Friend that "his eyes were getting weaker, and that even spectacles didn't seem to do them any good." "I tell thee, friend," replied the Quaker, "what I think. If thou wouldst wear thy spectacles over thy mouth for a few months, thine eyes would get well again."

#### CANCELLED AND NAILED UP.

There is a beautiful Oriental custom of which I have read that tells the story of Christ's atonement on the Cross very perfectly. When a debt had to be settled, either by full payment or forgiveness, it was the usage for the creditor to take the cancelled bond and nail it over the door of him who had owed it, that all passers-by might see that it was paid. O, blessed story of our remission! There is the cross, the door of grace, behind which a bankrupt world lies in hopeless debt to the law. See Jesus, our bondsman and brother, coming forth with the long list of our indebtedness in his hand. He lifts it up where God and angels and men may see it, and then, as the nail goes through his hand it goes through the bond of our transgressions to cancel it forever, blotting out the handwriting of ordinances that was against us, that was contrary to us. He took it out of the way nailing it to his cross! Come to that cross, O sinner! Not in order that you may wash out your sins by your tears, or atone for them by your good words, or efface them by your sophistries or self-deceptions. But come, rather, that you may read the long, black list that is against you, and be pierced to your heart by compunction and sorrow that you have offended such a Being; and then that, lifting up your eyes, you may see God turning his eyes to the same cross at which you are looking, and saying:—"I, even I, am He that blot out thy transgressions for mine own sake, and will not remember thy sins."—*A. J. Gordon.*

... The great object of the Scriptures, alike in the Old Testament and the New, is to make to the world a revelation of Christ, as the Son of God the Mediator between God and man, and the Saviour of sinners. This is primary, and all else therein contained is auxiliary and subsidiary. No one knows how correctly to read the Bible, in either Testament, or properly see the connection between its several parts, until he gets this fully in mind.

## The Burnt-Offering.

AUGUST 5.

B.C. 1490.

LEV. 1: 1-9.

*Golden Text, Is. 53: 6.*

THE book of Leviticus is largely composed of the laws which God gave to Israel by Moses, concerning sacrifices and offerings, meats and drinks, washings and other ceremonies by which the Jews were distinguished from other nations. "These things were a shadow of heavenly things," Heb. 8: 5, and are now superseded by the easier rule of the Gospel of Christ. In the Jewish religious system, great prominence was given to sacrifices. They formed an important part also of the worship of the patriarchs, Gen. 4: 3-4; 8: 20; 22: 2. The burnt-offering or holocaust was offered and burnt upon the altar of burnt-offerings. V. 2. *of the herd*—a bullock, *of the flock*—a sheep or a goat. If the people sacrificing were very poor, they might offer turtle-doves or young pigeons, v. 14, like Mary and Joseph in Luke 2: 24. These were offered as an atonement for sin in general. V. 3. *a male without blemish*—typifying the strength and purity of Christ, who was to be the great sacrifice for sin. None but the best were to be offered to God, Mal. 1: 13. *Voluntary will*—without constraint, save that of love. God loves a willing people, Ps. 110: 3, and a cheerful giver, 2 Cor. 9: 7—*at the door*—where the brazen altar of burnt-offerings stood. V. 4. *upon the head*—to signify his desire that it might be accepted for him, to make atonement. V. 5. *Sprinkle the blood*—the blood being the life. Thus Jesus offered his life, and our consciences are purified by the sprinkling of the blood of Jesus Christ upon them, by faith, 1 Pet. 1: 2; Heb. 10: 22; Lev. 17: 11. V. 7. *the priests, Aaron's sons*—to be accepted, the offering had to be made through a certain class or order of men, divinely appointed for that purpose. Saul was punished for transgressing this rule, 1 Sam. 13: 13. Under the Christian dispensation we have to approach God, only through Jesus Christ, the one Mediator between God and men, 1 Tim. 2: 5; 1 Pet. 2: 5. V. 9. *of sweet savour*—well pleasing to God, who delights in mercy. Christ's offering is also said to be of a "sweet smelling savour," Eph. 5: 2. That it was acceptable to God is seen by Phil. 2: 7-9. As the Israelites presented themselves before God, laying their hands upon the sacrifices, thus we must present ourselves, a living sacrifice to God, by faith laying our hands upon Christ who bears our sins, Rom. 12: 1. The general idea symbolized by sin and burnt-offerings was that man's guilt having separated him from God and his favour, it became necessary for him to be reconciled by an atonement for his sins. Such atonement could only be made by Christ, the Lamb of God who taketh away the sin of the world. His blood cleanseth from all sin, 1 John 1: 7. He is the propitiation, 1 John 2: 2; 1 Cor. 1: 15.

## The Day of Atonement.

AUGUST 12.

B.C. 1490.

LEV. 16: 1-16.

*Golden Text, Heb. 9: 22.*

THE Holy of holies, as the inner and smaller room of the tabernacle was called, was as we have seen, separated from the larger one by a rich veil or curtain, Ex. 26: 31-33. There stood the ark, the top of which bore the mercy-seat and the two cherubim who covered it with their wings, Ex. 25: 18-20. This was the place where God manifested his special presence, the Divine glory, or "Shechinah," as the Hebrews called it dwelling between the cherubim, 1 Sam. 4: 4. The sons of Aaron, Nadab and Abihu, shortly before this, had lost their lives for having presumed to offer "strange fire" before the Lord, Lev. 10: 1-2. Aaron was directed to make atonement for his family, v. 6, thus warning the priests to beware of approaching God without deep reverence and fear. Until then, God had given only certain laws, concerning sin-offerings for particular persons, but on the day of atonement was to be the great sacrifice for the sins of the whole nation. Only the high priest could offer it, and that, only once a year, Heb. 9: 7. Our lesson contains the directions he was to follow. V. 2. *in the cloud*—Ex. 40: 34. V. 3. *a young bullock*—the blood of bulls and goats then offered represented that of Jesus Christ which cleanseth from all sin, Heb. 9: 13-14, the High Priest was the type of Christ, the Mediator of the New Testament, who entered into heaven itself, to appear in the presence of God for us, with the offering of his own blood, for our sins, Heb. 9: 24-28. V. 4. *the holy linen coat*—this was the usual dress of the inferior priests. The high priest wore it then as a token of humiliation. Thus when Christ, our High Priest, made atonement for us, he came not clad in glory, but in the likeness of a servant, Phil. 2: 7-8, as a man, but as a pure and holy man. *Wash his flesh*—signifying purity, Heb. 10: 22. V. 8. *the two goats*—both together made the sin-offering. One was killed as a satisfaction for sin, to God's justice, the other was sent away to show that God remitted or dismissed the sin, Ps. 35: 3; Mic. 7: 19. V. 10. *scape-goat*—the high priest put both his hands on the goat's head, confessing his own sins and those of the people. The goat was then led away to the wilderness and left at a great distance from the tabernacle, so that it might never find its way back. It carried away thus, in a figure, all the sins of the people—to be no more remembered against them. V. 12. *a censer*—metal vessel, gold or silver, in which incense was burned, giving a fragrant smell, Ex. 30: 34, type of the prayers of God's people, Rev. 5: 8. V. 14. *sprinkle*—to represent the blood of Christ called "the blood of sprinkling" Heb. 12: 24; 1 Pet. 1: 2.



## The Feast of Tabernacles.

VOL. 19. B.C. 1490. LEV. 23 : 33-44.

*Golden Text, Ps. 118 : 15.*

THE great festivals of the Jews formed an important part of their religious system. Four are spoken of in this chapter, the Passover, v. 5; the Harvest or Pentecost, v. 10; the Trumpets, v. 24; and the Tabernacles, v. 33. These annual gatherings tended to preserve the religious faith of the nation, and the religious unity of the people. They reminded the Israelites what God had done for them in the past, thus promoting gratitude to Him and trust in Him. The feast of Tabernacles was called "a feast of convocation," like the Passover and Pentecost, because on these occasions, every male of Israel had to present himself at the sanctuary. It was held after the harvest and vintage were over, Deut. 16 : 13. V. 33. *tabernacles*—tents, booths, *fifteenth day*—of the month Tisri, the seventh of the Jewish ecclesiastical year, corresponding with our September. V. 35. *the first day*—the feast began on the Sabbath, and lasted eight days, v. 39. *Convocation*—a day of holy rest. V. 36. *servile work*—the usual occupations of weekdays. V. 37. *burnt-offering*—a sacrifice for sin, where the victim was consumed with fire, Num. 29 : 12-38, *a meat-offering*—flour and oil, Lev. 23 : 13, *a sacrifice*—a kid and two lambs for a peace-offering, Lev. 23 : 19, *a drink offering*—of wine, Lev. 23 : 13. V. 40. *boughs of goodly trees*—branches of palms, or willows, boughs well furnished with leaves. These were often borne in the hands as when Christ entered Jerusalem in triumph, Matt. 21 : 8; Rev. 7 : 9. V. 42. *ye shall dwell in booths*—arbours or huts of branches, in memory of the fact that the Israelites had dwelt many years in tents, in the wilderness. These booths were put up on the flat roofs of the houses, in the cities, or in the courts, streets and fields, Neh. 8 : 15-16. By Deut. 31 : 10, it will be seen that every seventh year, the law was to be read to all the people, men, women and children at the feast of Tabernacles. In later days, other ceremonies were added, such as drawing water from the pool of Siloam, and pouring it upon the altar whilst the people sang the 113-118th Psalms. The city of Jerusalem and its temple were illuminated. It is thought Jesus alluded to these customs in John 7 : 37-38 and 8 : 12. The eighth day of the feast of Tabernacles was called the great day of the feast, John 7 : 37, because the people then, returned to their houses, reminding them that after many weary years of living in tents, they had reached the land of promise, the land of rest, where they dwelt in goodly houses. The inconveniences of a week's stay in booths, would make them appreciate better the comforts of better dwellings. This dwelling in tents is a type of the Christian's life, who has no abiding city here, Heb. 13 : 14, but looks for a building of God, eternal in the heavens, 2 Cor. 5 : 1.

## The Pillar of Cloud and Fire.

AUGUST 26 B.C. 1490. NUM. 9 : 15-23.

*Golden Text, Ps. 43 : 3.*

WE find the first mention of the pillar of cloud and fire, in Ex. 13 : 21. For the first stages of the journey of the Israelites, they were led by Moses, who knew the land of Egypt perfectly. But when they got to the edge of the wilderness, Ex. 13 : 20, the Lord Himself went before them to lead them the way. Christ was with his people then as now, and the pillar was the visible manifestation of His presence, 1 Cor. 10 : 9. During the day, the pillar had the appearance of a cloud, but at night it shone like fire. It led Israel, unerringly through a howling wilderness, where there were no roads, and which they knew not. It sheltered them from the noonday heat and gave them light at night, Neh. 9 : 19; Ps. 78 : 14. Paul says of them, that they were "baptised unto Moses," in this cloud, 1 Cor. 10 : 2, signifying that by coming under it, they put themselves under God's leadership by the ministry of Moses. The cloud was a type of Christ. As it led Israel, so Christ leads us. Christ is the light of our way, and the shadow of a great rock in a weary land, John 8 : 12; Is. 32 : 2. V. 15. *on the day*—the first day of the second year after leaving Egypt, Ex. 40 : 2-17, *tabernacle*—called sometimes, "of the congregation," Ex. 33 : 7, "of testimony," Ex. 38 : 21, that is, in which the testimony was kept, and by which God bore testimony to His people, of "Shiloh," Ps. 78 : 60, "the house of the Lord," Josh. 6 : 24, *reared up*—put up. V. 16. *appearance of fire*—the cloud became luminous, Mic. 7 : 8, *always*—in all the journeyings through the wilderness, a type of the unchangeableness of God. V. 18. *they pitched*—set up the tabernacle, their own tents, and camped. V. 19. *tarried*—delayed. V. 20. *commandment*—not spoken, but expressed by the removal or the abiding of the cloudy pillar. Events often show us still, the mind of God, *the charge of the Lord*—the watch. There may have been watchers appointed to observe the pillar, day and night, so as to give due notice to the people of its departure or of its stoppage. The cloudy pillar was a striking emblem of Divine truth, supernatural in its origin, stable, no wind could drive it away, and suited to all circumstances of life, day or night, joy or sorrow. As the pillar shone brightly in the night, thus God's promises are bright in the night of affliction. It was a safe guide, Prov. 6 : 22-25, a symbol of Providence, dark to the Egyptians, bright to Israel. It moved mysteriously, and yet all who followed its guidance were safe. As Israel looked to the pillar, let us look to Jesus, Heb. 12 : 12. As the pillar never left Israel, till it had brought them to Canaan, thus Christ never leaves his disciples, but brings them safely to heaven, John 13 : 1; Heb. 13 : 8.

## Ecclesiastical News.

SCOTLAND:—At the Assemblies. The opening ceremony of the Assembly of the Church of Scotland was as usual, most imposing. The pageantry of the Church and State was more brilliant if possible than ever; the weather lent its most captivating charms. The young Earl of Hopetown was again the Commissioner, and this year the Countess takes her full share in all the care of the Assembly. The Moderator also, Dr. Gray, of Liberton, a former colonial convener, and a brother of much suavity, was a great success. In some ways it is to us rather a lively Assembly. Petitions were up and the ornamental figures over the doorway of St. Giles, but nothing came of them except a keen and somewhat amusing passage-at-arms between Dr. Story, formerly of Rosneath, and Rev. Robert Thomson, of Glasgow, in which however, as one might presume from his great power of fencing, the victory lay with the former.... A letter—unfortunate, I think—from Professor Flint, bearing down with great severity upon a previous General Assembly, and especially upon the Foreign Mission Committee, for their treatment of Mr. Hastie, caused much painful comment. The letter has caused a feeling of sadness generally throughout the Church, and it does seem to be a pity that the Doctor should not rather have tried in his place in the highest Court, to defend and help his friend. Mr. Hastie is an able man, and as a scholar, did good work in Calcutta; but his own speech on the floor of the Assembly did him much harm... Divinity students, except in case of missions, are forbidden under pains and penalties, to conduct the ordinary services of the Church. In the Church's Foreign Mission field, there are now 3,000 members, of whom 827 have been added during the past year; while the income for the year has been \$120,000. The Assembly reversed the sentence of deposition passed upon the Rev. Mr. McRae, of Cross, by the Commission in November, and merely suspended him from the office of the ministry for two years. The offence was, if I remember aright—violent and slanderous language towards his brother ministers.... Subscription to the Confession came up for determined discussion, when on the motion of Principal Cunningham, of St. Andrew's, it was carried, that the Church be asked to go back to the formula of 1693. The formula now is: "I own the whole doctrine of the Confession to be the true doctrine." The Principal's motion is to omit the word "whole," merely saying "I own the doctrine to be," &c. What is the difference? This, he replies: that the amended form requires only a general assent to the doctrine. Whereas, the former includes every detail. The Elders, by the old law, are only required to express *approbation* of the doctrine. Whether these concessions will fully meet the demands of the present day

on the one hand, or, on the other into what unknown but possible avenues and reaches they may lead, it is not easy now to say. In this form at present, the subject is sent down as an overture for the consideration of Presbyteries.... Dr. Gray's closing address was conceived in a good spirit. The themes were: the function of the preacher and the power of the pulpit; The Confession of Faith and disestablishment; union and co-operation... How much the Free Church brethren were missed from Edinburgh, anyone entering the Scottish Capital could easily tell. In the Highland Capital, Inverness, the Assembly met, and had a right royal Highland welcome. For many reasons it promises to be a memorable time. Dr. Aird was duly elected Moderator, nor could any one better fitted, at once to awaken Highland memories and to kindle Highland enthusiasm, have been found. In opening the Assembly, he narrated the large part taken by Highlanders in the work of the Reformation; yet, the first translation of the New Testament into Scottish Gaelic was in 1767: nor was the whole Bible translated until 1801. The closing Address rendered thanks for work of all kinds, and especially for Foreign Mission work, done during the year; for the action taken by the Assembly on the Crofter question; introducing here some thrilling instances of the eviction of law-abiding families, who were not in arrears, and who were found without shelter in the church-yard, singing one of their Psalms, expressive of trust in God! Even now he maintains, the landlords are evading the law, and so, are bringing about their own dethronement.... Such Elders as Stuart Grey, of Kinfaun's Castle, Sheriffs Guthrie, Cheyne, and Cowan, are a great strength and support in the Free Church Courts: while Principal Rainy, especially on the Crofter question, has shown great and statesman-like ability.... The disestablishment debate was led by the Principal: when upon division the vote stood: 467 for disestablishment, to 80 against. On "Ministerial efficiency," an overture to the effect, that "when the ends of the Ministry were not being served, nor likely to be served, the Presbytery have power to loose the minister from his charge—an appeal being allowed," was carried and sent down to Presbyteries. While the "termination of the connection of the Theological Hall in the Universities with our church, was voted for.... Altogether, the Free Assembly made a decided impression upon the Highlands of Scotland. The income for the year was about \$3,000,000, or nearly \$1,000,000 over her nearest sister. While in membership, the additions for the year are—U. P., 107; F. C., 1856; Ch. of Sc., 7900.

D.

P. S.—Miss Clugston—a Scottish philanthropist, the founder of the Dufoon and Glasgow Convalescent, the Broomhill Incurables' Homes, the Glasgow Magdalene and Dorcas' Associations—has passed away in her eight

year. A great benefactress to her race and the generation among whom she wrought.

IRELAND.—The death of the Rev. Dr. R. J. Bryce, of Belfast, removes an old landmark from the city. More than a quarter of a century ago, when we were at college, he was quite an old man with unrivalled fame as a teacher. The young man of any talent who spent some years under his training was ever after looked upon as a classical scholar of the first order. There was one such in one year. For more than half a century he taught and ministered to a congregation. The Bryces were a remarkable family as educationalists. A nephew of Dr. Bryce was the first to hold a fellowship in Oxford as a Nonconformist and he now sits in Parliament. Brothers of Dr. Bryce were the well known teachers in Edinburgh and Glasgow. The father was in his way a remarkable man. At the beginning of the present century he was pastor of a rural charge of the seceding type near Coleraine, in the county of Londonderry. In the first decade of the century there was a controversy over an increase made to the *Regium Donum*. The executive of the day persisted in making the grants to the ministers graded, and this was very obnoxious, all the more so as a few years before the seceding ministers denounced those of the Synod of Ulster for accepting grades. At length the bitter pill was swallowed by all except James Bryce. He became a martyr to consistency. He was not a voluntary then, but became one afterwards. Thus he was the founder of a small branch of the Church which after half a century or so became a presbytery of the U. P. Church of Scotland.

The Assembly that met in Belfast last month was a very happy one. The whole proceedings were of an eminently encouraging kind. The moderator, the Rev. R. J. Lynd, the pastor of the church where the Assembly usually meets, was, to use a common phrase, the right man in the right place. He won golden opinions on every side. He is no unworthy successor to Dr. Cooke, whose throne he fills. It was no easy matter to come after Dr. Orr in the chair of the Assembly, but Mr. Lynd did it, and to the end of the proceedings he maintained the honour and dignity of the chair in an eminent degree. The reports presented were of a most cheering character. A layman was made joint-convenor of Foreign Missions with Mr. Park, who had proposed to retire because of press of work. Dr. Barkley is a retired officer of the civil service of India, and is still in the prime of life. He is a man of great ability and experience, and has now means and ample leisure. He has relatives and connections that are well known in Toronto. There is no second opinion as to his fitness for the position. His father was for the greater part of his life an honored elder in Maghera, and an uncle was for most of the

last half century minister of Canmoney, near Belfast. There are other clerical connections, one being Professor Leitch, of Belfast, his brother-in-law. The Assembly showed that it is in no temper to endure another controversy such as raged for half a generation over organs. A memorial came up asking that a congregation be prohibited from using hymns in public worship. The leader of the anti-organists moved to comply with the prayer of the memorial, and another of the prominent men of that side of the house seconded the motion. An amendment was moved by a pronounced man on the liberty side, and it was seconded by the most prominent elder of the Assembly. It looked after the four able speeches had been spoken as if the old war was to be renewed. A young man arose, a son-in-law of the most wily debater of the anti-organ side, and moved that the Assembly pass from the question. This was seconded and by a rush was at once carried by a large majority. The Assembly breathed a long sigh of relief, and the ordinary business went on as if the hour or two that had been spent in debate had been a pleasant interlude by way of variety. Such an ending is a very significant sign of the times. A professor of Hebrew was elected instead of Dr. Murphy, who has retired from active service. Four candidates were before the Assembly. The youngest of the four was chosen, a young man just out of college, but of remarkable attainments. It is the first time that a licentiate of the Church has been chosen to fill a chair in the Theological Hall. His name is Walker

H.

TEMPERANCE NOTES.—Prohibition conventions were held last month in Nova Scotia, in Montreal, and in Toronto. The idea of creating a "third political party" for the purpose of carrying out the views of the advocates of total prohibition has been abandoned, but the object itself is brought to the front and unanimously pronounced to be the only panacea for the evils which the abuse of intoxicating liquor is perpetrating on the community. The "Scott Act" is not to be thrown overboard, but to be better worked, if possible, and used as a means to the end in view. The demand for "a government measure of immediate total prohibition" will have the effect of testing the sentiment of the country in a way that could not very well be done otherwise. The chief thing, in the meantime, is to bring the public conscience to bear on this question. Suitable legislation must follow in the ordinary course. It cannot be forced. The report of our own Assembly's committee on Temperance is given in full, in this number of the *Record*, and will be perused with interest. The recommendations as finally adopted, and which are found at the close of the report, indicate very clearly what the mind of the Presbyterian Church in Canada is on this question.

## Our Own Church.

THE BOARD OF FRENCH EVANGELIZATION is the first to call for its annual contribution from the congregations of the Church, the 22nd of July having been appointed by the General Assembly as the day for taking up collections in this behalf. Copies of the report have been sent to all the ministers and superintendents of Sunday schools, from which it will be seen that the work was never in a more prosperous condition. The enlargement of the Pointe-aux-Trembles schools and the proposed acquisition of the Ladies College at Ottawa, sanctioned by the Assembly at Halifax, indicate a long stride in advance on the part of the Board and call for a corresponding increase of liberality from the congregations.

DR. C. H. JOHANSEN, for a number of years in charge of the Mackay Hospital at Tamsui, Formosa, passed through Canada last month, *en route* from China, to his home at Berlin, Germany. The Doctor is a man of superior intelligence and culture, and a member of the Lutheran Church. Though not a missionary himself, he has always taken a very warm interest in the great work that has been going on in northern Formosa during the last fifteen years, and is a personal friend of Dr. Mackay's. It was therefore all the more interesting to hear from him what may be regarded as a thoroughly unprejudiced statement respecting our Mission in Formosa. Dr. Johansen confirms what we have all heard about the beauty of the island, the enthusiasm of Dr. Mackay, and the great need there is for the elevation of the people by the influence of Christianity, as well as the great difficulties of the enterprize. He believes that Dr. Mackay has done a noble work for Formosa, and his only fear seems to be that in the event of his being removed there would be no one to take his place, and that the labour of these many years would inevitably be to some extent lost. While acknowledging the force of Dr. Johansen's arguments, and admiring his motives in pressing them on our attention, we will not allow ourselves to forget that this is the Lord's work, and that, when the exigency arises, *He* will provide. Dr. Johansen speaks in flattering terms of the new route opened up by the Canadian Pacific Railway Company from

Hong Kong to and *through* Canada. The speed, the comfort, the luxury, indeed, coupled with the civility of officials, and the comparative cheapness of this route, filled him, he said, with astonishment.

PERSONAL.—*Dr. F. R. Beattie* of Brantford has accepted an appointment to the Chair of Apologetics in Columbia Theological Seminary, South Carolina. Rev. Mungo Fraser, of Knox Church, Hamilton, has received the degree of D.D. from the University of Clarksburg, Tenn. *Rev. A. Macdougall*, of Calvin Church, St. John, N.B., has received by examination the degree of Ph. D. from the University of Syracuse, N.Y., and Rev. A. McClelland of Ashburn, Ont., that of D.C.L. from the University of King's College. N.S. *Rev. James McCaul*, formerly of Montreal, has been inducted into Broad Street Presbyterian Church, Birmingham, England. The charge is an important one, and Mr. McCaul's friends in Canada wish him all success in his new sphere of labour. In addition to those already mentioned, the following ministers have gone across the Atlantic this summer:—Rev. G. M. Milligan of Toronto, Rev. A. F. Tully of Mitchell, Ont., Rev. James Anderson of Musquodoboit, N.S., Rev. Malcolm Campbell of Woodville, P.E.I., and Rev. R. P. MacKay of Parkdale, Ont. The Rev. James Goldsmith, late of St. John's Church, Hamilton, has been seriously ill.

THE NISBET ACADEMY:—The 20th of June was a red-letter day in the history of Prince Albert, N.W.T. for on that day was laid the corner stone of an educational institution which, it is confidently hoped, will be of great service to the cause of education in the North-West. The academy will be under the auspices of the Presbyterian Church, controlled by a board of trustees appointed annually by the Synod, but it will be on such a broad and liberal basis that all, without respect to church or creed, may take advantage of its benefits. Rev. Dr. Jardine, of Prince Albert, succeeded in collecting \$8,000 last winter in Ontario and Quebec towards the erection of the buildings, and is to be congratulated on the success of his canvass. The corner stone was laid with masonic honours and amid much enthusiasm on the part of the citizens. The site is an admirable one, and the building will be an ornament to the young and growing town, and a splendid memorial of James Nisbet, the faithful and self-denying pioneer missionary in this remote corner of

the Dominion. Before long we may expect to hear of the Nisbet Academy as a full floun "College" affiliated to a provincial university that is, perhaps, to be in the not very remote future.

**LABRADOR:**—*Mr. W. J. Mackenzie*, the student sent by Halifax Theological College to Labrador, reached there on 24th June and immediately began visitation among the scattered settlers. His first landing place was a rocky island where a few French Roman Catholics were found, who could not speak a word of English. Herrington, a small village along the coast, was next visited. Formerly it had a bad reputation, but since it has been reached by Colporteurs a vast improvement has taken place. In order the better to promote the work, *Mr. M.* and his companion, *Mr. Fraser*, decided to hire a boat and work their way along the coast independently. They had need to be good sailors, for it is a rugged and dangerous coast; but the people are kind and respectful to the missionary and come gladly to the meetings and listen with eager attention to the story of the cross. *Rev. C. A. Doudiet* intends visiting Tadousac and the country to the north of it as far as Lake St. John.

A GOOD EXAMPLE has been set by an anonymous friend of missions, who has offered, through *Rev. E. Scott*, of New Glasgow, N.S., to defray the salary of *Rev. J. Annand*, our missionary in Santo Espiritu, New Hebrides, for one year. The thought occurs to us that there are scores, perhaps hundreds, of men in the Presbyterian Church in Canada who could quite easily undertake the entire support of a missionary in the foreign field if they were so minded, and if all who are able to do the same thing in other countries had a mind to do it, the complete evangelization of the world would not be much longer delayed.

**NEW CONGREGATION:**—The congregation of New St. Andrew's, New Glasgow, Pictou county, has been duly organized and has been recognized by the Presbytery. The congregation consists chiefly of late members and adherents of St. Andrew's Church, New Glasgow. They resolved to be connected with the Presbyterian Church in Canada, and in order to do this they formed a new congregation, for which, however, there is ample room in the rapidly growing town of New Glasgow, and we bid them heartily welcome.

**THE BRANTFORD YOUNG LADIES' COLLEGE** is out with its announcement for the session 1888-89. The past year has been a most successful one, and a full attendance for the next session which opens on the 5th September is already assured. This institution is not only a credit to its wise management, but an honour to the Presbyterian Church in Canada.

#### ORDINATIONS AND INDUCTIONS.

**EAST TORONTO AND YORK LINE:**—*Rev. T. T. Johnston* was inducted on the 26th of June. **WILLIAMSTOWN, Glengarry:**—*Rev. Arpad Girvan* was inducted on the 27th of June. **WINNIPEG:**—*Rev. Joseph Hogg* of Moncton N. B., was inducted into St. Andrews Church on the 2nd of July. **ADMSTON, Lanark and Renfrew:**—*Rev. G. R. Lang* was inducted on the 19th of July. **NIAGARA, Hamilton:**—*Rev. N. Smith* was inducted on the 19th of June. **GODERICH, Huron:**—*Rev. J. A. Anderson* of Whitechurch, Maitland, was inducted as colleague with *Dr. Ure* on the 23rd of May. **DUNDEE, MONTREAL:**—*Mr. J. Martin* of the Presbyterian College, Montreal, was ordained and inducted on the 26th of June. **RICHMOND BAY WEST, P. E. I.:**—*Mr. Thomas Corbett* was ordained and inducted on the 5th of June. **GEORGETOWN, P. E. I.:**—*Rev. W. A. Mason* was inducted on the 26th of June. **SPRINGSIDE, Truro:**—*Rev. D. S. Fraser* of Mahone Bay, N.S., was inducted on the 10th of July. **TRURO, N. S.:**—*Mr. A. L. Geggie* was ordained and inducted on the 28th of June. **NEW GLASGOW, Pictou:**—*Mr. Andrew Robertson* was ordained and inducted into the charge of New St. Andrews on the 17th of July. **MONTREAL:**—On Sunday evening, 15th July, *Mr. W. McClure, M.D.*, was ordained as an elder by the Presbytery of Montreal, in Crescent Street Church, and designated as a lay Medical Missionary to the Province of Honan, China. **SOUTH MOUNTAIN & HECKSTON, Brockville:**—*Mr. A. McWilliam* was ordained and inducted on the 12th of June.

**CALLS:**—*Rev. W. A. Hunter* of Orangeville to Erskine Church, Toronto. *Rev. J. F. Dustan*, formerly of Truro, N. S., to Brandon, Man. *Rev. D. B. Macdonald* of Scott and Uxbridge to St. Andrews Church, Markham, Ontario (accepted). *Rev. W. G. Wallace* of Georgetown, Ont., to Bloor St. Church, Toronto. *Mr. A. E. Doherty* of Knox College, Toronto, to Carluke, Hamilton. *Rev. Kenneth Mackay*, of Richmond N. B., to Houlton, Maine, U. S. *Rev. L. R. Gloag* to Mabou, C. B. *Rev. Hugh Cameron* of Watford to Morrisburgh, Ont. *Rev. Dr. McTavish* of Lindsay has accepted a call to Central Church, Toronto, and *Rev. W. A. Mackenzie* of Grafton, to First Church, Brockville, Ont.

**DEMSSION:**—*Rev. D. B. MacLeod* of Orwell, P. E. I.

**LICENSURE:**—*Mr. David Sutherland*, Ly the Presbytery of Halifax, on the 3rd of July.

**NEW CHURCHES:**—A handsome new church was opened for worship at Oakville, Ont., in May last, by *Dr. Cochrane* and Professor *Gregg*. Arrangements are in progress for the erection of handsome new churches in VICTORIA and NEW WESTMINSTER, B.C. The new church in course of erection at MILLBRANCH N. B., together with the old one were swept out of existence by a forest fire a short time ago.

## MANITOBA ITEMS.

Rev. Jos. Hogg, formerly of Moncton, N. B. was inducted into the pastorate of St. Andrews Church, Winnipeg, on the evening of July 2nd. Dr. Bryce presided and addressed the minister, Rev. W. H. Spence of Kildonan preached, and Rev. J. Lawrence of Stonewall, spoke to the people. On the following evening a magnificent reception was given the new pastor, and the retiring moderator was presented with a cheque of substantial value. Mr. Hogg enters upon his ministry with every prospect of success. Knox Church, Winnipeg, will also soon be settled. Rev. Dr. Duval of Toledo has accepted the hearty call of the mother church of Winnipeg, and will be inducted early in August. When the Americans are taking so many of our best pastors, it is fair to make reprisals. The Americans who have come among us have shown themselves strong sympathisers with the Home and Foreign Mission work—as witness Dr. Cochrane, Dr. Parsons, and Dr. Kellogg. So will it be with Dr. Duval. As a good preacher he will be an acquisition to Winnipeg and the Northwest. He is a Princetonian. A new church was opened at Elkhorn, Manitoba, on July 8th, by Rev. Dr. Bryce. Some \$120 was raised in connection with the opening services. Manitoba College grounds have been planted with trees, and the buildings are being put in order for another year. A commodious consulting library has been added, and an amount of money has been devoted to obtaining the most recent books in connection with the curriculum of study both in Arts and Theology. The members of the Assembly are returning from Halifax. The Nova Scotians of the Northwest have availed themselves of this being their year. Most of the Northwest Presbyteries are meeting in July. General elections are taking place in Manitoba at time of writing. Presbyterian members will be as thick as blackberries in this legislature. The Government will no doubt be largely sustained.

G. B.

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 Obituary.
 

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REV. W. R. FRAME died at Charlotte-town, P. E. Island, on the 30th June. He was 54 years of age, and had been in the ministry 26 years. Mr. Frame was born at Shubenacadie, Nova Scotia, and received his training for the ministry chiefly in the seminary at Truro. He completed his theological studies in the U.P. Hall, Edinburgh. He was ordained to the work of the ministry August 15th, 1862. Richmond Bay East, and Summerside were under his charge from this date until Sept. 7, 1871, when he was translated to Mount Stewart and West St

Peter's. He continued there until failing health compelled him to retire, May 1st, 1885. Though in frail health, his pen was busy, and he was for some time editor of the *Island Guardian*, a paper having the support of the Presbyterians, Episcopalians and other Protestant bodies. Mr. Frame was a faithful minister of the Gospel, willing to work to the limit of his strength. He was true to the principles of the Presbyterian Church, and preached Christ and Him crucified.

REV. JAMES BOYD, of Crosshill, presbytery of Stratford, departed this life on Sunday morning, June 17th, in the 74th year of his age. He had been in delicate health for some years. Mr. Boyd was born at Pollokshaws, near Glasgow, and was educated for the ministry in the University of Glasgow, completing his theological course in Knox College, Toronto. He was licensed as a preacher forty-one years ago along with Rev. Dr. Burns, now of Halifax, they being the first two licentiates from Knox College. Mr. Boyd was held in high esteem by his co-presbyters. As a preacher he was logical, thoughtful, and earnest; as a citizen he was transparently honest and honourable and conspicuous for his candour and singleness of purpose, his kindly disposition and gentleness of character. He was minister of Crosshill and Wellesly for twenty-nine years, was for many years superintendent of schools in Wellesly, and took a warm interest in educational matters up to the time of his death. He has left a widow, six daughters and two sons.

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 Reports of Standing Committees.
 

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AS affording an insight into the working of the Presbyterian system of order and government, it is interesting to notice the means which are taken to secure full and accurate information respecting the work of the church in its various departments. As for example, the reports on the State of Religion, Temperance, Sabbath-schools, Sabbath Observance, Statistics, &c. Upon all these subjects a set of questions—approved by the General Assembly—is sent to every congregation. The congregations return their answers to a committee appointed by the Presbytery. These local committees

tabulate the answers and, making such comments as they see fit, report to committees appointed by the Synods. These, in turn, analyze the facts and figures, group them together in condensed form and pass them on to the Assembly's committee which from the materials thus obtained is supposed to be in a position to give a comprehensive and reliable statement respecting the branch entrusted to it for the whole church. Through carelessness and neglect on the part of many Kirk-sessions it frequently happens that the reports presented to the Assembly are less complete than they should be.

### STATE OF RELIGION.

The following is an abstract of the report submitted to the General Assembly;—

From every part of the Dominion come cheering tidings of a deepening interest in the work of the Church, and also satisfactory indications of real progress, which ought to fill our hearts with praise and gratitude to God. Still the grand promise is being fulfilled in the experience of every body of consecrated workers: "Lo, I am with you always, even unto the end of the world." The report of the Synod of Montreal and Ottawa says: "In carefully considering the reports from the Presbyteries we have convincing evidence that there is very faithful work being done in our congregations with encouraging results." The report of the Synod of Hamilton and London says: "The reports speak uniformly of good work done during the past year, of evident tokens of present spiritual life, and of hopeful signs of future prosperity." The report of the Synod of Kingston and Toronto observes: "On the whole there is a marked improvement over last year in the number of Sessions reporting, giving evidence, we trust, of a quickened state of religious feeling and a deeper interest in the progress of Christ's cause. Wherever the questions are answered with any measure of fulness it is not difficult to learn that the life of the Church is increasing in faith and love, and in earnestness and power.

**TOUCHING THE ELDERSHIP.**—The almost universal testimony is that the elders are faithful, painstaking and efficient; assisting in district and weekly prayer meetings, visiting the sick, in Sunday-school work, and in everything being true yokefellows to the pastor. In the towns and cities districts are usually assigned to the elders, but in the great majority of country congregations this practice is not followed, although the advantages of such a system are freely acknowledged. In most of the Presbyteries the elders are reported to be diligent in the oversight of their districts," but there are exceptions.

The report of the Presbytery of Halifax says: "Many of the elders manifest a deep interest in the affairs of the Church, and are conscientious in the performance of the duties of their office. Cumberers of the ground must be made to step down and out. Perfection is not demanded. But there is a reasonable amount of conformity required with regard to an office, the performance of whose duties is of so great importance to the advancement of the Redeemer's cause."

In some places the elders have "seasons of special prayer for blessing on the congregation, and conference touching the spiritual condition of the people." In Toronto and Kingston Synod Cooke's Church Session, Toronto, reports a prayer meeting every Sabbath before morning and evening service. Knox Church, Toronto, every Lord's Day morning, for half an hour before church service and immediately after each sacramental service. Four Sessions have a prayer meeting before church every Sabbath. Five say, "We have prayer and conference at our monthly Session meetings." Two simply answer the question in the affirmative without specifying the time of prayer or the kind of conference, while the majority of Sessions answer the question in the negative. The Synod of Hamilton and London says: "In nearly all the Presbyteries there are Sessions who meet for prayer, sometimes immediately after; some have meetings for conference prior to communion; but few seem to meet for this special purpose at set times. Evidently a considerable number have no such meetings at all. Perhaps not the least hopeful and gratifying sign of spiritual life is the manifest feeling of shortcoming humbly acknowledged in most of the reports, with the declaration on the part of some to endeavour to do better." In the Synod of the Maritime Provinces such meetings are held "statedly" in some instances, and in others "occasionally." In the Synod of Montreal and Ottawa "a few" such meetings are held.

**HOW ARE ORDINANCES ATTENDED?**—The answer given by the Synod of Toronto and Kingston may voice the replies for the whole church:—"These are everywhere well attended. The reports from every quarter are cheering. One Session says, "The majority attend now with more regularity than formerly." Another, "The cases in which trifling excuses are allowed to interfere with church attendance are happily becoming few." One Presbytery reports: "In all quarters we have full churches. We have the people; oh, for the spirit of the living God to quicken members and elders and ministers into higher life, Christ-like consecration and usefulness." The Presbytery of Columbia reports one place where, from insufficient accommodation, from fifty to one hundred have been turned away from the door of the church.

**THE WEEKLY PRAYER-MEETING.**—In the response that comes to this question there is much to encourage, and yet much more to de-

press. The weekly prayer-meeting as an institution is not honoured as it ought to be. The report of the Synod of Hamilton and London says: "The general tone of the reports is one of dissatisfaction and complaint. A small proportion take any interest in it, and the great proportion of these is ladies. Your committee think the Synod and General Assembly should not let this matter lightly pass. Is the fault with the people? Have they lost faith in prayer? Is it with the method of conducting the meeting? Should not a conference be held by this Synod at which this and kindred subjects of living practical interest might be discussed? The church cannot afford to dispense with concerted prayer." Montreal and Ottawa furnish these replies from Presbyteries: Montreal, "small and irregular," the male portion of the congregation is too often conspicuously absent." Glengarry, "fairly well attended, in one case by about half the members." Ottawa, "not what it ought to be—and lamentable to be told, three congregations report no prayer-meeting at all." The report of the Synod of Toronto and Kingston says: "The answers are in the main encouraging and full of hope. They run from 'very poorly,' through 'well,' 'very well' up to 'excellent.' While one Session, no doubt voicing the experience of many others, says: 'The prayer-meeting as to attendance is considerably out of proportion with the Sabbath attendance.' Yet almost every Presbytery report is bright with such statements as this: 'The unfavourable reports are not as numerous as on previous occasions.' In Toronto Presbytery there are several instances in which attendance at the prayer-meeting rises as high as one-third and one-half of those who attend on Sabbath. And in the Presbytery of Owen Sound one leaps up to sixty per cent. of the congregation. These are auguries of better times, and call for devout gratitude to God."

COMMUNION.—One of the most gladdening features of the various reports is, that the Lord's Supper is highly appreciated and faithfully observed by the members of the congregations.

IS FAMILY WORSHIP OBSERVED?—Various answers are given to this question. The Synod of Toronto and Kingston says: "A simple 'No' serves many a Session, while others venture on, 'In the majority we fear not.' Others more brave say, 'We cannot tell.'" Where the pastoral duty has been faithfully attended to the answer is of another stamp. Brampton Session reports—The Moderator has made enquiries as to this matter in 96 families, and he finds that family worship has been observed with more or less regularity in 56 and not observed at all in 40. Too many of the Sessional reports are clearly and hopeful guesses at the state of things in the families of the congregation. Kingston says: "With regard to family worship, though it is not easy to ascertain to what extent it is observed, there is much reason to fear that it is not a prevailing custom." Lindsay reports in this assuring way: "Family

worship is observed in a reverent, conscientious way every day, morning and evening, by at least one-half of the families under the charge of the Presbytery. By others of the remaining half it is observed in some form occasionally, while, sad to relate, many of them neglect it altogether.' To secure attendance on this duty, 'it is enforced from the pulpit and urged in private admonition, and also by the distribution of books on prayer.'"

It seems to be very generally observed in the Maritime Provinces. But from the tone of the replies as a whole "there seems to be great uncertainty in the minds of those who answer the questions as to this one. Should this be so? Is it not a part of pastoral work to enquire if there be a family altar or not? Should not every minister know this?"

HOW IS THE SABBATH OBSERVED?—The Synod of Hamilton and London bears testimony that, with few exceptions, it is well observed by the people. That of Toronto and Kingston says: "From the lumbering districts of the north we have this voice: 'The influence of Romanism has had a very bad effect on the Protestant element in the matter of keeping the Sabbath, as well as in many other things.' (Barrie.) From the commercial centres in the south we hear, 'Sabbath greatly desecrated by the G. T. R.;" 'not very well if you look below the surface;' 'not a few are kept from church on Sabbath morning from having to work so late in shops on Saturday evening.' 'Except with railroad employes, who have to do a great deal of work on the Sabbath.' (Toronto.) From the pleasant regions of the East we learn that 'there is a growing habit in some districts of paying friendly calls on the Sabbath, attributable, it is supposed, to the influence of the Society of Friends, once strong in the neighbourhood, and to the lax views regarding the keeping of the Sabbath by certain sections of the Christian Church.' (Kingston.) 'Is sorely profaned by the community in pleasure-seeking and visiting.' (Lindsay.) 'Desecration by visiting.' (Orangeville.) 'Observed in a becoming manner.' (Saugeen.) 'Generally well observed.' (Whitby.)"

From the Maritime Provinces comes these notes: "The Truro congregations complain of Sabbath desecration by the railway authorities, and of its demoralizing influence." "Sabbath desecration is alluded to by some of the Halifax City reports. Some of our people connected with the railway are required to work on Sabbath." From the report of the Synod of Montreal and Ottawa we learn that the Presbytery of Lanark and Renfrew speaks "of the evils arising from railway trains on the Sabbath, from Sabbath visiting, and from camping out from Saturday evening till Monday morning." "The Sabbath is fairly well observed, though numbers deplore the work demanded by railroad corporations and the influence of Romanism."

WHAT USE IS MADE OF THE SHORTER CATECHISM?—Some answers to this question are



exceedingly satisfactory, and others somewhat surprising. Of the latter kind the report of the Synod of Hamilton and London may be taken as a specimen. "The Shorter Catechism and portions of Scripture are committed to memory in all our Sabbath-schools, but not in all our homes." Wallace Presbytery even goes farther, and says: "The Shorter Catechism is taught in the Sabbath-schools, but there is a general neglect of the study of it in the home." The report of Manitoba and North-West Territories Synod says: "There is not much teaching of the Shorter Catechism; in some Sunday-schools the teaching of the Catechism is ignored altogether." The Presbytery of Glengarry, "The Shorter Catechism is taught in all the Sabbath-schools, but there is fear that it is neglected in many families." This is a very common testimony from every quarter. The Sabbath-school seems very largely to have taken the place of the parents. Truro Presbytery are of opinion that it would be universally taught if the minister would insist upon it in his pastoral visitation.

*Are pains taken to have the children memorize the Word of God?* This important matter seems to be left almost entirely in the hands of the noble band of Sunday-school teachers, who are doing so much for our church.

*What is done for those who by age or infirmity, are shut out from attendance on ordinances?* The report of the Synod of Toronto and Kingston embodies all the returns in a few words: "The answer of Toronto Presbytery types those of all the other Presbyteries: 'Systematic visitation by the pastor, and in some cases by the elders and members, is the means usually adopted. Some mention cottage prayer meetings held at such homes occasionally.' Another adds, 'The Lord's Supper is dispensed in addition to systematic visitation, on the ground that old age or infirmity is not a sufficient reason for debarring any believer from the privilege of commemorating the Lord's death.'"

*Does the spirit of liberality grow in view of the extension of mission work at home and abroad?* The replies to this question are full of encouragement. Congregations all over the land are seeking to abound in this grace also. Everywhere there is the acknowledgement that while there is increase of liberality yet that is not at all proportionate to the growth of wealth, nor yet to the extension of our mission work.

*Have you a missionary service once a month, or once a quarter? Or how do you keep alive a missionary spirit?* Various are the means adopted to keep alive a missionary spirit. Chief among them are 'addresses once a month at the weekly prayer meeting,' 'Auxiliaries of the Woman's Foreign Missionary Society,' 'Mission Bands,' 'missionary literature,' &c., &c.

*Special evangelistic services.* These have been a marked feature in many of the congregations during the past year. By them God's pro-

fessing people have been quickened and stirred up to a higher sense of their duty, and sinners have been brought to the Saviour. Ordinarily the work has been carried on by a neighbouring minister assisting, sometimes by the help of an evangelist.

*What is done for the young to bring them to decision for Christ?* The young people are the hope of the church, and a care for them is most necessary. If they be not watched over they will speedily be beyond the power of those who would influence them for good. It is gladdening to find that in every part of the church, ministers and elders, Sabbath-school teachers and parents are engaged in seeking their good. In some congregations there are young people's prayer-meetings. Diligent study of the Scriptures, the careful reading of books that are aids to faith, and participation in Christian work are inculcated. The confession of Faith, as such is not taught, with rare exceptions, although in many cases it is made the basis of religious instruction.

*Means employed to interest the young in Christian work* include prayer-meetings, Bible-classes, societies for Christian endeavour, mission bands, bands of hope, tract distribution, &c.

*Hindrances to Christian work:* — Foremost stands Drink. The report of the Synod of Manitoba and the North-West Territories says: "Drink is mentioned as a very great hindrance, and it is a sad commentary on the imperfection of our temperance legislation that the two Presbyteries that give this hindrance a particularly prominent place are those of Regina and Calgary, within whose bounds the sale of liquor is absolutely prohibited." Next come "The desecration of the Sabbath on the C. P. R." "Worldliness and love of pleasure," "low ideas of the Christian life," "weak convictions of the truth," "society life," "lack of religious instruction in the homes," "want of more decided effort on the part of members," "the dance," "unwholesome church rivalry," "mixed marriages," "pernicious and infidel literature," "weakness of parental authority," "the want of earnest and consistent living among professors," "a want of real spirituality of mind which leaves them without any spiritual power, and results in children being impressed with the feeling that religion is not a reality, and this leads to frivolity on their part and contempt for religious people and for religion itself." "Lack of parental oversight, and parents leaving the training of their children to others." "The tendency to social amusements in the church of an unchristian character."

#### RECOMMENDATIONS.

1. That elders have districts assigned to them in all our congregations, of which they shall have oversight, for their furtherance in the Divine life.
2. That it be an instruction to Sessions to take greater pains to ascertain what proportion of families within their bounds observe family worship.
3. That inasmuch as it is evident that the memorizing

of Scripture by the young in our homes and in our Sabbath-schools is not as general as could be desired, Sessions be asked to bring the subject to the attention of parents, and superintendents and teachers.

4. That Presbyteries be recommended to prepare a scheme of special services adapted to all congregations desiring them; ministers, elders and members to assist in conducting them.

5. That Sessions be asked to consider whether more might not be done to inculcate temperance principles on the young by a more general instituting of Bands of Hope, and the circulation of temperance pledges.

6. That special care be taken by ministers and Sessions to instruct the young people of the congregation in the Standards of the Church.

JAMES A. R. DICKSON,  
Convener *pro tem.*

### REPORT ON SABBATH OBSERVANCE.

In presenting to the Assembly the Report of the Committee on Sabbath Observance, your convener would, at the outset, record his thanks to the conveners of the various Synodical Committees for their admirable and suggestive reports.

There is evidently an increased interest in the subject of Sabbath Observance throughout the Church. Considering how intimately the sanctity of the Sabbath is related to the best interests of man and to the honour of God, an apathetic attitude on the part of Christians would indicate a low state of religious life. Many righteous souls, vexed with the increasing profanations of the sacred day, are asking earnestly what can be done to preserve to the community the inestimable boon of well-kept Sabbaths. Complaints come in from all parts of the country that the quiet of the Lord's Day is being in many ways invaded and the law of the land as well as the law of God disregarded. These complaints cover familiar ground: Sunday visiting and pleasuring,—riding,—driving, fishing,—hunting,—military parades,—noisy processions,—Sunday funerals,—street railways,—opening of saloons and places of amusement, etc. But by far the greatest transgressors in regard to Sabbath are powerful commercial corporations, especially those of our great R.R. companies. Sunday traffic on some of our lines of railroad is assuming alarming proportions. The open disregard of the day exhibited by trains rushing and rumbling from place to place is not merely dishonouring to God, but tends to weaken throughout the whole country, through which these trains pass, the sentiment of sacredness attaching to the day. In one report it is stated that on a single Sabbath in April last no fewer than fifty trains passed through the town of Smith's Falls. This single fact speaks volumes. It indicates the extent to which this traffic has grown. It tells the Christian Church that she must arouse herself to cope with a very great and growing evil.

If it is true that without the Sabbath there would be no worship, and without worship no religion, this evil is one that is striking at the very heart of the life of the religious community.

Can we hope for the blessing of the God of the Sabbath unless we who profess to be His children not only seek scrupulously to obey His law, and keep holy the day He has commanded, but also do what we can to preserve that day from violation by others?

It is not in place here to point out in particular how the due observance of this day is identified with man's physical, social, moral and religious welfare. It is evident that God not only wrote this law with His own finger on the stony tablets of the Decalogue, but that He has written it in the very constitution and order of things. The more thoroughly this conviction is held and acted upon by the people of this land, the better will it be for them both from an economic and religious point of view. It is therefore a very serious as well as a very practical question. What can we do as a Church to preserve the due observance of the Lord's Day? Our answer is: Let us pursue the lines of action hitherto adopted, putting more vigour into our work, and at the same time let us be ready to adopt any new course of action that circumstances may suggest in order to gain the great end we have in view:

1. Your Committee would in the first place strongly emphasize the use of all means that will tend to enlighten the public mind as to the nature, obligation, reasonableness and advantage of the Sabbath. What is perhaps most needed to-day is the inculcation in our christian communities of a wholesome doctrine of the Sabbath—the doctrine which gives to it the basis of divine sanction and divine command, rather than that of expediency by which this command is seen to be reasonable.

The great danger to the Sabbath is the weakening of the public conscience in regard to it. To enlighten and quicken this should be our aim. Professed christians should therefore themselves be careful and conscientious in the observance of the day. The pulpit should speak out more frequently and more explicitly on this subject. Literature on the Sabbath should be freely circulated in the homes of our people. The children in our families and Sunday-schools should be taught the meaning of the day and be disciplined in its observance. Wherever possible, those guilty of desecrating the day or disregarding its privileges should be spoken to and admonished.

A number of Presbyteries have issued instructions to all ministers within their bounds to preach upon this subject at least once a year, and to report their diligence to Presbytery. Good results have already flowed from this action, and it would be well if it became customary and universal. Whatever other measures may be taken, legislative or otherwise, to secure the better observance of the Sabbath, all must depend for success upon the maintenance of sound public opinion and conscientious conviction with regard to the sanctity of the day. If the hearts of the people be not set to obey God in this matter, legal enactments will avail little. Let our ministers speak out frequently

and faithfully on this subject, and let the people of God make it a subject of earnest prayer, that Sabbath breakers may be restrained, and that they themselves may make the Sabbath a delight, and we need have no fear of broken or unprofitable Sabbaths.

2. United and increased vigilance in guarding the Day is necessary. Much may be hoped from combined efforts on the part of all who love and honour the Day. Several of the Synodical reports urge the appointment of a standing committee in each Presbytery to watch over the interests of Sabbath observance within its bounds. Such committees are needed, and in most of our Presbyteries they will find ample scope for all their wisdom and energy.

In addition, however, to denominational committees, there is need for associations of a wider character, either for executive purposes or to combine the influence of all interested parties. Such, for example, is the St. John Society for promoting the due observance of the Lord's Day, formed in the city of St. John during the past year. Briefly stated the object of this society is "to employ every available instrumentality to circulate information regarding the sanctity of the Lord's Day, to enforce existing laws and to secure, if necessary, additional legislation." In Halifax there is a "Lord's Day Observance Society," which has been in vigorous operation for the past year and a half.

The organization, known as "The Law and Order League," is reported as having done good service in Montreal, Niagara and elsewhere. It has long been felt that an association or alliance embracing representatives of all denominations, was necessary for effectively coping with the evil of Sabbath desecration. The Assembly at its meeting last year, recommended that a convention of representatives of co-operating churches be held at an early date, if found practicable.

In obedience to these instructions your convener set to work, and after a considerable negotiation with representatives of sister churches succeeded in bringing about an influential meeting composed of representative men, lay and clerical. This meeting was held in the City Hall, Ottawa, on the evening of the 20th of April. An Alliance was formed similar to the Dominion Alliance upon Temperance, to be known as an "Alliance for the protection and preservation of the due observance of the Lord's Day." Officers for the year were appointed as follows: Hon. G. W. Allan, *President*; *Vice-Presidents*, Hon. John Macdonald, Toronto; John Charlton, Esq., M.P.; Hon. W. J. Macdonald (B.C.), Venerable Archdeacon Lauder; *Secretary*, Rev. W. D. Armstrong; *Treasurer*, Geo. Hay, Esq., and an executive committee. It was agreed "that the various religious bodies be desired to appoint delegates who shall represent them in the Alliance." This Alliance can conveniently meet every year during the session of Parliament, and will, it is hoped, prove a bulwark against innovations

of the Sabbath day. It will be a point, at all events, where the Christian people of this land can focus their influence, and will serve as a channel through which can be carried on that "interdenominational and international co-operation," so necessary to ultimate success.

The Alliance has issued a circular to the Directors of the various R. R. companies, calling their attention to their duty in regard to the Lord's Day, to the wrong and hardship of asking men to work on that day, thereby depriving them of their weekly day of rest, preventing them from joining with their fellow Christians in the public worship of God, and in a great measure shutting them out from that quiet intercourse with their families necessary for the right ordering of their home life and often placing before the men the alternative, either to do violence to their consciences by working on the Lord's Day, or give up the situations on which they and their families depend for bread. The circular asks from the directors information as to the extent of Sunday traffic on their roads, their views as to the effect of Sunday traffic upon their men and the general interests of their roads, and how far they would be willing to co-operate with other lines in stopping Sunday traffic, altogether except in clear cases of necessity,

The Alliance also appointed a committee to consider the possibility of obtaining such legislation as will bring the employers of labor, whether individuals or corporations, within reach of the law with regard to the observance of the Lord's Day.

3. This brings us to notice another line of action necessary to secure the due observance of the Lord's Day, viz., the seeking of the best possible legislation on this subject.

We have on our Provincial Statute Books a number of excellent Sabbath laws. In Ontario the Sabbath laws are especially worthy of commendation. In Nova Scotia legislation was sought two years ago to prevent more effectively the profanation of the Lord's Day. The proposed improvement in the law was defeated, on the plea that the existing law was sufficient. A test case of much interest was tried in the Courts; and experience has shewn that improvement in the law is essential to the objects aimed at by the friends of the Sabbath. It is expected that the Legislature of Nova Scotia will be approached next winter for the legislation required.

There is, however, one great defect in the present law, that to which reference has been made. The employé can be reached and punished by law, but the employers of labour are not amenable. This works disastrously in the case of R. R. and other corporations. Some enactment to bring these within reach of law is necessary. The Ontario law has a provision reaching R. R. and steamboat corporations in case of Sunday excursions. Is there any reason why this provision could not be made universal over the Dominion, and reach not

merely Sunday excursions, but all Sunday traffic?

Many may not be aware of the difficulties besetting this question. There is a division of opinion among authorities, as to where the jurisdiction lies, some holding that it pertains to the Provincial Legislature, others that the Dominion Parliament has a right to legislate in the matter. According to the views of the former, it seems that to be brought within the province of the Dominion Legislature breaches of the Sabbath law must be considered as criminal offences.

The committee appointed by the Alliance to consider this whole matter, is composed of Hon. G. W. Allan, John Macdonald, John Charlton, Esq., M. P., George Jamieson, Esq., M. P., and Prof. Weldon. These gentlemen will, we have no doubt, give mature consideration to this matter, and on their report action may be taken.

It is evident that Dominion legislation is needed to cope with the problem as exhibited in our great inter-provincial lines of R. R. In the meantime, public opinion should be moulded in the direction of the legislation required and the will of the people expressed by petition. That the friends of the Sabbath will need to be on the alert, is evident because of the growing indifference of many and the open hostility of some. Some R.R. companies are apparently deliberate and systematic in their violation of the Sabbath. The Montreal Board of Trade tendered a vote of thanks to certain R.R. companies that ran Sunday trains, by which their business gains were increased. The Art Association of Montreal was offered \$10,000, on condition that its rooms should be thrown open on the Lord's Day. The bribe has hitherto been refused by that Association. The Fraser Institute, on the other hand, yielded to a similar inducement. Such facts as these simply indicate to the Church the duty of the hour with regard to the sacred day of rest.

**RECOMMENDATIONS**—1. That Presbyteries be instructed to appoint Standing Committees on Sabbath Observance, said Committees to report to the conveners of their respective Synods, and that conveners of Synodical committees as heretofore report to the Assembly's committee.

2. That ministers be enjoined to preach at least once in the year, on the due observance of the Sabbath, and report to their respective Presbyteries.

3. That the Assembly approve of the Alliance formed at Ottawa for "the protection and preservation of the due observance of the Lord's Day," and appoint as its representatives the members of its Sabbath-Observance Committee.

W. D. ARMSTRONG, *Convener*.

## REPORT ON TEMPERANCE.

Your Committee have to report that in the end of December last, a list of questions was prepared, and during January a sufficient number of copies sent to the Clerks of Presbyteries to supply all the regular charges and mission stations of the church. These ques-

tions were designed to elicit information on every aspect of the Temperance question. Excellent reports have been received from the three central Synods of the church. The Synod of Manitoba and the North-West Territories has not furnished a synodical report, but has sent to your Committee the Presbyterian reports, out of which it should have framed its own. No report has been received from the Synod of the Maritime Provinces; but from six of its Presbyteries, full and interesting returns have been obtained. Thirty-five of the forty-two Presbyteries of our church have been heard from either directly or through the Synods. Five of the remaining seven are in the Maritime Provinces, and it is fair to assume that they reported to their Synod at its last meeting. The other two are Glengarry and Rock Lake.

The information thus collected is varied and ample; and we have reason to believe that it reflects the mind of our people on every important phase of this question, and furnishes a fairly correct picture of the attitude in which this entire Dominion stands to the liquor traffic. The returns received exhibit no disposition to slacken effort or to make terms with the foe, but contain abundant evidence that the Christian people of this land will never rest until liquor-producing and liquor-distributing establishments have been utterly abolished. Moral suasion is proceeding logically along the lines of persuasion, argument and example, straight to the ballot box where sentiment crystallizes into law. We shall in this report reproduce the questions asked of Sessions, accompanying each one by as full a statement of the information elicited as is compatible with the limited space we feel at liberty to occupy.

I, To what extent do the evils of intemperance prevail in your congregation and community? Is there any change in this respect within the last few years? To what cause would you ascribe any such change?

From nearly all parts of the Church encouraging replies have been obtained. A few reports speak of the drinking habits as affecting directly and personally the members and adherents of our Church; yet in view of all the information furnished on this point it is evident that the evils of intemperance do not greatly prevail in our congregations. The general community, however, is still harassed and torn by this scourge of our race. From city, town and rural district the cry goes up against this deadly form of temptation; and the testimony is both emphatic and full, that it is still the fruitful source of many sorrows. Yet the opinion is freely expressed that society as a whole is not now so thoroughly under the power of the liquor traffic as it was even a few years ago. This change for the better is ascribed to the influence of temperance societies; the more general prevalence of prohibitory laws; but specially to the power of the Gospel, in teaching men to deny themselves

all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world.

On the whole, the response of the church to this question is hopeful and cheering. Public opinion has been enlightened, and has declared itself against the liquor traffic. The foes of temperance no longer attempt to argue the question, but usually fight their battles in secrecy and silence. Still much remains to be done. Many yet think it right and expedient to license what they would not attempt to defend; and some, while they think the church may well bewail the ravages of strong drink would yet deny her the poor privilege of declaring in any practical way her preference for a prohibitory as against a license law; or even of "expressing the hope" that Christian electors should vote as they pray.

II. Does it accord with your observation and experience, that the power of the bar-room and saloon is antagonizing the work of the church? Specify some of the ways in which their obstructive power is felt.

The first question might seem superfluous; only an emphatic affirmative comes from every quarter. But is it not something to get this verdict of condemnation from our thousand congregations and mission stations, scattered over nearly half a continent? Is it not significant that a powerful church finds her work in every nook and corner of the land marred and weakened by an evil traffic which society nevertheless fosters by throwing over it the shield of law? Is not the question worth asking for the moral effect which a response so universal is fitted to produce? As to the ways in which this evil influence is manifested the reports make mention of many, such as: "deadening heart and conscience"; "forming evil habits"; "inducing neglect of home"; "it tends to Sabbath desecration and demoralizes society"; "it sears the conscience, perverts the judgment, alienates from the church, and renders its victims less impressible to the Gospel."

III. So far as your knowledge goes, what proportion of the families in your community have their domestic happiness directly or indirectly impaired by the liquor traffic? Can you mention any benefits the liquor traffic confers upon society?

While some state that only a few families are injuriously affected by the traffic, others put the proportion as high as one half of the entire number, while the Presbytery of Pictou, speaking of indirect results, says "there are very few families whose happiness is not impaired thereby." We rather think that those who have given the largest proportions have most clearly discerned the intent and scope of the question.

It was hardly expected there would be any offset to this domestic unhappiness by benefits conferred on society, yet, surely the question is not asked in vain if it brings the confession from every part of the land that absolutely

no excuse can be framed for legalizing a traffic that is fruitful only in misery and crime. Two or three Sessions have mentioned "enhanced prices for barley" as an accruing benefit. This we suspect is said in the spirit of irony; as, apart from the question of political economy, no Session of our church would seriously name an incidental pecuniary advantage as compensating, to any extent whatever, for the infliction of moral degradation! But the reports are practically a unit on this point. From ocean to ocean the cry comes that the traffic is evil, only evil, and that continually; and that it exists only as a bitter, blighting curse on everything virtuous and morally fair.

IV. In the Fourth Section of the Assembly's deliverance of last June, the hope is expressed "that electors in their choice of representatives will elect only able and good men, well known to be in sympathy with prohibitory legislation."

(1) To what extent has the course recommended been acted on in the election of Mayors, Reeves, Aldermen, Councillors or Members of Parliament?

(2) Do the advocates of legal prohibition seem ready to drop party issues and make this the test question?

In the nature of the case the answers given to these questions could not be strictly definite, but only the results of such general knowledge on the subject as Sessions may possess. But our Sessions are composed of intelligent men, representing all parts of their respective congregations and communities. They are acquainted with the views and feelings of the electors generally, especially on a question on which men's sentiments are usually avowed in a rather pronounced and public way. Thus their opinion on such a matter is of great value.

From a careful study of all the reports, we cannot say on the one hand that the Assembly's hope has been altogether disappointed, nor on the other hand that it has resulted in much practical benefit. The Synod of Hamilton and London regards the issue raised here as of the utmost practical importance, and remarks that "until temperance electors act on the recommendations of the General Assembly there will be little real effective temperance legislation." Columbia Presbytery thinks the recommendation has weighed with the congregations to a goodly extent, but has not affected the general community. The other Synods and Presbyteries substantially agree in stating that in special cases the recommendation has been acted on, but not generally.

In regard to placing prohibition above all party issues, the reports, as a whole point to the conclusion that only a small minority of the electors are yet prepared to make the needed sacrifice.

V. In the Fifth Section of its last deliverance the "Assembly calls on all its pastors

elders, teachers and members to use their utmost influence against the deadly power of the saloon by their public utterances and private life; by personal effort on behalf of Temperance; and by a watchful care of the young in our Sabbath schools and homes, so as to awaken the conscience of the indifferent and save those who are tempted or fallen."

(1) To what extent has this influence been exerted against the saloons by the office-bearers and members of your own congregation?

(2) What methods have been employed?

(3) What success has been achieved?

(4) What proportion of the office bearers and members practice personal abstinence?

It is cheering to obtain such unanimous testimony to the effect that the office-bearers and members of our church are exerting a beneficent influence in lessening the power of the liquor traffic in all its forms. Not that organized effort is universal, or even general: but even when no special machinery has been put in motion, there has not been wanting faithful testimony. Pastors have preached faithfully in the pulpit, many have spoken on temperance platforms, and have engaged in aggressive effort when fitting opportunity has occurred.

As to methods employed, the "Preaching of the Word" holds the prominent place. This we should have certainly assumed, even if reports had been less emphatic. Among subordinate and special means we have "Sabbath School instruction"; "the influence of the Canada Temperance Act"; "Bands of Hope"; "personal example"; "distribution of temperance literature"; "opposing the granting of saloon licenses"; and "assisting in the enforcement of temperance legislation."

The success is difficult to measure, but may be summed up in the language of one of the reports—"A better understanding of the sin, folly, and danger of licensing the liquor traffic."

The fourth question under this head, though an old and venerable one, has not been asked for the last four years. It need hardly be stated that the Committee expected only such information as the general knowledge of Sessions could furnish. This is evidently the sense in which the ordinary Session understood it, for the replies are as frank as they are satisfactory. One Synod reports "a large majority of the members and nearly all the office-bearers." Another reports from 70 to 100 per cent., and states that whole presbyteries "present an almost unbroken front of office-bearers and members who are total abstainers." Several eastern Presbyteries place the proportion from 75 to 98 per cent. Nothing can be more inspiring than the replies to this whole question. The influence of our people is against the traffic; all lawful means are being employed to exterminate it; success sufficient to feed faith and kindle courage has been secured; and an ever-increasing majority of our people set the example of total abstinence.

VI. Is the law relating to the sale of strong drink within your bounds a prohibitory or a license law? How is it observed? What are the causes of complete or partial failure in the operation of the law? What remedy would you suggest?

In Ontario less than half of the population is under local prohibition, and the rest under license. In Quebec the greater part of the province is under license, though the Scott Act, the Dunkin Act, and parochial prohibition unitedly cover a considerable portion of territory. In Nova Scotia and New Brunswick the Canada Temperance Act applies to 23 counties and 2 cities, while the other 9 counties and one city are under an exceedingly rigorous and effective license law. Prince Edward Island is entirely under the Canada Temperance Act. Manitoba is chiefly under license, and the North-West Territories under prohibition.

Neither the prohibitory nor the license law seems to be well enforced, especially in the cities. In a few places the law is said to be rigorously enforced, while in others it is characterized as a total failure. Between these extremes every variety of phrase is used to describe its workings: such as "fairly well enforced"; "loosely observed"; "badly kept"; "well observed"; "the restrictions of the License Law do not restrict."

The cause to which partial failure is ascribed are various, such as "hostility on the part of the Dominion Government"; "carelessness on the part of the Ontario Government"; "incompetent officials"; "terrorism, including dynamiting, house-burning and cattle-maiming and attempts on human life"; "inadequate means for enforcing the law"; "the insatiable appetite of those inured to drink"; "the cupidity of liquor sellers"; and "the facility with which permits can be obtained in the North-West Territories."

As a remedy, the vast majority of Sessions seem to have prescribed "Total Prohibition, covering both manufacture and sale"; one or two say "high license"; some suggest improvements in the existing laws, such as, "severer penalties," "better officials," and "the punishment of the buyer as well as the seller."

VII. Are the young people in your public schools being instructed as to the evil effects of alcohol on the human system? Is this instruction provided for by your Provincial School Law?

In prosecuting on a true basis the great work of temperance reform, we would place next to the preaching of the Gospel, scientific temperance instruction in our public schools. If our young people are taught the effects of alcohol on the human system, and faithfully warned against it as a dangerous poison, such treatment must contribute largely to the rearing of a sober and law-abiding people.

In British Columbia the law makes provision, but the returns state that in the rural

districts specially it is but poorly observed. In Manitoba and the North-West Territories, so far as we can gather from the reports, no provision is made by the school law for such instruction, nor is there any evidence afforded that compensation is made in any way for this defect.

In Ontario the school law is clear and explicit. The Hon. G. W. Ross, Minister of Education, has stated that "the teacher is under the same obligation to teach scientific temperance as he is to teach any other subject, such as reading, writing and arithmetic." The text-book prescribed is Dr. Richardson's Hand Book, and has been introduced into more than half the schools. Sessions should see that in their respective districts the law is carried out, and those who have no faith in the efficacy of repressive measures should the more easily assist in promoting temperance along the educational lines.

In Quebec Province there is no provision in the law, but such instruction is given in many schools.

In Nova Scotia there is a minute of council ordering that "The Temperance Lesson Book of Dr. B. W. Richardson, F.R.S., be placed on the list of books recommended for the use of teachers; and that trustees of schools be requested as far as possible to place a copy of the Manual on the teacher's desk with other books of reference." Thus the way is open and only requires that the matter be pressed on the attention of trustees.

No information has reached us from New Brunswick, and the report from Prince Edward Island informs us that no provision is made by the school law for temperance instruction.

VIII. Do you think the public conscience is now sufficiently educated to enact and enforce a prohibitory law?

The answers to this question are very conflicting, with a fair preponderance of opinion on the affirmative side. The extremes of opinion are found to coincide with the extremes of geographical limits. In Columbia Presbytery the Sessions are unanimous in giving the answer "No." In Prince Edward Island eight of the nine Sessions say "Yes." May not the prohibitory law so long enjoyed in the latter province have been a potent instrument in educating the people up to this position: while the miserable license law of the former has lowered the moral tone of the community and left the public conscience unimpressed? Throughout Ontario many sessions reply emphatically in the negative while others say "fast getting ready"; "as ready as it is ever like to be." Many hold that the prohibitory law would be an excellent "school master" to bring the people up to that moral altitude when they would be a law unto themselves. The almost unanimous opinion is that general prohibition of manufacture and sale would be a great blessing, and that the results of mere local prohibition are no fair

criterion of what a general prohibitory law would effect.

IX. Will you kindly furnish the Committee with such information or suggestions as may be hopeful to them in presenting the whole subject of Temperance to next Assembly?

In answer to this question one report says "Let the General Assembly continue its opposition to the traffic." Another says "Press for total prohibition." Another, "Petition the Dominion Government at once for a total prohibition law."

In conclusion we may say there has now been reached a very important crisis in the history of Temperance reform. The repeal of the Canada Temperance Act in so many counties in Ontario probably indicates the disfavor with which the people view all partial and half way measures; and emphasizes their conviction how hopeless it is to realize the best results from a prohibitory measure applying only to portions of our country, and these surrounded by territory in which the liquor business has all the respectability of a legalized industry. It may further indicate the tendency in temperance people to trust too exclusively to the action of law, and relax their efforts along the lines of education and moral suasion.

#### RECOMMENDATIONS AS FINALLY ADOPTED BY THE ASSEMBLY:—

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

2.—That the general traffic in intoxicating liquors is contrary to the Word of God and to the spirit of the Christian religion; that total prohibition would be the most effective form of Temperance Legislation; that it is in the highest degree expedient that the State should pass an efficient Prohibition Liquor Law, and therefore the Assembly urges upon all the members of the church to use all legitimate means to secure such legislation.

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

4.—That this Assembly calls on all its pastors, elders, teachers and members to use their utmost influence against the deadly power of the saloon, by their public utterances and private life, by personal effort and example on behalf of Temperance, and by a watchful care of the young gathered in our Sabbath-schools and homes, so as to awaken the conscience of the indifferent, and save those who are tempted or fallen.

5.—That the Assembly's Committee be instructed to take all proper measures to secure the co-operation of the other churches of the Dominion with a view of petitioning the Dominion Government in favour of entire prohibition at the earliest possible date, and such co-operation having been secured to prepare forms of petition to be signed by our people.

6.—That this Assembly expresses its cordial approval of the provision which has been made in the Provinces of Ontario, Nova Scotia, and Manitoba, for scientific temperance instruction in our public schools, and trust that in the other provinces of the Dominion the same blessing may speedily be conferred on our children and youth.

7.—That the Assembly gratefully recognizes the noble service rendered to the Cause of Temperance and Prohibition by the Woman's Christian Temperance Union;

by the Religious Press, and the leading Secular Journals of our Dominion, and would hail this fact both as an element of great power in the conflict with evil, and as an evidence of an advanced and healthy public sentiment.

P. WRIGHT,  
Convener.

## The Presbyterian Alliance.

UP to the time of going to press we have only received very meagre telegraphic reports of the proceedings of the London Council. The following statement in the *Scottish American* is the fullest resumé of the proceedings we have met with:—

The proceedings at the meetings of the Pan-Presbyterian Council, held last week in London, England, were of an unusually interesting and important character. They commenced on the 3rd inst. with an eloquent sermon by the Rev. Dr. DYKES. Thereafter there was a reception at the Duke of ARGYLL'S mansion, and which was attended by nearly all the delegates. This year both Canada and the United States are numerous represented at the Council, and their delegates are taking a very prominent part in the proceedings.

Dr. MATHEWS, Quebec, presented a statistical report, showing that there were four millions of communicants of the Presbyterian Church in the world, a number equivalent to at least twenty millions of adherents. The report stated that sixty thousand communicants had been gathered into the Presbyterian Church from heathenism, and that over five hundred ministers had been sent to preach the Gospel to the heathen. Mr. DRURY, New York, read a paper on "The Influence of Elders and Deacons in the working of the Presbyterian system," in which he described a movement in America in favour of subordinate clergy to win the classes which the regular ministry cannot reach, and advocated better instruction of elders and deacons in their duties, as well as their holding of frequent conferences. In the subsequent discussion some elders were in favour of elders being only appointed for a limited time, and Rev. Dr. WELSH, Auburn, said that in America the system of periodical changes worked as thoroughly in respect to ministers as elders.

Dr. CAVEN, Toronto, read a paper on "The Importance of Fostering the Spiritual Life of Congregations," in which he dwelt upon the need of Episcopal oversight by Presbyterians, and advocated greater use of laymen in church work. In reading the minutes, Rev. Dr. BLACKIE, Edinburgh, took occasion sympathetically to refer to the great loss which Presbyterianism in America had sustained through the deaths of Judge TRUNKER and Dr. PRIMA. Mr. VAN NORDEN, New York, read a paper on

"The Need of Home Missionary Efforts," maintaining that "the Presbyterian Church in America was never more prosperous or aggressive, freer from unbelief and heresy, or more alive to missionary effort." Dr. PINNACON, Philadelphia, delivered a stirring address on "Organized Christian Work," in course of which he said that "the Church's motto should be identification with the people, remembering that workmen were often the most efficient churchmen."

Dr. CHAMBERS, New York, introduced the subject of "The Duty of the Church toward the Tendencies of the Age relating to Faith and Life." Dr. ELLINWOOD, New York, spoke of "The Duty of the Church toward the Speculative Tendencies of the Age," and said that the whole history of Presbyterianism was associated with educational progress, and with the defence of the faith as delivered to the saints—that the forms of unbelief had been legion, but Christianity was not beleaguered—and that the day was coming when revelation and science would be harmonized, because they would be more fully understood. A discussion followed on "The Influences of Scepticism." Dr. MOORE read a paper on "Historical Research and Christian Faith," and Principal EDWARDS (Wales) and Professor WATTS (Belfast) took part in the discussion which followed. Justice TAYLOR, Manitoba, introduced the subject of "The Church's Duty with reference to Social and other Tendencies bearing on Faith and Life—named intensity in business and politics, relations between rich and poor, and secularism." Dr. MACVICAR, Montreal, spoke on the question of "How to end Conflicts between Classes," and reprobated coercion and strikes, or the use of dynamite. A very animated and interesting discussion followed the report of the Committee on Foreign Missions and co-operation with other Churches. Dr. MURKLAND, Baltimore, said that the great end of the Church was to save the world, and that it was for this that Christ died. Dr. CHAMBERS said that he differed from those who said they should be united at home before they went further afield—that there were thousands of difficulties at home, such as chartered rights, vested rights and traditions, which they did not meet on new soil—and that they ought not to wait until the home organization was perfect, but should push abroad, raising up a self-governing, self-supporting and propagating Church, and doing work for the glory of their Master. Dr. PERANER, New York, again argued that if divisions continued at home they could hardly expect missionaries abroad to act in a different spirit when they laboured among the heathen. Dr. CAMPBELL, M.P., Stracathro, presided at a dinner given to the delegates, at which Rev. Dr. PARKER delivered an address, in which he expressed the hope that Congregationalists and Presbyterians would never be in the relation of armed neutrality toward each other, but rather that they would always



be fraternal, and would co-operate with each other.

The meetings of the Council were all crowded, and the utmost earnestness characterized all the discussions.

In addition to the above reports, we see it stated that Dr. Mathews has been appointed permanent secretary at a salary of \$2,500, and will reside in Britain, and that Dr. William H. Roberts of Cincinnati, is made Honorary Secretary for the United States. The Alliance has decided to hold its next Council in Toronto. The Council approved proposals made for instituting the order of *Deaconesses* in every Presbyterian congregation. Dr. Donald Fraser argued in favour of a thorough revision of the Westminster Directory and for liberty to return to the use of liturgical forms in public worship.

### Formosa.

LETTER FROM DR. G. L. MACKAY,

TAMSUI, May 28th, 1888.

EDITOR PRESBYTERIAN RECORD.—DEAR SIR:—I have given two solid months to teaching nearly two dozen students and as many preachers, from their different stations. I am still at the same work, and speak varying from two to five times every Sabbath. If you were only here to see how hard and earnestly all worked. The Bible is our "mine." Inexhaustible, fresh and new that "mine" is. All geographical, botanical, geological, astronomical, anatomical and chemical facts which I gather along the journey of life are used in digging away at the "mine." I love to think of there being only *One God*, who launched the worlds into space and gave a *revelation* to the dwellers on this changing world. Saturday, Mrs. Mackay, our three little ones, A-Hôa and fifteen students went to *Bang-kah* and had grand meetings. Yesterday morning I made a quick-march to *Pang-kô-thâu*, preached in front of a temple, and removed many teeth. Then came out here and addressed students, preachers, and girls from the girls' school. God be praised? I have given Dr. Johansen a letter of introduction to you. He was here for several years, and is now on his way home to Berlin, viâ Canada. He attended me when I was so ill during

the French troubles. He has been away two years, and last week, when here, looked very ill himself, whilst I am in capital working trim and free from fever; have scarcely had any fever for a year. G. L. M.

### PROGRESS OF MISSIONS.

Bishop Littlejohn said in his address in Boston:—

It is affirmed on good authority that the Foreign field for the past twenty years has yielded more converts in proportion to the work done than the Home field. In more than fifty islands of the Pacific a great company have been reclaimed from idolatry and superstition. The largest congregation in the world, numbering 4500 members, is on the island of Hawaii, recovered from a savage type of false religion, within the memory of living men. Over 90,000 Feejeans gather regularly for Christian worship, who within the present generation feasted on human flesh. Not twenty years ago, Madagascar had only a few scattered and persecuted converts. Now its Queen and 200,000 of her subjects are ranged on the side of the Cross. Fifty years ago there was not a native Christian in the Friendly Islands. Now there are 30,000, who contribute \$15,000 a year to religious objects. On the western coast of Africa are over 100 organized congregations. In Sierra Leone 50,000 civilized Africans worship the God of our fathers. Two thousand miles of sea coast have been wrested from the slave trade, and the Church and the school substituted for the slave pen. In Asia, the citadel of cultivated and intellectual paganism, Persia and Hindostan, Japan and China, have their story to tell. In the last alone missions have been established in forty walled cities and 360 villages. And all this, remember, has been done in spite of serious drawbacks at home and most formidable difficulties abroad. There may be those who will undertake to belittle even the achievements of the past seventy years. But let them bear in mind that while they do so, that the first century of our Lord, and that the one of miraculous gifts; closed with less than 500,000 disciples of Christ, or less than the half of one per cent. of the population of the Roman Empire. The positive achievements of modern Missions are wonderful. People who were thought beyond the reach of divine grace have been brought under the sway of the Gospel, and turned from a savage state into civilized and Christianized communities; and yet the promise of the near future, if the Church be true to her trust, is brighter than ever before. False faiths are decaying and losing their hold on the people, and whichever way we turn our eyes we see the signs of God's gracious working beckoning us to "go forward." Best of all, Christians are hearing the call and beginning to realize the truth of the word that with God nothing is impossible.

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### PAYMENT IN ADVANCE.

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IF any of our readers are disposed to think that we have given them an over-supply of Reports in this number, we ask them to remember that these are official documents intended to meet the eye of every member of the church, that much thought and time have been expended in preparing them, and that there are thousands and tens of thousands who will have no opportunity of reading them except through this channel. They need not be all read through at one sitting, but should be kept for future reference. We hope to give full abstracts of the reports on Foreign Missions and on Sabbath-schools next month.

REV. JAMES M. SMITH, M.D., and Mrs. Smith, accompanied by Mr. Wm. McClure, M.D., expected to sail from Vancouver *en route* to China on the 31st of July. Their destination in the meantime is Chefoo, in China, where they will remain a year to acquire the language before entering upon their work in Honan. If all goes well there will probably be erected a new Presbytery of our church in Honan before long, of which Dr. McClure, recently ordained to the eldership, will be a constituent member. Rev. J. Goforth who is to labour in the same field, has already been in Chefoo for some months. And so an entirely new mission will be established by our church in a very interesting and hopeful field, without in the meantime drawing from the funds of the Foreign Mission Committee. It looks as though we were entering on a new era of missionary enterprise!

MEXICO.—A very remarkable General Assembly was held lately in the City of Mexico—an Assembly comprising representa-

tives of all the Missions of Protestant Churches in the country. They met to strengthen each others hands, and to devise a plan which would prevent their trespassing on each other's fields, or wasting their energies in an unprofitable manner. After full and friendly discussion they agreed unanimously upon a plan which will happily prevent collisions, and greatly promote co-operation. A committee representing all the missions has been appointed, which shall determine any difficulties that may arise. It is expected that the work of evangelization will make much more rapid and satisfactory progress than hitherto. Strange and sad to say, the evangelical Christians of Mexico count now over fifty martyrs, brethren and sisters, who have fallen victims to the frantic fanaticism of wicked men. Every year adds to the list.

### Literature.

WILLIAM DRYSDALE & Co.'s classified catalogue of Theological and Religious Books, 232 St. James St., Montreal. Great care has been bestowed in the preparation of this catalogue which will be found extremely useful to ministers and all students, and may be had for the asking. Messrs. Drysdale's stock of Sunday-school literature is probably the largest in the Dominion. Catalogue and price lists supplied on demand.

THE PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, are constantly bringing out new books for the Sunday-school library—adding to their already very large lists of similar publications, all of which are first-class—and any of these may be ordered without the slightest hesitation, through Messrs. William Drysdale & Co., Montreal, or Mr. John Durie, Ottawa.

THE PEOPLE'S BIBLE, by Joseph Parker, D.D., London. Vol. VIII., O. T. series; 1 Kings xv. to 1 Chron. iv. New York, Funk & Wagnalls. 8vo cloth, \$1.50. We can bestow no higher praise on this volume than to say that it fully sustains the high character of those which have preceded it for freshness and piquancy of style and for the thoroughly practical and edifying manner in which the subjects are dealt with.

ABRAHAM LINCOLN, by Noah Brooks, \$1.75, and the HEART OF THE CREEDS, by Arthur Wentworth Eaton, \$1.00, and THE RELIGIOUS ASPECT OF EVOLUTION, by Rev. James McCosh, D.D., \$1.25, are among the latest of G. P. PUTNAM SONS' New York publications and are attractive volumes.

THE MISSIONARY REVIEW OF THE WORLD for August, FUNK & WAGNALLS, New York; \$2.00 per annum. In addition to its usual supply of missionary intelligence, up to date, this number contains admirable accounts of the great Missionary Conference, and the meeting of the Presbyterian Alliance in London.

## Page for the Young.

## THE TWO GLASSES.

There were two glasses, filled to the brim,  
On a rich man's table, rim to rim.  
One was ruddy and red as blood,  
And one was clear as the crystal flood.

Said the glass of wine to the paler brother:  
"Let us tell the tales of the past to each other.  
I can tell of banquet and revel and mirth,  
And the proudest and grandest souls on earth  
Fell under my touch as though struck by blight  
Where I was king, for I ruled in might;  
From the heads of kings I have torn the crown;  
From the height of fame I have hurled men  
down.

I have blasted many an honoured name;  
I have taken virtue and given shame;  
I have tempted youth with a sip, a taste,  
That has made his future a barren waste.  
Far greater than a king am I,  
Or than any army beneath the sky.

"I have made the arm of the driver fail,  
And sent the train from the iron rail.  
I have made good ships go down at sea,  
And the shrieks of the lost were sweet to me,  
For they said behold how great you be!  
Fame, strength, wealth, genius before you fall,  
For your might and power are over all.  
Ho! ho! pale brother," laughed the wine,  
"Can you boast of deeds as great as mine?"

Said the water glass, "I cannot boast  
Of a king dethroned or a murdered host,  
But I can tell of hearts once sad,  
By my crystal drops made light and glad—  
Of thirsts I've quenched, of brows I've laved,  
Of hands I've cooled and souls I've saved;  
I've leaped though the valley, dashed down  
the mountain,  
Flowed in the river and played in the fountain,  
Slept in the sunshine and dropped from the sky,  
And everywhere gladdened the landscape and  
eye.

"I have eased the hot forehead of fever and  
pain;  
I have made the parched meadows grow fer-  
tile with grain;  
I can tell of the powerful wheel of the mill  
That ground out flour and turned at my will;  
I can tell of manhood, debased by you,  
That I lifted up and crowned anew.  
I cheer, I help, I strengthen and aid;  
I gladden the heart of man and maid;  
I set the wine-chain captive free,  
And all are better for knowing me."

These are the tales they told each other—  
The glass of wine and its pale brother—  
As they sat together, filled to the brim,  
On the rich man's table, rim to rim.

—*Atlanta Constitution.*

## JAPANESE POSTMEN.

The Japanese postman is thus described in a letter: As in America, so in Japan, the postman wears his uniform. It consists of a suit of blue cloth, a wide, butter-bowl hat, and straw shoes. The mail-bag swings under his arm, or is pushed along in a little two-wheeled cart. He is always running or trotting along. You know that in Japan men do nearly all the work that we make horses do here; so you see the Japanese postman hasten along from station to station, travelling at a quick run mile after mile, up hill, down dale, never stopping until he reaches the place where another postman is waiting to receive the mail and run on with it in his turn. So the mail is carried in the greater part of the Japanese Empire.

## THE FABLE OF THE RAIN-DROP.

There was once a poor farmer who owned a small field of corn. He had planted and cultivated it with great care, for it was all he could depend upon for the support of his large family. The little blades of corn had come up, but the ground was parched and dry for the want of rain. One day as he was out in his field looking anxiously for a shower, two little rain-drops up in the sky saw him, and one said to the other, "Look at that poor farmer, he looks so sad and discouraged, I do wish I could help him." "What would you do?" said the other, "you are only one little rain-drop, you could not even wet one hill of corn." "True," said the other, "but then I could go and cheer him a little, I believe I'll try. So here I go," and down went the little rain-drop and fell on the farmer's nose. "Dear me!" said the farmer, "I do believe we are going to have a shower, I am so glad!"

No sooner had the first rain-drop left than the other said, "Well, if you go, I believe I'll go too." So down came the second little rain-drop and fell on a hill of corn by the farmer's feet.

By this time another rain-drop said to his companions, as they came together, "What is this I hear about going to cheer some poor farmer—that is a good errand, I believe I'll go too." "And I, and I, and I," said the others. So they all went—faster and faster they came, till the whole fields was watered and the corn grew and ripened, all because one little rain-drop did what it could, which encouraged many others to do the same.

Conscience is the little voice which God has put into each one of us. When we do wrong, it speaks to us, and makes us ashamed and sorry. Paul could be brave, because he always minded this voice of God. If we want to be brave like Paul, we must keep a good conscience as he did. We can only do this by minding God.

**Acknowledgments.**

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

**ASSEMBLY FUND.**

|   |                  |
|---|------------------|
| Received 5th June, 1838.....            | \$ 61.19         |
| Middle River.....                       | 2.00             |
| Chatham, St Andrew's.....               | 15.00            |
| Stellarton.....                         | 30.00            |
| Shubenacadie and L. Ste-<br>wiacke..... | 8.00             |
| St John, St Johns ch.....               | 2.00             |
| South Richmond.....                     | 2.00             |
| Hopewell Union ch.....                  | 4.00             |
| Uxbridge.....                           | 5.00             |
| Nottawasaga West ch.....                | 1.00             |
| Kintyre.....                            | 3.60             |
| Carp, Kinburn and Lowries.....          | 7.00             |
|   | <b>\$ 123.79</b> |

**HOME MISSION FUND.**

|                               |                   |
|-------------------------------|-------------------|
| Received to 5th June.....     | \$1,035.70        |
| Toronto, Old St Andrew's..... | 103.90            |
| Beeton.....                   | 15.00             |
| Moss Burns ch.....            | 30.00             |
| A D Ferrier, Fergus.....      | 50.00             |
| Acton.....                    | 23.05             |
| Oil Springs.....              | 5.00              |
| Oil City.....                 | 1.25              |
| W S I.....                    | 10.00             |
| Wroxeter S S.....             | 12.46             |
| Fullarton.....                | 16.30             |
| Avonbank.....                 | 9.18              |
| Normanby, Knox ch.....        | 11.00             |
| Winthrop.....                 | 10.00             |
| Binscarth.....                | 10.00             |
| A Friend, N Brooke.....       | 10.00             |
| Carlow and Mayo.....          | 12.00             |
| Kintyre.....                  | 20.00             |
| R W Smyth, London.....        | 13.50             |
| M S M F, Toronto.....         | 13.00             |
|                               | <b>\$1,407.44</b> |

**STIPEND AUGMENTATION FUND.**

|                           |                  |
|---------------------------|------------------|
| Received to 5th June..... | \$ 456.43        |
| Botany.....               | 4.45             |
| Beeton.....               | 10.00            |
| Guelph, St Andrew's.....  | 30.00            |
| Waldemar.....             | 2.40             |
| Oil Springs.....          | 12.60            |
| Danville.....             | 12.00            |
| Nottawasaga West ch.....  | 3.00             |
| Amos.....                 | 5.45             |
| Bromley.....              | 15.00            |
| Binscarth.....            | 10.00            |
| Newtonville.....          | 9.45             |
| Kintyre.....              | 15.00            |
|                           | <b>\$ 606.88</b> |

**FOREIGN MISSION FUND.**

|  |            |
|--|------------|
| Received to 5th June.....                        | \$2,401.86 |
| Beeton.....                                      | 15.00      |
| Toronto, Old St Andrews,<br>N W Indians.....     | 150.00     |
| Esqueving Union ch.....                          | 64.25      |
| Norval.....                                      | 33.53      |
| Guelph, St Andrew's.....                         | 60.00      |
| St Andrew's.....                                 | 22.50      |
| Dunblane.....                                    | 8.00       |
| Alliston S S, Formosa.....                       | 7.00       |
| Oil Springs.....                                 | 5.00       |
| Toronto, Knox ch, Mr Go-<br>forth's Mission..... | 13.60      |
| Mrs Whiteman, Lonsdale,<br>India.....            | 10.00      |

|  |                   |
|--|-------------------|
| A Mourner, per Editor<br>Presbyterian Review, For-<br>mosa.....      | 5.00              |
| Manitou.....   | 20.00             |
| W S I.....   | 10.00             |
| Ashburn.....   | 16.00             |
| Wroxeter S S, China.....   | 12.46             |
| North Normanby.....  | 9.00              |
| Adam Murray, London,<br>China and India.....                         | 40.00             |
| Winthrop.....  | 10.00             |
| Melbourne, Guthrie ch.....   | 35.00             |
| A Friend, N Brooke.....  | 10.00             |
| A Friend, " NW Indian<br>A Friend, " China.....                      | 5.00              |
| Montreal, St Paul's, Mr Mc-<br>Kelvie's outfit.....                  | 300.00            |
| Newtonville.....   | 10.00             |
| Galt, Knox ch S S, China.....  | 25.00             |
| Galt, Knox ch S S, India.....  | 25.00             |
| Mrs Mary Kille, Glengarry,<br>Formosa.....                           | 20.00             |
| John Brunton, Belmont<br>London, King St ch S S,<br>China-Honan..... | 1.00              |
| " Unknown".....  | 12.25             |
| A Friend, Hullett.....   | 200.00            |
| R W Smyth, London.....   | 10.00             |
| R W Smyth, London.....   | 18.50             |
| M S M F, Toronto.....  | 7.00              |
|  | <b>\$3,592.00</b> |

**COLLEGES ORDINARY FUND.**

|                           |                 |
|---------------------------|-----------------|
| Received to 5th June..... | \$ 60.45        |
| Oil Spring.....           | 5.00            |
| North Normanby.....       | 1.00            |
|                           | <b>\$ 66.45</b> |

**MANITOBA COLLEGE FUND.**

|                           |                  |
|---------------------------|------------------|
| Received to 5th June..... | \$ 61.00         |
| Guelph, St Andrew's.....  | 20.00            |
| A D Ferrier, Fergus.....  | 50.00            |
| Acton.....                | 13.00            |
| Nottawasaga West ch.....  | 1.50             |
|                           | <b>\$ 145.50</b> |

**KNOX COLLEGE FUND ORDINARY.**

|               |         |
|---------------|---------|
| Winthrop..... | \$ 7.00 |
|---------------|---------|

**WIDOWS' AND ORPHANS' FUND.**

|                           |                  |
|---------------------------|------------------|
| Received to 5th June..... | \$ 214.36        |
| Beeton.....               | 4.00             |
| Esqueving Union ch.....   | 7.00             |
| Norval.....               | 7.87             |
| Oil City.....             | 1.25             |
| Ashburn.....              | 4.75             |
| North Normanby.....       | 50               |
| Bromley.....              | 10.00            |
| Kintyre.....              | 5.00             |
|                           | <b>\$ 254.73</b> |

**WIDOWS' AND ORPHANS' FUND.**

*Ministers' Rates.*

|                           |                  |
|---------------------------|------------------|
| Received to 5th June..... | \$ 188.00        |
| Rev J A R Dickson.....    | 30.00            |
| " J M Macalister.....     | 8.00             |
|                           | <b>\$ 226.00</b> |

**AGED & INFIRM MINISTERS' FUND.**

|                               |           |
|-------------------------------|-----------|
| Received to 5th June.....     | \$ 310.82 |
| Hamilton, McNab St ch.....    | 46.45     |
| Toronto, Old St Andrew's..... | 200.00    |
| Beeton.....                   | 4.00      |
| Oil Spring.....               | 5.00      |
| Oil City.....                 | 1.25      |
| W S I.....                    | 20.00     |
| Ashburn.....                  | 5.75      |

|                      |                  |
|----------------------|------------------|
| North Normanby.....  | 50               |
| Kirkfield.....       | 14.00            |
| Stonewall Group..... | 13.00            |
| Chater.....          | 13.00            |
| Kenmore.....         | 5.00             |
|                      | <b>\$ 638.50</b> |

**AGED & INFIRM MINISTERS' FUND.**

*Ministers' Rates.*

|                              |                  |
|------------------------------|------------------|
| Received to 5th June.....    | \$ 128.00        |
| Rev D McGillivray.....       | 60.00            |
| " Jas McIlroy (2 years)..... | 6.00             |
| " J M Macalister.....        | 4.00             |
|                              | <b>\$ 198.00</b> |

**CHURCH & MANSE BUILDING FUND.**

|                          |           |
|--------------------------|-----------|
| A D Ferrier, Fergus..... | \$ 100.00 |
|--------------------------|-----------|

**NEW HEBRIDES—DAY-SPRING.**

|                         |         |
|-------------------------|---------|
| A Friend, N Brooke..... | \$ 5.00 |
|-------------------------|---------|

**FOREIGN MISSION FUND.**

|                               |          |
|-------------------------------|----------|
| Oakville, Wom FM Society..... | \$ 12.50 |
|-------------------------------|----------|

**PRINCE ALBERT ACADEMY.**

|                        |          |
|------------------------|----------|
| Rev J A R Dickson..... | \$ 11.00 |
|------------------------|----------|

**KNOX COLLEGE ENDOWMENT FUND.**

|                            |                  |
|----------------------------|------------------|
| Received to 5th June.....  | \$ 325.00        |
| John Burnet, Elora.....    | 7.00             |
| R Dack, Toronto.....       | 40.00            |
| Windsor.....               | 37.00            |
| John Davidson, Barrie..... | 40.00            |
| Jas Dodds, Holstein.....   | 6.00             |
| Cayuga.....                | 5.00             |
| Wm Murray, Clinton.....    | 25.00            |
| Uxbridge.....              | 154.00           |
|                            | <b>\$ 639.00</b> |

**CONTRIBUTIONS UNAPPORTIONED.**

|                  |         |
|------------------|---------|
| Egmondville..... | \$25 00 |
|------------------|---------|

Received in June, by Rev. P. M. MORRISON, Agent at Halifax, Office in Chalmers' Hall, P O Box 338.

**FOREIGN MISSIONS.**

|  |                  |
|--|------------------|
| Previously acknowledged.....                 | \$ 158.45        |
| Summerside.....                              | 23.00            |
| A friend in the States.....                  | 3.00             |
| Alabou.....                                  | 14.22            |
| Port Hood.....                               | 3.09             |
| Bridgewater.....                             | 25.00            |
| Farsboro.....                                | 21.00            |
| Barrington.....                              | 3.50             |
| " G J.....                                   | 3.00             |
| Widows & Orphans Fund,<br>(Mrs. Geddie)..... | 75.00            |
| Richmond Bay East, Lot 14.....               | 12.00            |
| New Mills, Charlo & Jacquet<br>River.....    | 30.00            |
| Bass River.....                              | 13.86            |
| Portauquique.....                            | 14.64            |
| Castlereagh.....                             | 5.80             |
| Pugwash & Oxford.....                        | 20.00            |
| Mrs. Rogers, per Rev. J. D.<br>Murray.....   | 5.00             |
| Arrowroot sold by A Girvan.....              | 20.99            |
| St Andrew's, Truro, (Wilkie).....            | 28.50            |
| Mrs Wm Gillmore.....                         | 3.00             |
| Blackville & Derby.....                      | 14.00            |
| New Glasgow, (Mr., Wilkie's<br>meeting)..... | 36.57            |
| <b>Total</b> .....                           | <b>\$ 533.53</b> |

