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Toronto, June 11, 1896.

The General Assembly.

THE scene presented at the opening of the General Assembly last night at the Central Church was impressive and most inspiring. The crowded house, the undivided attention, the ringing utterances of the preacher, and the grave decorum of the fathers and brethren, lighted up, here and there, with the glow of enthusiasm as a forcible passage went straight home, boded well, were an augury needed, for the earnestness with which the work of the sessions, now in full swing, will be conducted. The retiring Moderator was vigorous and masterly. His message was timely, comprehensive in its survey, and expressed with that energy and directness which are conspicuous in Dr. Robertson's addresses. The grand sweep of the sermon shows the familiarity of the speaker with the work of the Church, his knowledge of the needs of the day and his courage in facing duty. Dr. Robertson magnifies the power of the Gospel in every position he assumes. In Christianity, of a virile type, he finds the remedy for social cancers, and the foundations on which communities and nations must be established. He warns against the danger of neglecting localities where the population is declining and religion allowed to decay. He instances the condition of some of the Eastern States where, by a displacement of the population, weak and dying congregations were left to languish. It has been found necessary to prosecute Home Mission work in these States to recover, if possible, lost ground. There is real danger of a similar condition of affairs in Canada. As Dr. Robertson points out, the population of Canada has decreased during the period between 1881 and 1891 in thirty-eight constituencies, due to some extent to the soil becoming exhausted, to the lumber industry disappearing from certain places, to the hankering after city life, and to other obvious causes. Examples can and have been furnished to the same effect, but from different causes, in the "townships" of Quebec, where English speaking Protestants have been pushed out by the onset of the French Canadian habitat directed by the colonization genius of the Roman Church. The weak congregation, from whatever cause the "weakness" may arise, requires the tender and loving sympathy and support of the Church, and that duty is one of the most important and sacred the Church has to discharge.

Another extremely important point emphasized is the great necessity of evangelizing the population in the West as

the country is being settled. The settler must be followed by the Gospel and the Gospel must be presented to the settler on the frontier, to the miner, the profane American and other foreign elements, by able, skilled, and successful preachers of the Word. The catechist, the student, and the wandering probationer are useful and they do admirable work, but the pioneer work in the mountains, and on the wide prairies ought to be in the hands of approved ministers whose experience in dealing with men of varied character has been tested and whose ability to break the Word of life has been signally proved. The Church ought to aim at the noble end of giving of her best to her most needy and most difficult field. For much depends on a right beginning. The stability of the religious and civil institutions of the West depends, in Dr. Robertson's opinion, on the hold that the Gospel may lay on the people now. He is right absolutely so. He is master of the subject as none else is, and his urgent warnings ought to receive the especial attention of the General Assembly. He points out the heterogeneous character of the population, and the danger of a Godless people springing up and possessing our great Western territories. Is there any reason to doubt the probability? The Church must act. Dr. Robertson shows the geographical difficulties that exist in consolidating the various parts and peoples of the great Dominion. They are real. He graphically likens the country to a huge dumb-bell, the narrow neck of land between East and West, being uninhabitable for nearly one thousand miles. The bond of sentiment that should exist between both these parts, he suggests, ought to be founded on Church connection and religious interest. Again he takes up sure ground. With an unbelieving West and a Roman Catholic East, where will Ontario be? he asks. Let the Church answer! Here the retiring Moderator faithfully places the two great fields of missionary effort before the Assembly, the West, the enormous responsibilities towards which, it seems to us have never been adequately acknowledged; the East, where the Work of French Evangelization is being conducted vigorously within the means at hand but far short of the needs, and possibilities of the field.

Happily, burning questions of controversy will not, as far as can be now seen, disturb the deliberations of the the august body. A considerable portion of the time will be devoted to the routine work of the Church as furnished by the reports of the standing committees. But, in addition, questions of great importance will, as always, claim the attention of the Court this year.

There is the Knox College Professorships. It has not become known at this writing what recommendation the Board will make, but whether one professor be appointed, and the services of lecturers availed of for another year, as some suggest, or whether the Board recommend Dr. Robinson and one of the prominent alumni of Knox for the two vacancies, the action of the Assembly will be of peculiar interest and importance, for the welfare of the College which is bound up with the welfare of the Church, greatly depends, and especially so at this juncture in its history, on a wise decision. The proposal of the Board will most likely be accepted by the Assembly, for while the college is

an institution in which the Church as a whole is directly interested, it is nevertheless true that the members of the Board are familiar with the needs of the college and of the field, and with the available and prospective resources, and their mature experience will have great weight in forming a decisive opinion on the question.

Whether an elder can preside as Moderator of Presbytery will come up on overture and will likely evoke an interesting debate. When discussed in the Presbyteries and Synods the pros. and cons. were ably argued by brethren who occupy a leading place in the counsels of the Church, and it is probable much diversity of opinion will find expression on the floor of the Assembly.

Home and Foreign Missions, and the Finances of the Church merit careful consideration.

In glancing over the past year much will be found to be thankful for. Notwithstanding "hard times" and various hindrances, the Church has steadily, and hopefully pressed on and in almost every department of work a distinct progress falls to be recorded. The Church has much to be thankful for in her ministry which has faced difficulties with determined courage; and in her trusted officers who have skillfully and ably administered her affairs and by incessant effort have maintained past records of achievement.

The lists will be searched in vain for well-known names. The venerable senior clerk of the Assembly, to whose careful hand the business of the court owed so much, is no more, and his place will be filled by a new man. Rev. D. J. Macdonnell's voice is also still. Each in his own way left a legacy to the Church which the Assembly will not lightly regard, and the work which they laid down will be taken up in the spirit which lingers with their memory.

We welcome the General Assembly to Toronto. Here Presbyterianism is strong and growing. A highly intelligent and interested public will attend the sessions and will follow the proceedings prayerfully and sympathetically, and the local arrangements ensure the comfortable and convenient despatch of business.

Home Missions.

The Home Mission report, a summary of which appears elsewhere, deserves careful perusal in all its details by the commissioners at once. No better test of the life of the Church can be applied than its interest in mission work—at home and abroad—and Rev. Dr. Cochrane has compiled facts which speak eloquently of the noble work carried on in the home field. It is clear that the missionary spirit has been stirred, and that glorious and blessed results can be pointed out. The report brings before us the wide scope of the Home Mission field and the agencies that are employed therein, also the wide-spread interest of the people in this work. It was feared by some, when the great outburst of enthusiasm for Foreign Missions swept the church some years ago, that the home field would be forgotten, but the proof is here that such fears were groundless. Indeed it would seem that the awakening to the needs of the foreign field has produced a greater liberality generally, and that the enthusiasm in one branch of work has been contagious.

From the nature of the work it is difficult to give a birds-eye view of it, for columns of figures are after all but faint echoes of the reports from Presbyteries, Colleges, of the Missionaries, Superintendents and others who tell the Glad Tidings to the scattered settlers and the poor of this wide Dominion. We learn, however, that there are 354 mission fields, 382 church buildings, 1044 preaching stations, an average attendance of 37,846, and 17,633 families, and 3718 single persons, not connected with the families, who attend the mission services, and the number of communicants being 15,604.

From the Presbytery of Lindsay comes the complaint that "there does not seem to be the fruits commensurate with the outlay of men and money. . . A lamentable want of energy and zeal . . . A great deal of money is being practically thrown away". This is outspoken and doubtless this report will receive attention. The convener also complains "that many of the Mission Stations supported by the fund gave little or nothing in return, while at the same time contributing to other schemes; and that the amounts sent by many of the regular congregations are so small towards the support of a scheme which so vitally affects the very life and advancement of Presbyterianism in the Dominion". There is here a nice problem to solve. Opinions differ; but it does seem fair that the first charge on a congregation or mission station should be on account of its own maintenance.

The Manitoba Schools.

The portion of the Home Mission report dealing with the Manitoba school question will doubtless bring a responsive and sympathetic deliverance from the General Assembly. This question, has now, for the first time, this year, come fairly and squarely before the church, in the report of a responsible Committee. But the principles involved are not new to Presbyterians or to General Assemblies. It will be admitted that a great crisis exists in which the principles of religious liberty and equality on the one hand and ecclesiastical aggression on the other, struggle for the mastery. Ultramontane pretension and political treason traffic shamelessly in the open market. As a church journal we have hitherto refrained from discussing this question in these columns, feeling that it savored too much of party politics, the shallow trickery of which has been only too obvious. But the audacious mandement of the Bishops, has compelled Dr. Robertson to speak and the Presbyterian Church has to defend its own interests, which will surely suffer in the political ascendancy of Rome. Therefore the subject is germane to the business of the Assembly. The General Assembly ought to be outspoken. There should be no mistake as to the view it holds and no hesitancy in its expression. The passage in the Home Mission report has been drafted by Rev. Dr. Robertson, a man of moderate views, of fair judgment, who has gone over the field often and knows perfectly well whereof he writes. His report ought not only to be adopted, but strengthened by a resolution setting forth the importance of right action at the present time.

Foreign Missions.

One of the great treats of the Assembly will doubtless be the Public meeting on Foreign Missions. The work of the Church in the foreign field never fails to draw the sympathy and rivet the interest of large audiences of people. We hope a deep impression will be made to-morrow evening, should the Foreign Mission meeting be then held as is expected, and that the Church as a whole will feel its power. Never was the "day of power" more needed, for to our shame it has to be confessed that the Committee meets the Assembly with a deficit this year. The claims of this work cannot be too often urged; for having put her hand to the plough the Church cannot look back, neither can she stand still. A thriving work must be a growing one. There must be extension year by year as the able and devoted Secretary of the Committee points out, and it must not be forgotten that the increased interest in Foreign Mission means increased interest all along the line of church effort. The Home Missions and other schemes will not be crippled by a greater liberality to

the work among the heathen, but will be greatly benefited, as when the right spirit has been quickened in one line of effort, it becomes quickened in all.

It may be of service to point out that a confusion of ideas prevails in many quarters as to the resources of the Foreign Mission funds. It is supposed by some that the Women's Foreign Mission Society funds are an integral part of the funds of the Foreign Mission Board. They are not so. They are quite distinct and separate from the general fund. The monies collected by the W.F.M.S., must, by the rules of the Society, be devoted to women and children only, and not a dollar can be used of these monies for college expenses, or for the payment of male missionaries. This being understood, it will be clear that the General Fund cannot rely on the Woman's Society for general mission work except in so far as it is conducted by women, for women and children. Therefore while the collections of the W.F.M.S., may aggregate a princely amount, it must not be forgotten that a deficiency in the general fund cannot be offset from that source.

The trumpet call for Foreign Missions is one for men and means. Men and women are ready and are coming forward, let the means not be forgotten. Do we hear the complaint of hard times? Hard times and religious quickening ought to go together; so should religious revivals and liberal giving. Do we not believe the promise "Bring ye tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Morrin's New Principal

The appointment of Rev. Dr. Macrae of St. John N. B., to the Principalship of Morrin College and his acceptance of the same has given general satisfaction. He has preached his farewell sermon to his old congregation, the date being the twenty-second Anniversary of his pastorate at St. Stephens Church. Our contemporary, the *Presbyterian Witness*, in connection with his departure from the Maritime Province says: It is forty years since he entered the ministry. His life has been nobly filled with work not for himself but for Christ and the Church. He is certainly not going to rest or rust now, for the sphere on which he enters at Quebec is as arduous and responsible as it is inviting. Happily though forty years in the ministry, and though long one of our leading men, he is still young in heart and mind, and he is still as vigorous as ever and his "natural strength is not abated."

Aged and Infirm Ministers.

A note of satisfaction which will be grateful to the church rings through the report of the Committee of the Aged and Infirm Ministers' Fund. Not long ago the prospects were not very bright and it was supposed that the report would close with a deficit of from one to two thousand dollars. In answer to an appeal, however, came contributions and there is a less amount than three hundred dollars on the wrong side. This is something to be very thankful for. It is an evidence that the Fund is gaining a place in the mind of the Church, to which it is amply entitled.

It need hardly be pointed out that the Fund is one of the most deserving in the Church. Its purpose is now well-known; its application ought to be better known, for the gleam of sunshine it brings to sanctified homes would lighten the hearts of all whose sympathy can extend to the broad interests of human brother-

hood. The experience of the Committee has proved that the Fund is a necessity and a blessing, and that conviction has been gradually dawning on the Church. In these times of commercial change and instability, it is seen that prudent business men, may lose their all and be cast upon a hard world unprovided for, and a fellow feeling is generated in the lay and clerical mind. If business men, why not ministers? and ministers as a matter of fact have suffered, so that the fund is a prudent provision of which the strong to-day may be glad to avail themselves to-morrow.

It is a blessed privilege to have an opportunity to help the weak. "Bear ye one another's burdens." Yet strange to say one of the obstacles in the way of greater success has been the indifference of many ministers. Where the minister is interested the congregations contribute. Of the 240 non-contributing congregations the majority of the ministers are not connected with the Fund. This fact speaks for itself.

This year there are 12 applicants, a larger number than in any one year since the fund has been established.

The Gaelic Lectureship

The appeal of the Montreal College for funds to endow the Gaelic Lectureship has thus far met with encouraging response. It will be remembered that the statistics collected by the College showed that a large Gaelic-speaking population still depends on the Presbyterian church in Canada for church services, there being at least one hundred and fifty congregations in which preaching in Gaelic is either a necessity or an advantage.

The history of the evangelization of the Scottish Gaelic people to Protestantism is one of the most interesting chapters in the Christian annals. When the splendid race that gave a Duff, a MacDonald, a Kennedy, a Mackay, MacGillivray to the church is thought of it is as a race, intensely religious and great; but it is not generally known that the Bible in its entirety was an unknown book to the greater number of that race speaking the vernacular, until the opening years of this century. The people were reached by oral translations, by the circulation among them of parts of the Scriptures which had been from time to time translated, until in 1767 the New Testament was then for the first time translated by Rev. James Stewart of Killin Perthshire, and published by the church and the society for propagating Christian knowledge. Years passed, and in 1801 a complete edition of the Old and New Testament was issued for the first time. It was not until then that the dweller of the mountain could "search the Scripture" for himself, as the Englishspeaking inhabitant of Great Britain could have done centuries before. And yet the revival of religion that followed the appearance of the New Testament in 1767 and of the Bible in 1801 was most remarkable in its extent and permanency. Late in the centuries the seed was sown, but the soil was deep and fertile; the tree has blossomed the world over, and the dominant feature in the Highland character these one hundred and fifty years has been the religious one.

The language in which the powerful message has been conveyed is still dear to the heart of the Canadian Gael and is still the most natural channel by which to reach his heart and conscience so long the Gaelic language is understood and cherished in Canada, just so long ought the church to take advantage of it as a means of grace. Let it be understood here that it is not the minimum of means that will yield the maximum of results, and a generous response to Principal MacVicar's appeal will be well bestowed.

A very appropriate and suggestive effort to assist the fund has been determined upon by the Gaelic Society of Toronto. A course of monthly sermons in Gaelic will be held in Toronto the collections at which will be given to the Lectureship Fund. On Sabbath next (the 14th) the course will be inaugurated by Rev. Neil MacNish, L. L. D., of Cornwall, who will preach in Knox Church at 3 p. m., and a conference of Gaelic speaking ministers, attending the General Assembly, will be held on a convenient day next week when the question of Gaelic in the theological halls of the Church will be considered.

On account of the pressure of space this week the second part of the report of the proceedings of the General Assembly at Saratoga has been held over until next week.

The Sunday-School Lesson.

BY THE REV. BRASTUS BLAKESLEE.

(Continued.)

III. A carefully prepared and well arranged plan of study needed.

1. *The Uniform Lesson Plan good, but not sufficient*—It is obvious that this problem cannot be solved without a carefully prepared and well arranged plan of study. Haphazard work here will surely be imperfect work. The adoption of a uniform lesson rescued Sunday-school work from the chaos into which it had fallen twenty-five years ago, and reduced it to courses of seven years each. This was a long step in the right direction. But the uniform lesson system has developed its own formative ideas to the utmost, and with its present principles, whatever their advantages at the outset, is incapable of further progress. The effect of this is seen in the prevailing impression that the system revolves in a circle. It has accomplished a great work in unifying Sunday-school interests, but its best friends are not backward in declaring that its results in imparting Biblical knowledge have been unsatisfactory. No one is bold enough to contend that it is the final step in Sunday-school lessons. Its great mission has been to prepare the way for something better.

2. *The plan adopted should be comprehensive, progressive and complete.*—What is needed now is not simply that we take scattered lessons, selected alternately from the Old Testament and the New for six months or a year at a time, making the round of the whole Bible in six or seven years; but that a system of study be arranged which shall take into account all the principle contents of the Bible, determine their relative importance for Sunday-school study, divide them into systematic and progressive courses of study, and with wise foresight apportion the lessons in these courses in such a way as to take up each topic or phrase of Bible study in proper order and give to it due prominence. Such a system should include not only all the Biblical facts and truths that we can reasonably expect children and youth to study in the Sunday-school; but should also make such provision for subsequent Bible class study that adults shall be able to make constant progress in Biblical knowledge as long as they continue in the school. In this way, and in this only, can Sunday-school Bible study become what it ought to be in method, purpose and results.

IV. This plan should be educational in aim.

1. *The Homiletic Method Radically Defective.*—The object of the Sunday-school is instruction in the facts and teachings of the Bible with especial reference to the influence of the truth in producing and developing Christian character. The emphatic words here are *instruction* and *character*; the emphatic idea is instruction for the sake of character. The question is: How to secure this end? Some think that it can be best attained even in the Sunday-school through the homiletic use of short and detached portions of Scripture. But this overlooks the most important function of the Sunday-school. It endeavors to transform every teacher into a miniature preacher and every class into a diminutive congregation. It trusts more to the teacher's application of the truth than to the power of the truth itself; more to the human element in the work than to the divine.

2. *The Educational Method the natural one for school work.*—I would not overlook the educational value of even the most distinctively homiletic series of lessons. We cannot study the Bible at all without learning something about it. But I am speaking of the lines along which lessons should be laid out in order to secure the best results, and my position is that these should be educational rather than homiletic. To seek its ends through instruction is the main purpose of a school. That is what its name implies. The Sunday-school is the only department of the Church devoted to this work. The practical application of short passages of Scripture reigns supreme in the pulpit, and exhortation dominates the prayer-meeting. The Sunday school is on a different plane and exists for a different purpose. It monopolizes the strictly teaching function of the Church, and has therefore an exceedingly important mission. The disappearance of the Bible from the public school

and the greatly diminished use of it in the family and in private only increase the responsibility of the Sunday-school in this respect.

3. *The Educational Method secures the best spiritual results.*—Besides, and this is really the most important factor in the case, the homiletic value of the truth becomes much more apparent, and its practical applications come much more closely home to the heart and conscience, when the truth itself is taught in its fulness. If we will but teach the Bible we need not be troubled about its practical influence. "The seed is the word," said Christ. What it needs is to be sown, and the fruit will be forthcoming. The word is "the sword of the Spirit," said the apostle. What it needs is to be wielded, and results will follow. Mistakes on this point are full of danger. Sunday-school lessons should be educational, not to the exclusion of the spiritual, but educational because in this way the best spiritual results can be obtained. Everybody tacitly assumes that the Sunday-school will give the children and youth all the Biblical instruction necessary for them. Should it fail of its duty only spiritual wreck can follow. With its success the future is secure. It must not fail. It must not temporize with half-way measures. It must become more and more the training-school of the church until the young people growing up in it shall, like Timothy of old, know the Scriptures. Anything less than this is insufficient.

(Continued next issue.)

Australia.

As the Blue-book of our Church does not come into the hands of many of our people, I transcribe one of the paragraphs from the report on Religion and Morals, submitted to last Australian Assembly, says the *Australia Presbyterian*. The report is founded on rather partial statistics, as only 61 charges out of 155 reported. In regard to church attendance, I find the following:—There are in many parishes difficulties of a distinctly local character, e.g., dairying and mining; but the chief difficulty lies in the heart, rather than in the surroundings. . . . One replies that he has "nothing to complain of in this respect, except extreme heat, extreme cold, extreme wet, extreme drought and extreme indifference." A second says the people are too fond of their beds to attend a morning service, and another says that nothing short of "a nigger entertainment" would attract them. . . . Depression and consequent poverty are frequently alluded to as a reason for non-attendance, want of clothes and seat rents being the difficulty. Church debt and congregational squabbling play a more important part than many imagine in the empty pews." Thus far the report, to which I may return. Meanwhile, in the above short extract, there is food for thought for all—not only for those who do not attend church, but also for those who do attend. Debt and congregational squabbling have, doubtless, no small effect on church attendance; but, after all is said, the grand difficulty is the indifference of the heart to what is good. Workers in all lands come finally to this as the great obstacle in the way of the success of their efforts. A man is just as his heart is. Where there is a will, there is a way of getting to church.

Evidently the question of the permanency of pastoral relationships is a pressing one in Australia as well as in Canada. The Moderator of the New South Wales Assembly in his closing address referred to it in the following terms: "There are one or two questions which I would respectfully suggest for your consideration during the year, which seem to me to be of considerable importance to the working of our Presbyterian system:—(1) What assistance could be given by the Church to a vacant charge in selecting a suitable pastor? A congregation, perhaps small and isolated, cannot be regarded as the best judge of a man whom it has only heard for a couple of Sundays. (2) The second is nearly connected with this: By what means could the Church facilitate a permanent interchange of spheres of labor between ministers? If one of our ministers want a change he can only obtain it by seeking a field in one of the other colonies, and his services are lost to this Church. This is a very unfortunate way of granting relief, both for our ministers and ourselves."

THE GENERAL ASSEMBLY.

Meeting of the Supreme Court of the Presbyterian Church in Canada—Short Sketch of the Central Presbyterian Church where the Assembly Meets—The Moderator's Sermon Some Report's that will be Presented.

Toronto, Ont., June 11th, 1890.

The General Assembly convened last night in Central Church, Toronto, the Moderator, Rev. Dr. Robertson, presiding. There was a large attendance of Commissioners and of the general public, and the Moderator's sermon was very well received. Following is a brief and interesting sketch of the church in which the Father's and brethren are in Session, with illustrations of the pastors who have occupied its pulpit, and of the Church itself.

THE CENTRAL CHURCH.

The Central Church, where the meetings of the General Assembly are being held, has an interesting history, and it occupies a site which has interesting, historical and ecclesiastical associations. The congregation is an offspring of the old Bay street church, popularly known as the Jennings' church after the pastor



REV. DAVID MITCHELL
First Pastor.

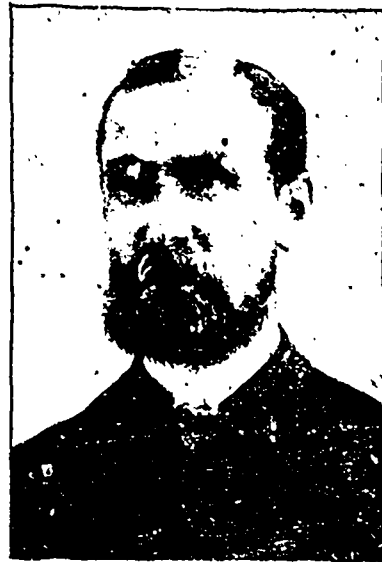
Rev. John Jennings, D.D. The history of the 'Jennings Church' is interesting. Fifty seven or fifty eight years ago, seven members and twenty-one adherents of the United Secession Church of Scotland met in a carpenter's shop in Toronto and decided to form a congregation of their sect. The outcome was that Rev. John Jennings, who had come from Scotland in 1838, was inducted pastor on the 9th of July, 1839. The congregation, for a time, met and worshipped in the Stanley street Baptist chapel, then in the Methodist Episcopal chapel, Richmond street, first renting, and then in 1841 purchasing it. In 1843 it was found to be too small for the congregation and a new church was erected on the corner of Richmond and Bay streets, with an accommodation for 900 persons, and at a cost of about £3,000. A severe storm in the early sixties, blew down one of the pinnacles at the south east corner of the church, which descended through the roof. In its flight downwards, "the stone detached a piece of wood with a nail in it, which also fell, the nail piercing a New Testament in one of the gallery pews, and punctured the book through the text: Mark vii. 25, "And the winds blew and beat upon that house, and it fell not; for it was founded upon a rock." Dr. Jennings resigned the pastorate in 1874, and the difficulty experienced in agreeing upon a successor was the cause, or one of the causes of the formation of the Central church. A number of the old congregation favored Rev. John Smith, then of Rowmanville, and others favored Rev. David Mitchell. Both sections had their choice, the Smithites



Rev. P. McF. McLeon.

forming Erskine Church and the Mitchellites the Central, the latter having been organized in 1875, and the present church erected in 1876.

On the site of the Central Church once stood the vice-regal residence of Lord Elgin, Governor of Upper Canada, whose removal from Montreal to Toronto was caused by the riot resulting in the burning of the Parliament Buildings at Montreal in 1849. The seat of Government was fixed at Toronto and Quebec alternately, four years in each place. The vice-regal residence was known as Elmsley Villa after the name of its first owner, Capt. John Elmsley. It was subsequently occupied as Knox College and continued to be used as such until the College took up its quarters in the present building on Spadina Avenue. The first pastor of the Central Church as has been stated was the Rev. David Mitchell now of Jersey City, N. Y., and the Sacrament of the Lord's Supper was dispensed for the first time on the 1st August 1875 when fifty two members sat down at the Lords Table.



REV. DR. MCTAVISH, D.Sc.

Mr. Mitchell was succeeded in the pastorate by Rev. P. Mc F. McLeod June 29th, 1880. At that time there was a membership role of 202. The total income was \$5714, of which \$344 were given to Missions.

The present pastor, Rev. D. Mc Tavish, D. Sc., was inducted on the 9th. of August 1888. There were then 432 members on the roll, and of the total income of \$8963, \$2721 were given to Missionary Work. At the close of 1895 the membership was 641, the total income \$12,702, of which over \$4600 were given to missionary and benevolent objects. The Congregation pays the salary of a missionary in India and also the required amount for a Home missionary in the North West, besides supporting and carrying on a domestic mission in the city.

The Moderator's Sermon.

TEXT.—"But ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria and unto the uttermost part of the earth."—Acts i. 8.

These words form the theme of which the Book of the Acts is the expansion and illustration, they constitute the charter under which according to Luke the New Testament Church was instituted. To qualify the Apostles for their mission they were to be endued with power from on high, this was the promise of the Father and they were to wait in Jerusalem for its fulfilment. They were commissioned to be witnesses for Christ. With the facts of His life, with His teaching and miracles, with His death and resurrection they were familiar and of these they were to testify. Their field was the world—from Jerusalem unto the uttermost part of the earth.

The commission was given to the Apostles in a representative rather than in a personal capacity; for, on the day of Pentecost, not the twelve, nor even the one hundred and twenty residing in Jerusalem, but all who were present when the Spirit descended were filled with the Holy Ghost; and others participated in the miraculous gift at subsequent times. The Church of every age and country, therefore, was represented when the Apostles were commissioned; and our interest in the commission, whether as a branch of the Church Catholic, or as individuals is not speculative but practical, not historic but personal. Nor should it be forgotten that the power of the Spirit is as necessary to-day as at the beginning, nor that the promise of the Father is to us as well as to the Apostles. There is nothing the Church of Christ needs more than power.

The prominence given to Jerusalem and the regions round about is natural and suggestive, but it is not intended to magnify unduly the importance of any department of work or any portion of the field. The field is one, and the work one, and the Lord makes the whole Church responsible for its success. The only question that can arise is, how any branch of the Church of Christ can employ its resources in men and means to the best advantage

in maintaining and extending the Kingdom of its Lord. At first the Church in Jerusalem bent its energies for the conversion of the Jews, the Church in Antioch gave special attention to the diffusion of the Gospel among the Gentiles. The difference in situation and environment accounts largely for the difference in policy; but who shall say that both were not right?



REV. JAMES ROBERTSON, D.D.

the enlightened conscience of every Church must decide all details, one being only able to predicate that the uttermost part of the earth is not likely to be reached any sooner by skipping Jerusalem and Judea. I invite your attention to-night to

THE HOME MISSION WORK OF THE CHURCH.

Home Missions might be supposed to include all the mission work done by the Church in Canada, but it does not, but only the mission work done among people of Protestant stock. The care of augmented congregations—although a species of Home Mission work—the work among Indians, Chinese and French Roman Catholics are all entrusted to separate committees. One is not sure that in this multitude of counsellors there is wisdom, safety, or economy. It would be apt to breed anomalies in administration, inequalities in salary and overlapping in work. Appealing to the same constituency for funds there is room for misunderstandings and even a little friction. This should not be.

This year *e. g.* the people of the Maritime Provinces generously gave over \$2,460 to help Home Missions in Western Canada and yet the Home Mission Committee of the Eastern Section reports a deficit of about \$3,700, while the Committee of the Western Section reports a surplus of \$5,000. Were all the H. M. work done last year paid for, he that gathered much would have little over while he that gathered little would have no lack. Could not these Committees be unified to advantage? The time is coming no doubt when all the work done in Canada will be controlled by one Committee; and then the hands of the F. M. C. will be free to do work abroad exclusively.

I. Home Mission work is twofold (1) to help weak congregations to maintain ordinances and (2) to care for new or neglected settlements: in other words to hold what Christian effort has gained, and to extend the kingdom of Christ. Both phases of work deserve the attention of the Church.

1. In some parts of Canada population is declining; French and Germans are displacing English-speaking people in other parts; and from all parts people are removing to the United States or to Western Canada, in quest of homes or fortunes. These changes require to be watched if the Church is not to lose her people, and if religion is not to decay as it did in the New England States under similar conditions. Missions in such districts may never become self-sustaining congregations, but they will form barriers against the aggressions of Romanism and the inroads of indifference and unbelief; they will be the birthplace of souls, and form recruiting ground for the Church in other parts of the country. The battle for our town and city congregations is to be fought out in the rural districts. These missions may be feeble members of the body but they are necessary to its well-being; and the principles of Presbyterianism and the teaching of Scripture alike demand that those who are strong should bear the burdens of the weak and not please themselves.

The conditions in Canada and Britain today are widely different. With the settlement going on in the newer parts of this country it would seem as if the first duty of Canada was to plant religious institutions among the newcomers; no such settlement is taking place in Britain, and with her hands free it would seem she could devote herself to the evangelization of Africa, India, and China, where so much of her wealth is coined. But

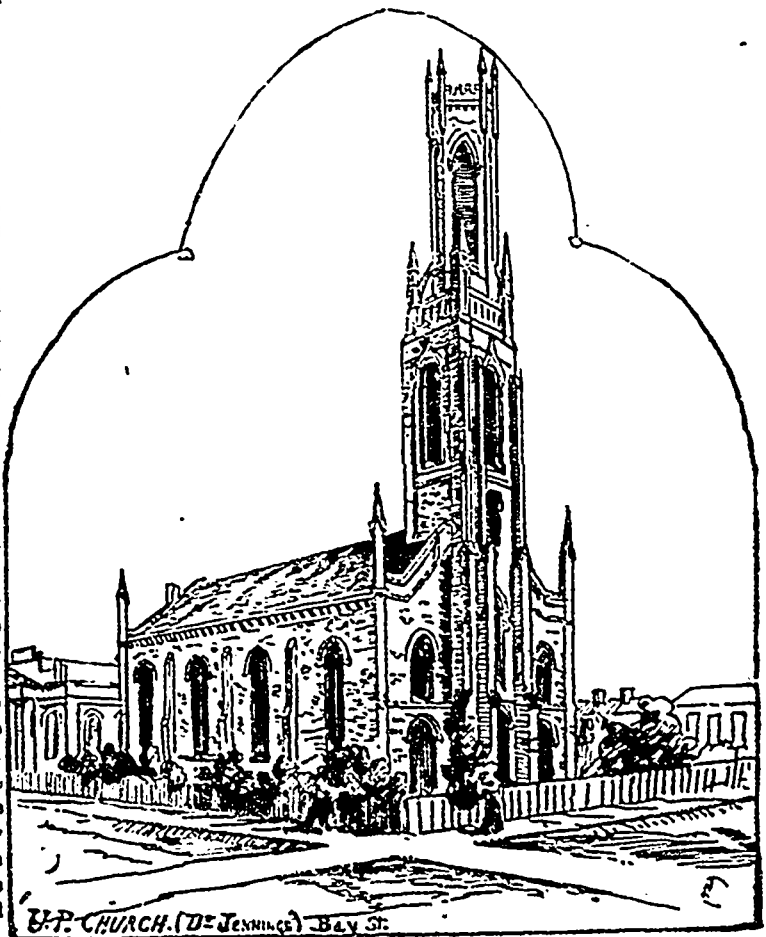
2. Canada is yet young and settlement is proceeding in almost every province of it. It is incumbent on the Church to follow these settlers with the gospel. Northern Ontario and Western Canada are our largest immigration fields. The new settlers in the West are from Eastern Canada, the Mother Land, the continent of Europe and the United States. More than five-sixths of the people are Protestants, and the moulding forces are Protestant and progressive. Of the newcomers a large proportion belong to the Presbyterian Church, and in character, intelligence, social position and public influence they stand in the front rank.

Competent judges maintain that this Western country affords room for 20,000,000 of people. The area is almost illimitable, and the resources rich and varied. When 25,000 farmers in Manitoba last season raised over 60,000,000 bushels of grain, it would seem as if the industrious should not lack bread. The mineral wealth is no less valuable. The output of silver and gold this year is expected to reach \$10,000,000; but the profits, I regret to say, go into the pockets of Englishmen and Americans. These resources will attract settlers, the country will fill up, and the Church should be alert.

Hitherto settlement has been disappointingly slow; the causes, in part at least, are artificial and it is the business of statesmanship to discover remedies. But better—far better—that the progress of settlement should be slow and that that Church should keep pace than that settlement should outpace the Church and spiritual and moral decay ensue.—The West is our most important mission field.

II. Difficulties in prosecuting Home Mission work arise from several causes. The field is vast in extent, Western Canada alone stretching about 2,000 miles from East to West; and with a width of 400 miles at Edmonton. To extent add sparseness of population and the presence of two or three denominations doing mission work in the same district and the difficulty is enhanced. Overlapping could have been prevented in many cases in the past and the evil could to-day be considerably mitigated if our own Church would only make up its mind to occupy its missions occupationally. The withdrawal of a missionary in the autumn, leaving forty or fifty families like sheep without a shepherd, is an invitation to another church to step in, an invitation seldom declined, and then sentiment and support are divided and money is apt to be wasted.

2. The variety of nationality and language is another hindrance. Foreigners are far more easily assimilated when they do not settle together, and yet when dispersed among English-speaking people the expense of providing them with ordinances is increased. Home missionaries are preaching the gospel to-day in



seven different languages, and it is impossible to prevent some overlapping. This evil will, however, be gradually cured if the bane of separate schools is not fastened on the West by outside interference. Foreigners love their own language but they are anxious to learn ours and many of the rising generation will scarcely know any other.

3. The lack of a sufficient number of suitable missionaries has also been a serious hindrance. In the Maritime Provinces this evil may now be said to be at an end, it is gradually abating in Quebec and Ontario, but it is still keenly felt in Western Canada. Last winter twenty-five missions were left without any supply and fourteen more had only occasional supply; and yet 114 students applied for appointments last spring, that could not be accommodated. Should the summer session take end, the lack of winter supply will be aggravated. Last spring nineteen missions applied for ordained men, but only three of our sixty graduates felt called to go West. These facts require no comment.

4. The inadequate and uncertain support accorded to Home Missionaries has also been against the work. The salary promised some years ago seemed adequate, but it was rarely paid in full; and disappointment and discouragement followed. The average salary in the Church is about \$1,070, that of the minister of an augmented congregation \$750 with a manse; and yet, last year, missionaries in the West, with the cost of living from 25 to 75 per cent, higher than in the East, got on an average \$675 and out of this had to pay house rent. It is not to be wondered at, perhaps, that so many hesitate to cast in their lot with us and that through financial pressure so many abandon their posts. The growth of work and the exigencies of the committee are mainly responsible for low salaries. But some one replies—"there is a surplus this year." Yes, and any committee of the Church can report a surplus by cutting down salaries.

III. The necessity of prosecuting Home Mission work is evident. Settlements left without the Gospel soon show signs of decay in spiritual life and moral tone. Lack of ordinances has caused such a defection from religion in Australasia that thoughtful men are asking whether the Christian faith is not going to suffer an eclipse under the Southern Cross. The neglect of the religious needs of the people in the Southern and Western States has also resulted disastrously. Dr. Strong shows that 50 per cent. of the people of the United States attend no Church and that 20 per cent. more attend only occasionally. West of the Kansas line only 7.3 per cent. of the adult males belong to a Protestant Church. This has induced a condition of things that renders municipal government difficult and human life cheap. Last year 10,500 persons were murdered and over 44,000 during the past seven years. Were homicides as frequent among us according to population,—Ontario last year would have had 300 and Toronto from 25 to 30. If our country is to be saved from sinking into a similar condition it will be by cultivating the religious life of the people not in select sections but from ocean to ocean. The seeds of evil here an abounding vitality and every soil is suitable and every climate congenial and though left to chance they yield a bountiful harvest; but soil and climate are unfriendly to godliness and if the fruits of the spirit are to be reaped it is by unremitting care and diligent cultivation.

In no self-righteous spirit does one say that the conditions with us now are more favorable than in the republic to the South. And yet there are symptoms in Canada which are not reassuring. Family worship is declining, and men have largely disappeared from the prayer-meeting—both bad signs. In Christian Endeavor Societies and Bible classes young men are decidedly in the minority, and they seem to avoid the Lord's table. In our cities and towns an increasing number of moral, respectable people have ceased to attend any Church and how to reach them is a perplexing problem. The city missionary has no difficulty in calling at the doors of the poor, but he would hesitate to call at brown stone fronts, and yet these well-to-do people may need his services quite as much. Here is a rare field for Christian women of delicacy, intelligence and tact. But if these things are happening in the green tree of the East what about the dry tree of the West?

Much of the success of Christian work in the West hitherto has been due to the help given by the sons of the East, but, let me ask, why do so many of your sons go out from Christian homes unpledged to a Christian life? They have a hazy conviction that Christianity is of God, but they have no helpful, personal interest in a risen, living Saviour. When the faith of their fathers is recalled they attempt no defence, when tried by temptation they too frequently yield with a feeble struggle and when they fall it seems impossible to restore them. Break up a piece of Western prairie and leave it uncultivated for a year or two and it becomes more foul and difficult to handle than virgin sod; and the lapsed Easterner is a bit of broken prairie gone to weed.

A few concrete examples will help to set the situation more clearly before you. Wrote a missionary last week "I go to A and B (two mining towns) to-morrow. Attendance at A 20, B between 50 and 60. Both are very wicked camps. Business of all kinds goes on on Sunday as on other days. B has 22 drinking places and over 40 brothels. This week I held my first service at C; the town is a rival of D, the two not being far apart. The owner of O townsite boasted, and offered as an inducement for people to build there, that no church would be allowed in the town. Notwithstanding, I got the use of an unfinished butcher shop, fixed up some boards for seats, borrowed a lamp, used the carpenter's bench for a pulpit and preached on Wednesday evening, to about twenty men and 3 women." Without a missionary it is difficult to live a clean, sober life among such surroundings.

A missionary sent to a rural district reported; "all the people here are freethinkers, they spend the Sabbath in games and horse-racing and want no missionary." There were over 70 householders in the settlement. Sabbath schools were started and since people would not attend public services they were visited in their homes. After some time services were begun and the attendance gradually increased. Young men of their own accord stopped horse-racing and baseball playing on Sabbath; and to-day after two years' work almost all attend services although "some parts of the trails they have to travel would present difficulties to a mountain goat"; sixteen have been received into the communion of the church and many are inquiring.

In another district were 40 families and a number of single men; for years they were neglected and of 22 persons who once had been members in full communion with the Presbyterian Church in Eastern Canada or Scotland all had lapsed. To one of our missionaries was handed in, this spring, a certificate issued in the north of Ireland 81 years ago.

Going to Vancouver last March a man accosted me on the train asking "are you the Superintendent of Presbyterian Missions?" Receiving an affirmative answer he asked me to go to the corner of the car with him. He then informed me that he was a member of the legislature and was returning to Victoria from the deathbed of his partner. They had been in business together for 25 years. "Before leaving him he said to me, William, I have been on my back here for six weeks and never expect to leave this bed alive. I have been free from pain, and my mind has been clear. I have been reviewing our past life and on the whole it has been honest. But while we have dealt justly with our fellow-men we have not done right towards God. It seems to me He has given me these six weeks to review the past and make my peace with Him and I trust I have done so. Now, William, you may not have my chance, and I want you to promise me that you will attend to this matter at once. What, sir, could I do but promise?" "See, I replied, that you keep your promise." "But" continued the dying man, "he said, 'you know we never had a missionary here, and when the sheep have no shepherd they are apt to go astray. If we had a minister to remind us of God and home, to connect us with all that is pure and best in the past so many men would not have lived and died here as they did. Now I want you to promise me that you will do your best to get a minister and if you do so I will die in peace.' What sir, could I do? We don't speak much of Providence in this Western country but if there is such a thing it seems to me that my meeting you in this way is providential. Will you not help me redeem my pledge? There are between 8000 and 4000 people up there, more than one-half of them are of Presbyterian parentage, and we have no missionary of any church." A Highlander from Cape Breton is among them now.

"But, all these people have their Bibles." Some one objects. So have all the people in the Dominion; and the argument that would leave the people of the West with their Bibles would silence every pulpit in Canada and dismiss every minister. And experience has shown that left without a preached gospel the people perish.

"But what of overlapping?" There is some, but less than is commonly reported; and the returns to the General Assembly show good value for money spent. No good money is thrown into muskets. But when overlapping takes place why is it always supposed that our Church is the offender? I do not hesitate to say that in this regard we offend less than others. But if we occupy a field—and in a number of districts we represent Protestantism—organize a congregation and build a church, and after a year or two another denomination with fewer adherents appears on the ground, are we to sneak away as if guilty of a serious breach of Christian comity in going their at all? Work in a new country must not be done in this way else all progress will be arrested. A timid, questioning, hesitating, penurious policy can win only contempt and defeat.

Moreover Presbyterianism represents principles that have done man and religion rare service in the past, are these not to find ex-

pression and exposition all over the Dominion? Are they not to play their part in shaping the national life? Let overlapping be reduced to a minimum, but let no deserving group of Presbyterians be able to complain that their Church has forsaken them or suppressed her principles to save her pocket.

IV. 1. There are many encouragements. Since the Union, twenty years ago, over 200 missions have become congregations, several of which are influential and helpful. Under the charge of the committees are 400 missions still with 1,200 stations, and, year by year, we may expect ten or a dozen fresh congregations to be given to the Church. Connected with these missions are one-sixth of the families of the Church and one-ninth of its communicants. And this work is growing. The missions are double the number they were twenty years ago and the stations treble. The largest advance, it is true, has been in the West but there have been gratifying gains in the Maritime Provinces, along the Ottawa and in the Algoma and Muskoka districts. Twenty years since we had one feeble Presbytery in the West and now thirteen with a request that another be erected; and our preaching places have increased from 35 to 818, and communicants from about 500 to 19,000. The gains East and West have increased the strength of the Church, enhanced her prestige, and enabled her to undertake and carry out work otherwise beyond her power.

2. It is encouraging to know, too, that spiritual life in our missions seems to be deepening. For some years after the Union there were only from eighty to eighty-five communicants for every hundred families. The proportion of communicants steadily rose until now there are 120 communicants for every 100 families. In the whole Church the communicants are about double the number of families.

3. The work though difficult has been bracing. From no point have we been obliged to retire. As of old the gospel has proved itself the power of God unto salvation.

A missionary sent to a mining district found a determined set made to drive him away. Sabbath services held in the open air were repeatedly broken up and there was no redress. The calm determination, cool head and warm heart of the missionary secured friends in time, a church was built, and now, after four years, the people apply for organization as a congregation; and they hope to become self-sustaining in the near future.

Another missionary on reaching his field discovered that no one would lodge him. He found a bed under a lumber pile. In two years a church was built and a manse, and a good cause organized, and when leaving over 200 accompanied him to the ship.

To a new village a recent graduate was sent. After trying the work for a month he asked to be relieved saying that it was useless to attempt establishing a mission there. Another man took his place and was promised \$100 a quarter for two years. At the end of the third quarter he wrote, "send no more H. M. money, the people here think they can support me and I am willing to trust them." Nor was he disappointed. To-day we have there a strong congregation.

To a coal mining town a visit was made and notices posted for a service at two on Sabbath afternoon. No one attended. The service was postponed till four and the people called on and invited personally. Out of a population of from 1,200 to 1,500 only six appeared. In two years a church and a manse was built, and the congregation in three years and a-half became self-sustaining. It now provides the supplement for another mission.

4. The gospel is making its power felt everywhere. In the whole prairie section the people frequent the House of God as they do in the East, and if in the Pacific Province things are not so satisfactory our neglect in the past is somewhat to blame. The religious barometer is rising however. There is everywhere great freedom from crime—such freedom in the mining districts as to surprise Americans. Large as was the harvest last year and difficult as it was to get help to take it off, not a sheaf was out stooked or threshed on Sabbath between the Red River and the Rocky Mountains. The conditions south of the line were in marked contrast. Shall we not maintain and extend this power that makes for righteousness, sobriety, purity and the reign of the law and order?

There is encouragement in the wide field with its promise of growth and population. The theatre is roomy and the outlook cheering.

The settlers are from good strains, they are intelligent and industrious and, except in a few spots, religious. They realize the value of their heritage, and they can be depended on to make its future worthy of themselves and their lineage. Unlike Indian and other weak races they have a future and money spent in planting Christian institutions among them will prove a good investment.

I would not be true to my own convictions if I did not bear

testimony to the worth of the men who are doing the work of the Church on the frontier. To them under God the success in the past is due. Theirs has not been an easy task; but I fear that their service has received scant recognition. Many of them are men of scholarship, culture and preaching power, but they have too frequently been scrimped and pinched. On the frontier there is no respect for the cloth and you cannot conjure with the Church. There is respect for men, men with conviction and knowledge—men true to God and helpful to man. Such are many of your missionaries. Let us all show our appreciation of them by making their lot a little more pleasant than it has been of late years.

Nor could I close without bearing testimony to the valuable work done by other Protestant denominations. The Methodist Church shows the same zeal in the West that secured her her proud position in the East. The Anglican Church has been active and enterprising beyond precedent. Ritualistic practices have unhappily divided people in some dioceses; Canadians generally prefer low church while Englishmen have a liking for high church services. So exclusive are these newcomers in this regard that they will scarcely attend any church but their own. A sojourn in Canada will no doubt modify their views.

The work of the Baptist and Congregational churches, much less extensive but yet not less earnest. The Lutheran people are planting missions in the West too but in a number of cases they seem to be tainted with Unitarian views. Grace be to all of them that love the Lord Jesus Christ in sincerity.

The reasons for the prosecution of Home Missions are many and strong. As patriots everything should be done to unite in strong bonds the East and West of Canada, and for this end Christian work is invaluable. If the country is to prosper, its home life must be sweet, its social life clean and its public life pure, this can only be secured by the influence of God's truth and Spirit. A large proportion of the settlers in the new district of the country are Presbyterians—they are our children and have a claim on our sympathy and assistance.

Some of our sons will undoubtedly find a home on the frontier, as the problem of living for many in the East is becoming more difficult of solution. Shall we not help to make their future place of residence clean and sober.

If the object of mission work is to save souls here and hereafter, where is there a field that promises larger returns if effectively worked, or threatens more lamentable ruin if neglected than this same frontier where now so many religiously trained in youth are to be found?

And if the Church is to gather strength for work at home and abroad let her not neglect new settlements. Is neglect not writ large over the whole of Eastern Canada from Cape North to Port Arthur? Do we need to write it once more over the fair West?

And when the Chinese and Japanese come from across the sea they must not be obliged to search for a Christian with a lantern. The influence of our Christianity should be so clear and strong that he who runs may read. So shall we speed the day when the kingdoms of the East shall become the kingdoms of our Lord and of His Christ.

For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth. And the Gentiles shall see Thy righteousness and all kings Thy glory.

Church And Manse Fund.

A summary of the report of the Board of the Church and Manse Building Fund for Manitoba and the North-West Territories shows that during the year the Board assisted in erecting fourteen new churches and one manse in the Synod of Manitoba and the North-West Territories, and in removing two other churches. In the Synod of British Columbia it helped to erect seven new churches and one manse, besides making a loan to another congregation to aid in adjusting a heavy debt. Twenty-one new churches and two manses were thus erected. Seventeen grants were made, amounting to \$1,655, on buildings valued at \$11,600; and nine loans amounting to \$4,259, on buildings valued at \$17,600. The advances, therefore, were \$5,905 on buildings worth \$28,100. Of the congregations helped one was in Ontario, ten in Manitoba, six in Assinibois, three in Alberta, and six in British Columbia.

The Board has now been carrying on this work for fourteen years, and with the following results: In 1882, when the first Board was appointed, there were only eighteen churches and three manses, belonging to the Church, between Lake Superior and the Pacific. Since that time the Board has helped to erect 269 churches and fifty-six manses, or 325 buildings in all, valued at \$459,000. Only about one-fifth of the money entrusted to the Board has been employed in the erection of manses, and yet the rest saved by these manses would pay interest at nine per cent. on all the capital ever entrusted to the Board.

Report on Foreign Missions.

The complaint is sometimes made that the reports presented to the General Assembly are too long, and for that reason are never read. There are two courses possible for the committees in charge of the different departments of work. They may give a very meagre modicum of information on the vast extent of territory occupied and professedly worked by our Church in both the Home and Foreign fields, and thereby decrease the size of the reports, but at what we imagine to be too great an expense. The other course is to give ample information, which will be read by the few. It may be, but by them communicated to the many in sermons and addresses and otherwise



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utilized in the interests of the work. One of the hopeful signs of the times is, the wider use made of the press for the distribution of such information as will elicit sympathy and active support. The Foreign Mission report is necessarily an extensive one. The enterprise of the Church has by following the leadings of Providence undertaken work in the New Hebrides Islands in the South Seas, in Trinidad in the West Indies, in Formosa, now a part of the Mikado's Empire, in Honan, North China, amongst the Indians throughout the North West Territories and British Columbia, and amongst the Chinese in British Columbia, Ontario and Quebec. In our columns throughout the year, items of information and letters from Missionaries have appeared, but they are soon forgotten by the reader so that the magnitude of the work is not fully realized. An annual bird's eye view of the whole is needful in order to keep the Church mindful of her responsibilities as to the work already undertaken and wider claims urgently seeking recognition. Only they who are in the front of the fight—seeing the millions perishing before their eyes—know how urgent the claims are and how awful the consequence of delay in revealing the only name given unto men for salvation.

It is not to be expected that this report will differ very materially from the last. The same fields, with new points added—the same staff, with some additions—the same methods, and the same material to work upon. There is variety in incident, but the great processes are the same, deepening and widening their influences, sometimes by slow movement, and sometimes by leaps and bounds, winning conquests for Christ.

We cannot here give even the briefest outline that may be done later when the Committee's report is in our hands. We simply refresh the memories of our readers as to the magnitude of the work done by our agents, and in the name of the Presbyterian Church. There were sent out last year seven new missionaries, increasing the staff in India to 26, and in Honan to 12. The staff remains the same in Formosa, where the year has been an eventful one. The Church there has been passing through great tribulation. How many of the native Christians have fallen a prey to the misrepresentations of the enemy is not yet known, but many have lost their lives, and the mission has been in a measure disorganized. Persecutions have been promised as one of the Church's blessings, and Formosa has had her baptism of fire more than once. "Every branch that beareth fruit He purgeth it that it may bring forth more fruit."

In Honan a new mission centre has been occupied. Chung To Fu is said to be a point of great strategic importance, and as has been noted from time to time the reception given to the missionaries has been cordial. Mrs. Goforth has received about 3,000 calls from Chinese women within six weeks, and the chapel has been kept open for religious instruction eight hours a day. What the strain upon our missionaries must be, we can but dimly imagine—and that in a climate and surroundings that are in themselves at times exceedingly trying.

The extent of mission organization in India is somewhat bewildering judged by last year's report, and this year two new stations have been opened—Dhar and Jhabua—making in all seven centres, around which schools and dispensaries and preaching services cluster. The very large number of villages in Central India make it possible to extend the work indefinitely—workers being the only limitation.

When we read of fifty or sixty Sabbath schools and of 10,000, 15,000, 20,000 treatments in connection with dispensaries, there is a feeling of bewilderment, and when that is associated with a climate at times 104° in the shade, we see visions of physical weariness and collapse, which are facts only too frequent in the history of that mission.

The Church has been interested and delighted by reports from time to time of the work amongst the Chinese in Montreal and British Columbia. Much credit is due the Presbyterianism of Montreal for the decision with which they have adopted the only true and Christian method of dealing with the Chinese problem. The Chinese are here to stay, and the sooner the Church realizes that fact and bends her energies towards their evangelization, the better for the country and for them.

We in the West are not kept so well informed as to the missions in the New Hebrides and Trinidad. They are controlled and supported by the Eastern Section of the Church it is true, but the Presbyterian Church in Canada is one, and we are interested in the whole work. Of all our missions, none lies nearer the heart of the Church than the martyr isles of the South Seas. We shall welcome their reports when they appear.

The work amongst the Indians in our own country is less in-

spring, because they are a dying race, but not the less important. We are their providentially appointed guardians, and should as far as possible atone for the past. Good and faithful work is being done by the different churches of our land in their behalf. We trust the Church will not allow this great foreign mission work to lag, both because the need is great, and because it leaves a blessing behind it.

Home Mission Report.

WESTERN SECTION.



REV. DR. COCHRAN,
Chairman Home Mission Committee, Western Section.

The Home Mission Report contains facts and figures of the highest importance to the Church. The interest in the North-West field is marked. A special statement upon it is furnished by Rev. Dr. Robertson. After an interesting reference to the extent and material resources of the great field, he says:

Complaints are sometimes heard of the slow growth of population in the West. Twenty years since, Winnipeg had a population of 2,000, to-day nearly 40,000. Manitoba then had 20,000 souls, now 200,000. The Territories twenty years ago were empty, to-day a population of 100,000 has found a home there. The population of British Columbia in the same time has increased from 40,000 to 100,000.

An increase in twenty years from 60,000 to 400,000 is not to be despised.

The following figures will present the growth of the Church since the Union of 1875

	Presby- terians.	Congre- gations.	Mis- sions.	Stations.	Families.	Single Persons.	Communi- cants.
1875.....	1	2	14	35	537	495
1895.....	13	83	174	818	12,225	5,440	18,349

The figures for 1896 are not published, but the total revenue for all purposes, as reported last year, was \$268,535; while the revenue of 1875 was only \$8,725, i.e. the West gave only two-thirds of 1 per cent. of the revenue of 1875, and 12½ per cent. of that of 1894.

The work is two-fold: (1) To minister to the children of the Church in sparsely settled districts, where, unaided, they could not support ordinances; and (2) to evangelize districts neglected in the past or being new settled. To provide for Christian families, and so prevent lapsing, is as important as to rescue the perishing.

The field covered is 2,000 miles from east to west, and 400 miles wide at the widest part. The Church has established Missions among Icelanders and Scandinavians, Hungarians and Germans, as well as among English-speaking and Gaelic-speaking settlers; and, year by year, the number of preaching Stations and Missions is increasing. The desire of the Assembly's Committee, owing to the financial pressure, to keep the expenditure as low as possible, led last year to the consolidation of some Missions in the meantime. No district, however, is abandoned; nor is any Mission closed. More prosperous times will swell the revenue, and old boundaries can be resumed.

Services were conducted last year in six different languages at 670 points, by 174 Missionaries. The average Sabbath attendance was 19,610. Connected with these Missions are 6,109 families, 3,003 single persons and 7,148 communicants, i.e., 6 per cent. of the families and 14 per cent. of the young persons of the Church. The figures for last year and this are as follows:

	Missions.	Stations.	Families.	Single Persons.	Communi- cants.
1895.....	166	646	5,839	3,655	6,098
1896.....	174	670	6,109	3,003	7,148
Increase.....	8	24	270	348	1,050

In Mission fields there were about 160 Sabbath schools in operation last summer, with an attendance of about 7,000. Many of them were kept open only during the summer because of distance to be travelled in cold weather, because of unsuitable accommodation in such weather, or because services in the Mission were discontinued for the winter.

Churches were built at Union, East Chilliwack, Chilliwack Centre, Rothwell, Stony Mountain, Central Park, Roseland, Lumley, Beaver Lake, Ponoka, Wawoto, Percy, Glenmorris, Altamont, Oakburn, Newhaven, Mount Lehman, King's Lake, Theodora, Bowden and Lacombe, and one is in course of erection at Slate River.

Of the 174 Missions, 135 received supply for the whole year, twenty five were vacant for six months or more, and fourteen more received only partial supply. The total supply for the year amounted to 7,134 Sabbaths, which gave an average of nearly forty-three Sabbaths to each Mission; this was slightly below the average of the previous year. The presence of a number of Catechists in the field prevented the vacancies from being more numerous.

The financial record was much more satisfactory than for 1894-5. The grain crop in Manitoba was large, and although prices were low—wheat selling at an average of less than 40 cents per bushel—con-

dilutions have been greatly improved. Expenses have everywhere been reduced, and strict economy is being practiced in domestic life. Congregations exerted themselves to wipe out arrears in salary and to reduce debts on church buildings; and the outlook now is more hopeful.

At the time of writing, it is announced that the Remedial Bill is to be withdrawn. By an overwhelming majority the people of Manitoba at the last provincial election declared their opposition to Separate Schools. This opposition is confined to no political party, nor even to members of Protestant churches. The people are opposed to these schools, because such schools confer privileges on one Church denied to other Churches, and so contravene the doctrine of Equal Rights; because in Separate Schools the dogmas of the Roman Catholic Church are taught at the public expense, which is subversive of the principle that there is no state Church in Canada; because Separate Schools mean the education of the rising generation apart from each other, and the accentuation of race and religious lines that prevent that fusion and assimilation so important in every state; because such schools, when in existence, were not efficient, and hence illiteracy; because in a sparsely settled country the maintenance of a double system is so expensive that the efficiency of all schools is apt to suffer; because the people think that the present agitation is largely confined to the hierarchy of the Roman Catholic Church, and that the laity, with the exception of those living in one or two centres, would prefer National to Separate School. The more the subject is inquired into the clearer it becomes that the people at the time of the union did not ask for Separate Schools; that clause 7 in the Bill of Rights No. 4 was a forgery; that the School legislation of 1871 was smuggled through the House in its dying days, an offer being made to the leader of the Opposition of a place in the Cabinet of the Province if he would not oppose the measure. The bribe was refused, but a majority passed the Bill. The people contend that Privy Council upheld the constitutionality of the Act of 1890, that the "grievance" existing is technical, and that the imposition of Separate Schools on the Province, against the determined opposition of the people, would inflict a more serious grievance still. The Provincial Government offered to allow the use of the school houses for religious purposes at the close of each day, and to close the schools at 3.30 p.m. for the purpose; or to secularize the schools entirely, and leave the teaching of religion to the Home and the Church. The people of Manitoba, moreover, maintain that 20,000 people had no right in 1871 to bind the hands of 200,000 in 1890, when conditions have wholly changed. The dead hand has tied the living too long. Progressive states do not go to the graveyard for their legislation.

Dr. Robertson's report is supplemented by one from Rev. Mr. Gordon, in which the work of the Church is tersely described.

MISSION TO LUMBERMEN.

Mr. M. H. Scott contributes the portion of the report relating to work among the lumbermen, as follows:—This department of the Home Mission work of our Church has been carried on the same lines as former years. The aim of this Society is to supply good literature for the use of the men in the shanties. This is distributed gratuitously. There were not any collections taken up in the shanties this last year, as our Missionaries all seem to think the same about this matter, that the many hungry collectors who go from camp to camp are producing very harmful effects upon the men. There has been a faithful and widespread distribution of our literature in all parts of the great lumber districts of Ontario and Quebec. Owing to the fact that we now have our own Ministers and Missionaries in all parts of the field, we are able to do careful and thorough work, such as was impossible a few years ago. We distribute literature in French, English and Gaelic. The Rev. A. McLaren, of River Desert, writes:—"Your literature is of the greatest assistance to me. In fact I might quit work in this field altogether if I did not have it. It has helped this winter to introduce me into about 150 houses, depots, shanties, and far away places." We have had in all some twenty men giving their assistance in the work this last winter. Receipts and expenditure for the year about \$350.

From Ontario and Quebec are detailed reports, generally of a most satisfactory character, but too voluminous for extended reference. The summing up is as follows:—The Committee in closing their report for the year, while grateful for the congregational contributions received, have still to lament that many of the Mission Stations supported by the fund gave little or nothing in return, while at the same time contributing to other schemes; and that the amounts sent by many of the regular congregations are so small towards the support of a scheme which so vitally affects the very life and advancement of Presbyterianism in the Dominion. But for the assistance given by the British churches, and special donations, there would have been this year a large deficit. As these are always more or less uncertain from year to year, the revenue from our congregations and individual members should be such as will enable the Committee to meet all demands made upon it. There are always special cases that can be advantageously helped, and important fields that can be occupied by the help of such special bequests as may come into their hands over and above the regular revenue from the Churches.

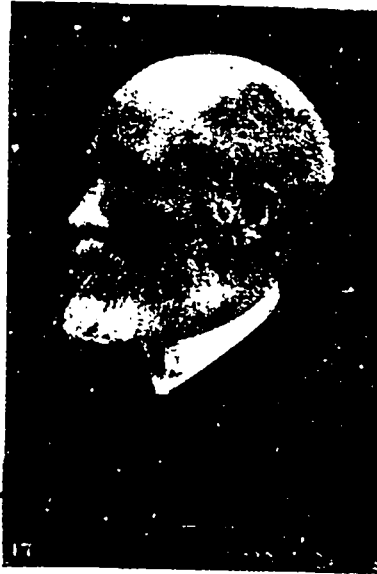
EASTERN SECTION.

Two reports for the Eastern Section presented by Messrs. John McMillan and P. M. Morrison is as follows:

Fifty-two catechists, mostly students, were at work during the summer, seven were employed continuously during the winter, and ten others during three weeks of the Christmas holidays. They labored within the bounds of all the Presbyteries except P. E. Island. About one-fifth of them were placed in charge of organized congregations, which, through financial weakness or some other cause, were unable to obtain ministers. There are about forty strictly catechist fields—that is groups of small stations unable to raise the necessary amount to place them on the list of ordained missionary charges or augmented congregations. Some of these are growing very hopefully, and will ere long be in a position to have a minister over them all the time. In the Presbytery of Sydney, Louisburg is rapidly developing. In the Presbytery of Inverness, Baddeck Forks should soon be a congregation.

In the Presbytery of Pictou, County and Isaac's Harbors, and Barney's River, are aiming to be placed under the charge of ordained missionaries, and Ferrona has called a minister. In the Presbytery of Halifax, the North-West Arm and Rockingham have obtained an ordained missionary. In St. John Presbytery, there is a number of places that are ready for the transition. Fairville and Grand Bay have taken the step. Of Waterford, and connected stations, the catechist says: "The people of Waterford are erecting a new church, and the people of all parts of the field are looking forward to having a congregation organized and a pastor settled." Thus by carefully nurturing the weak stations, they gradually rise to the strength and dignity of self-reliant charges, and become important factors in the Church's aggressive work.

There has been no scarcity of laborers, but on the contrary, mere



REV. JOHN McMILLAN, B. D.

Convener Home Mission, Eastern Section.

ministers and catechists have been seeking work that could be employed by the Committee. Much work has been done, and doubtless much good accomplished, through the efforts of the agents employed. Twenty-nine ordained ministers have been on the roll for the supply of vacancies. Seventeen of these were called and settled during the year, four removed from our bounds, two are under call and will soon be settled, and the remaining six are with us yet. Thirteen ordained ministers were located the whole of the year as missionaries, and four about half of the year. Two of the latter accepted calls from their fields, and were settled as regular pastors—the other two went on the roll for the supply of vacancies. Vacant congregations are supposed to receive, and for the most part do receive, a large part of their supply from the Presbyteries, who secure men for this work monthly from the Home Mission Committee. This is an important part of our Home work, and is the means of bringing together in an orderly way the fields needing pastors and the ministers desiring congregations. Every year a number of happy settlements are in this way effected. It is most desirable that this order of procedure should be as little interfered with as possible. It would be for the interests of all concerned, if ministers giving up their charges would go on the roll for supply, and if all the Presbyteries would require their vacant charges to take at least one-half of their supply from the men furnished to them monthly by the H. M. Committee.

The old difficulty under our system of supply by catechists, namely, a long winter's silence, has not been fully overcome. But to some extent it is met by the fidelity of Presbyteries. They arrange in the fall for a systematic supply, perhaps only monthly or bi-monthly, but at least regular, of nearly all their fields. The Home Mission Committee, at the autumn meeting, receive a report from the Presbyteries of the arrangements they have made, and use all their influence to have the Gospel preached occasionally to all our mission stations.

The Synod, at its last meeting, had before it the plan proposed by the Committee for a Church Building Fund applicable to all parts of the Church not benefited by the Hunter Fund; and sent the matter to Presbyteries, to be reported on to next Synod, when it is hoped the scheme can be set on foot, and aid be given to weak fields in supplying themselves with places of worship.

The Superintendent, in the Presbytery of St. John, continues to give the highest satisfaction to the Presbytery and the Committee. On the representation of the Presbytery, the Committee have assumed the whole of his salary, namely, \$1,000, and the funds raised by the Woman's Home Mission Society will be given to the fund, specially for the purpose of paying supplements as far as it will go, within the Presbytery. The Presbytery believe that the Society will raise at least \$600. The Committee while heartily thanking them for the liberal collections they have heretofore raised, take this opportunity of urging them to increase the number of their auxiliaries, and multiply the amount of their giving, so as to meet, in some adequate degree, the large drafts on the Home Mission Fund for the support of the mission fields within the Presbytery.

The Home Mission Fund closed the year with a debt of \$3,690.77. The debt at the beginning of the year was \$2,677.74; so that we have gone behind during the year one thousand dollars. The receipts for the use of our Eastern work are \$10,837.71, three dollars below those of the previous year. One thousand dollars of this amount came from bequests and donations. Among the donors are the Free Church of Scotland, who in her love for her children in these provinces, sent £160 stg. to help to provide the Word of Life for the needy, and an Edinburgh Nova Scotian, to whom Foreign Missions and Aged Ministers' Fund, as well as the Home Mission Fund, are indebted for £25 stg. each. These gifts from abroad are most cheering, and ought to stimulate our people at home to much greater liberality than has been yet shown. Unless larger collections are given by our people the work must be curtailed. Presbyteries are constantly urging the Committee to furnish ordained men and catechists, in sufficient numbers to overtake the vast work needing to be done, and the Committee, realizing that our progress as a Church depends on



FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA, JUNE 15, 1875.

the accomplishment of this work, are most anxious to meet their wishes, and have heretofore endeavored to do so.

Report on Statistics.

The valuable work of Rev. Dr. Torrance is again shown in the report of the Committee on Statistics. To the committee the figures live, and to the Church they ought to be eloquent reminders of her ever present duty.



REV. DR. TORRANCE,
Convener of Committee on Statistics.

It would be gratifying to your committee, says the convener, were they able to present a report which had no shadow, no drawback—one which testified to progress in every particular. It would be matter of unfeigned thanksgiving. Ought it not to be matter of prayer, and, therefore, of expectation, if it could be declared that there was an ingathering of souls from the world into the bonds of the covenant proportionate to the strength and influence of the Church, that the people in all respects gave evidence of their appreciation of their Gospel privileges, and walked in the due improvement of them, that Christian fellowship was maintained, its blessedness felt and its benefits enjoyed, and gave proof that they had received the grace of giving in proportion to their ability under the bestowments of Providence. But, generally speaking, this has not been the case with the Church from the beginning. Only seldom, and at rare intervals, if it extended beyond the early part of the Apostolic period, when the outpouring and power of the Holy Ghost were so strikingly manifest, has the Church come up to her ability in attainment and effort. But while the report has shadows, it has also lights. If there are some things in which there are shortcomings, compared with preceding years, there are other things in which there has been a surpassing of these, furnishing abundant reason to thank God and take courage. It may be stated in one sentence that there has been advancement in almost everything connected with internal prosperity in home life and work.

In one of the paragraphs of the Report of your Committee presented to the last General Assembly mention was made of the dilatoriness of some Kirk Sessions and Boards of Managers in sending in their reports to Presbyteries, of the unnecessary delay thus caused to these in reporting to your Committee, and of the limitation of time to which the Committee were subjected in preparing their report for the printer, so as to be ready for the meeting of the Supreme Court. There is reason to mention the same dilatoriness and delay with still greater emphasis for the past year, with the inconvenience of which it has been productive. Although the time is stated in the schedules sent out to congregations and Mission Stations when they should be returned filled up to their Presbyteries, and in the sheets sent down to the latter for collecting and tabulating these returns when they should be forwarded to the Committee, and although notice was published in the papers issued in both Toronto and Halifax that the Convener intended to place in the printer's hands by the 20th of April all the Presbytery reports in his possession—and this he did on the 21st—yet some were not in till after the beginning of May, two months later than the date at which they should have been received.

STATISTICS.

In the number of Churches and Stations constituting charges—2,412—there is an increase over 1894 of 73; but in the sitting accommodation provided in these—510,722—there is a falling off of 6,795. The number of Families was 96,581, an increase of 3,216; and of Single Persons, 27,209, an increase of 6,078; while Communicants numbered 183,180, or 8,601 more than the preceding year. There was a decrease of 820 on those joining the Church on their profession of faith in Christ—12,102; but an increase of 249 on those joining by certificate—7,699. The removals by death were 2,699, or 179 more than in 1894; by certificate, 6,260, 40 fewer; without certificate, 3,364, an increase of 262; and by discipline, 102, an increase of 51.

The aggregate of the numbers reported as being under Pastoral Oversight—224,806—show an increase of 23,610, but it must be remarked, as was done in the report of the Committee last year, that this is far from the number actually enjoying what is meant by "Pastoral Oversight." By some Sessions the question is not understood, and there is reason to fear that there are others who do not know how many they are for whose souls they are bound to watch, and who take greater or less interest in the ordinances of grace in the congregations in which they exercise rule.

There was a decrease in the number of Baptisms, both of Infants—10,653—and of Adults—1,398; in the former case of 376 and in the latter of 62. There were in the Ruling Eldership, 6,742 persons, an increase of 272; and the other office bearers number 10,546, an increase of 520.

The attendance at the Weekly Prayer Meeting—63,571—gives an increase of 1,288; and on Sabbath School and Bible Class, 153,064, an increase of 8,425; and there were 17,910, an increase of 477, engaged in Sabbath School work. There was a decrease of 11 in Missionary Associations—335; an increase of 58 in Woman's Foreign Mission

Societies—731; there were 667 Woman's, Young People's, or Young People's Home Missionary Societies. Missions appear to have increased from 618 to 626, with 60 rented houses, an increase of 11; and 18 manse, 10 fewer than the former year, and 48 churches were built, a decrease of 2.

FINANCES.

In 1895 the Stipend received from all sources was \$903,781, which was an increase on the previous year of \$8,633. Stipend paid by congregation alone was \$337,063, giving an increase of \$3,283. There was also an increase in the Arrears of Stipend due at the end of the year of \$1,240—the whole arrears being \$10,038.

Congregations expended on Church or Manse, \$424,820, an increase of \$9,470; and on other strictly Congregational Objects, \$484,304, an increase of \$9,165. The total amount paid for Congregational Purposes, including Stipend with the two items just mentioned, was \$1,746,698, showing an increase of \$26,610.

Passing over the next two items because of the incompleteness of the returns, we come to the Colleges as the first of the Schemes of the Church. The income was \$20,869 for Ordinary Purposes, which was \$2,383 less than in 1894; and for Special, \$11,324, which was \$6,361 less.

The contributions to the Home Mission Fund, \$65,152, was \$1,440 of an increase, but in each of the following there were decreases: Augmentation, \$30,929, decrease, \$478; French Evangelization, \$23,202, decrease, \$2,037; Foreign Mission Fund by congregation alone, \$5,493, decrease, \$1,758; but in the receipts from the Woman's Foreign Mission Society, \$50,546, there was an increase of \$1,770. The Payments to the Aged and Infirm Ministers' Fund, \$9,718, were \$859 less; to the Aged and Infirm Ministers' Endowment Fund, \$3,585, were \$2,420 less; to Widows' and Orphans' Fund, \$5,759, were \$105 more; to the Assembly Expense Fund, \$3,980, were \$74 more. The column on Jewish Missions was discontinued, as the Mission has been abandoned, but in 1894 contributions to the amount of \$1,044 had been received. To Coligny College, \$4,541 were given in 1894, and in 1895, \$235.

The total contributions to the Schemes of the Church for the year, were \$279,494, or \$15,946 less than the previous year.

Sabbath Schools and Bible Classes, or Christian Endeavor Societies raised \$13,720 towards one or more of the Schemes of the Church, or \$10,865 less than in 1894. The payments to the Home Mission Fund by Woman's, Young Peoples', Young Peoples' Home Mission Society, were \$8,491, or \$2,697 in excess of the preceding year.

Synod and Presbytery Funds received \$3,369, a decrease of \$254; and all other Benevolent and Religious Purposes received \$100,529 an increase of \$3,178.

Payments for All Purposes, \$2,134,990, an increase of \$8,003.

Your Committee, as usual, present a Table of Averages, showing the average contribution per family and communicant for Stipend, all Congregational Objects, the Schemes of the Church, and All Purposes.

Widows' And Orphans' Fund.

(WESTERN SECTION.)

The committee reports a revenue

Balance at Cr., 1st May, 1896.....	\$ 932 68
Congregational contributions and bequests..	5,843 44
Ministers' rates.....	2,641 19
Interest.....	6,088 13
Investments repaid.....	15,718 54
	<hr/>
	\$20,092 18

It is to be regretted that the congregational contributions are this year \$1,224 less than last. It is to be feared that there is a misapprehension in the minds of not a few as to the needs of the



REV. R. H. WARDEN, D. D.
(Agent for Schemes of the Church.)

Fund. The Endowment is not nearly sufficient, as some have supposed, to meet the ever-increasing demands. This year the income from all sources was \$3,590.78 short of the expenditure. This fact should be brought prominently before every congregation in the Church. The Fund has suffered from depreciation in the value of property on which investments had been made and also from a reduction in the rate of interest.

It is very desirable that every minister at his ordination should connect himself with the Fund; and that all who are in arrears should pay their dues as soon as possible.

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

YOUNG PEOPLE AND THE PRAYER MEETING.

Earnest young people should not consider that they have accomplished their duty when they attend regularly the meetings of their society. The true Young People's Society should encourage and stimulate its members to greater faithfulness in all the departments of the Church's activity. One of the meetings that should be attended regularly by all young people is the mid-week prayer-meeting. The prayer-meeting needs you, and you need the prayer-meeting. You can bring to it the earnest enthusiasm of youth, and it will bring you into contact with those of deeper religious experience, and present to you the ripening fruitages of divine grace. The Young People's Society is simply an adjunct of the Church, and should seek to increase the interest of its members in all the means of grace.

The young people, if they will, may help to make the prayer-meeting one of the most enjoyable and profitable of the Church's services. Here are a few directions to indicate how this may be done.

1. Be regular in your attendance. An intermittent attendance is never productive of rich blessings in this service. Cultivate the habit of attendance. Do not let any ordinary cause hinder you from being present. Let your absence, and not your presence be the thing to be marked by the attendants at the prayer meeting. In this way you will come to love this meeting and will count it a deprivation to be prevented from meeting with God's people at "The hour of prayer."

2. Be devout, come to the place of worship with your soul filled with thoughts of God's love and mercy, His faithfulness and willingness to answer believing prayer. Cultivate the sense of God's presence, and by faith enter into "the secret place" of blessed fellowship with Him. Then you will come to love this season of privilege as the thirsty hart loves the mountain springs.

3. Come expecting a blessing. Do not allow a criticising spirit to take possession of you. There may be things said or done in which you may feel little interest: *make yourself take an interest. Come determined to get a blessing and you will not be disappointed.*

4. Take part in the meeting in any way that you may be able. Young people may help greatly in the singing, making it bright and inspiring. Everybody will be grateful for the help of fresh young voices. Use your Bible in the meeting, to read the lesson and turn up the references. In many prayer-meetings opportunities are given to take part in prayer. Make use of them. The pastor will appreciate your help.

SUNDAY BICYCLING

A young man asked Dr. Clark, the editor of the *Golden Rule*, his opinion as to bicycle-riding on the Sabbath day. The answer, which is given below, is characteristically sensible, and many young people will be profited by its perusal:

Your question is one of genuine moment, my dear friend, and one that cannot be dismissed with a single word of authority. Many a young person has wished, I know, that there was some prophet or pope to decide these questions for him. But, thank God, Protestantism has no pope, and our manhood or womanhood is developed as it could be in no other way by facing just such questions for ourselves, recognizing our accountability and responsibility, and deciding what is right for us as individuals before God.

There are two things to be considered in deciding this question. One is the effect of Sunday bicycling on yourself. You say that it will do you no harm, but rather good. Perhaps you are right. But of that I am not quite sure. Are you certain that it will not lower your reverence for the Sabbath and your general moral standard more than a quiet walk for fresh air and exercise?

But after all, this question, and many others like it, resolves itself into Cain's old question, "Am I my brother's keeper?" No man liveth to himself, and no man dieth to himself, and no man rideth his bicycle to himself. We are involved in so complex a network of relationships one with another that others must be considered in deciding any such question.

You are not a Robinson Crusoe, with your man Friday and your goat and parrot on a desert island.

Will your bicycle lead somebody else to break the Sabbath? Will your spin before church keep somebody away from church

who otherwise would go? Shall you be counted among Sabbath-breakers and your profession of religion be discounted, if you take a ride just for exercise Sunday morning? Will your example do something to break down the sanctity of the American Sabbath? All these questions must be settled before you join the ranks of Sunday bicyclers.

Does this seem a narrow, cramped sort of life—always looking out for somebody else, always living in fear of public opinion? Ah, there is one motive that raises any such self-denial above the fear of public opinion, above mere expediency. It is the same motive that has sent martyrs to the stake and missionaries to the cannibals, and is to-day nerving our fellow Christians in Armenia by the thousand to give up their lives. "The love of Christ constraineth us." Therefore, we will not ride if it will bring dishonor upon His name, or will cause others to desecrate His day.

SOME VACATION HINTS.

Now that the holiday season is drawing near and many of our Christian young people are pondering the problem of vacation.

Where shall we go? How shall we spend the time?

The *Christian Endeavorer* suggests the following as answers to these questions:

Why not organize in your city or town a Bicycle Evangelistic Club of ten or a dozen Endeavorers, and move out across the country with the determination that no day shall pass without an open air meeting held somewhere, at which meetings the invitation to accept Christ shall be extended?

Are you thinking of going to the mountains? Why not select some hill top for Bible study, then gather together all the Endeavorers in the mountain resort for a series of studies on "Mountain top scenes of Scripture and what they teach us." Invite the public to join you in your delightful retreat to the "Mount of Privileges."

Perchance you will go to the seashore. Before you start take up the life of Christ for a study of His wonderful life at the seashore.

In place of clam-bake, fishing party or excursion, build a great bon-fire by the water's edge, and then as you sit about the faggots sing or speak of the "Seaside life of Christ," or "Sacred history by the Water's edge." Feed the body in vacation on fresh fish, clams and country vegetables while you rest it from physical toil and drudgery. Feed the soul on God's best food, the Bread of Life, and rest the mind on it, and your heart will burn within you as you talk with Him by the way.

Take the road to Emmaus Endeavorers. It may be made the most delightful journey of your earthly life, but to have it so be conscious of the presence of the Saviour.

Vacation is a rare opportunity for the Endeavorer released from daily toil and care to get nearer to God and man.

FOR THE SABBATH SCHOOL.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON XII.—THE RISEN LORD—JUNE 21.

(Luke xxiv. 36-53).

GOLDEN TRUTH.—"The Lord is risen indeed."—Luke xxiv. 34.

CENTRAL TRUTH.—Christ Lives.

TIME AND PLACE.—A. D. 30, April-May. Verses 36-49, in Jerusalem; verses 50-53 on the Mount of Olives, near Bethany.

INTRODUCTORY.—Jesus died on Friday afternoon. Joseph of Arimathea asked Pilate for Jesus' body, and, aided by Nicodemus, placed it in a new tomb on Friday evening. Before dawn on the first day of the week there was a great earthquake and an angel came from heaven and rolled away the stone door of the tomb. When the women came to anoint the Lord's body, they found the tomb empty. Jesus appeared five times that day. 1. To Mary Magdalene. 2. To the other women as they hurried from the sepulchre. 3. To Peter. 4. To two disciples going to Emmaus. 5. To the eleven, excepting Thomas, the appearance described in vs. 36-49 of our lesson. Compare John xx. 19-25. Jesus remained forty days on earth, and during this time these additional appearances occurred:—6. To all the eleven. 7. To seven at the Sea of Tiberias. 8. To the apostles and five hundred brethren, on a mountain in Galilee. 9. To James. 10. To the apostles at the time of His ascension—vs. 50-53 of this lesson.

THE LESSON.—The strength of the Christian religion lies not in the purity of its ethics or the sublimity of its doctrinal teaching, but in the fact that both are focused and embodied in a living person, the Man Christ Jesus. The fifth of Matthew or the thirteenth of first Corinthians would have as little power over the lives of men to-day as has the Koran of the Mohammedan or the

sacred books of Buddha, had not Jesus risen from the dead, and demonstrated the immortality of the truths He taught.

The resurrection of Christ is of supreme importance to the Christian because upon it depends our evidence of His divinity, our assurance that His work on Calvary was acceptable to God, our faith in a Person rather than in an ethical code, and our hope for future victory over the grave and death. But the resurrection is the best attested fact of history. Less than two months after it occurred it was openly preached in Jerusalem and no one dared to deny it or call it in question. Every Sunday in its weekly advent forms an unanswerable witness to the fact of its occurrence. And the very existence of Christianity, its growth and progress proves that its root must have been something more than mere legend or fable.

Christ is risen, and Christ lives; and these facts mean new life for all who believe them. Christ lives, to live in us by the Holy Spirit, and to make us, in accordance with His last commission, "witnesses" to the truth of the Gospel. Let us in our interest in the historical fact of His resurrection not lose sight of its deep spiritual importance. It is as we realize the bearing of the truth that He has risen upon our Christian life, and appropriate it to ourselves, that we will know and experience what Paul calls the "power of His resurrection," in dying to sin and living to righteousness.

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR JUNE:—For all teachers of the young in Sunday schools, day schools, and colleges, that they may see their opportunity and responsibility, and that they may help their pupils to a higher plane of Christian living. That the Spirit of God may abide wherever youth are taught.

Doubts and Difficulties.

DAILY READINGS.

First Day—Peter's doubt—Matt. xiv. 25-32.

Second Day—John's doubt—Matt. xi. 1-6.

Third Day—Thomas's doubt—John xx. 24-29.

Fourth Day—Mary's difficulty—Mark xvi. 1-6.

Fifth Day—Gideon's difficulty—Judg. vi. 11-21.

Sixth Day—Elijah's difficulty—1 Kings xix. 2-18.

PRAYER MEETING TOPIC—DOUBTS AND DIFFICULTIES—Ps. xl. 1-17.

DOCTRINAL TEACHING.—The book that solves difficulties, *Shorter Catechism*, Q. 2, 3. How it should be read, *Shorter Catechism*, Q. 90.

Childhood And Childlikeness.*

BY REV. ADDISON P. FOSTER, D. D.

When the disciples were disputing who should be greatest in the kingdom of heaven and Christ answered by placing a little child among them, he discussed two interblended themes, childhood as honored by Christ and childlikeness or humility as true greatness. The two themes form a twisted cord that makes a single thought.

CHILDLIKENESS THE CONDITION OF ENTERING THE KINGDOM.

We must become as little children to be accepted as Christians. The paramount thought in this comparison is the humility of childhood. The child in its ignorance and helplessness is absolutely dependent. It clings to its parents. It must be given food, protection and guidance, and it knows the fact. It is constantly seeking to be taught. Docility is its marked characteristic. The disposition that leads it to ask questions,—so many in number that they often weary us,—is a hopeful indication of an active mind and of an acquisitiveness that will in time gain wide knowledge. With this humility and consequent docility in the child is an inseparable faith. The child trusts its teachers and its parents. Just such a disposition must the Christian show. He must recognize his own unworthiness and commit himself to Christ for guidance.

HUMILITY ESSENTIAL TO GREATNESS.

It is greater to serve than to be served. The offices of ministering to others, according to Christ's teaching, is the highest dignity and the truest greatness. "It is more blessed to give than to receive." It is greater to be a benefactor and to relieve the needs of others than to be a king and receive unearned millions from unwilling subjects. Christ's supreme moment of greatness was on Calvary in giving His life for others. The man

of heroism, living for others in forgetfulness of self, is he whom the world remembers and reveres.

CHILDREN ARE THE REPRESENTATIVES OF CHRIST.

"Whosoever shall receive one such little child in my name receiveth me." This was remarkable language. It was said, no doubt, because children are so apt to be trust aside and neglected. There is a necessity, even in these modern days and in Christian lands, for a society for the prevention of cruelty to children. Where Christianity has little hold on men, children are often abused, beaten, left to shift for themselves. Christ introduced a different spirit into the world. He teaches us to reverence childhood. The child is fashioned in the image of God. Its possibilities are amazing. Its future reaches beyond the stars. And, further, Christ accepts our kindnesses to the child as kindnesses to Himself. Why so? The image of God in the child is less marred than it will be by-and-by. There is to-day an unselfishness and purity in the child that are most winsome. Christ is evidently especially interested in children. He showed this interest in taking them in His arms, in blessing them, in His words in their behalf. To commend them to His disciples as His representatives was a tenderness which could not be exceeded.

But the same feeling which Christ shows to the children, He also shows to the childlike. The humble followers of Christ are loved by Him; He recognizes them as His, He expects all to welcome them as His representatives on earth. They are here "in Christ's stead."

CHILDREN ARE NOT TO BE TEMPTED TO SIN.

There is a peculiar enormity, not easily to be estimated, in leading children into sin. This is easily done. They have not yet learned to distinguish good from evil nor have they the fixed habits and the firmness belonging to mature life. To tempt them is the essence of wickedness. There is no greater woe in God's word than is here pronounced on those who deliberately lead the young astray. Such a woe belongs to him who poisons youth with vile literature, pollutes innocent girlhood, entices boys to drink and gamble, or sows the seeds of doubt and unbelief in the minds of youthful students. The responsibility resting on parents, teachers, and older companions is beyond estimate.

CHILDREN ARE TO BE THE ESPECIAL OBJECT OF OUR CARE.

We are not to despise one of these little ones. There is temptation to do it. "They are only children," is a contemptuous remark often made when the young come to Christ in a revival. "Yes, he can interest children" is sometimes said of a preacher in a like spirit. But the child of to-day is the man of to-morrow. Mold him to-day and he steps forth to-morrow what you have made him. Leave him uninfluenced to-day, and the chances are that you will not influence him in the pride of his manhood to-morrow. To despise a child is to despise humanity; it is to forget the universal law of growth from the seed.

Further than this we are told that the angels of these children are always in the presence of God. This is mysterious language, but it is supposed to teach the doctrine of guardian angels, and that those in charge of little children have special access to God. However this may be, the language plainly teaches that children are under special divine guardianship. And if we are right in supposing that a comparison is run all the way through this passage between the child and the childlike, then the language is equally comforting to the humble Christian. He too, is Christ's little one, and is guarded by the angels. "Are they not all ministering spirits, sent forth to minister to them who are the heirs of salvation?"

It is certain that God desires the salvation of children. It is not His will "that one of these little ones should perish." There is wonderful comfort here. God sends his angels to watch over the children; God plans for their best good; God surrounds them with blessed influences; God rejoices over every one that He finds in the mountains and carries him in His bosom, like a lamb that has been lost but is found. This divine interest in children would God see in us. If we would share in the plan and work of God, we must make special efforts for the children, that we may win them to Christ and secure them salvation.

*A Meditation based on (Matt. xviii. 1-14; Mark ix. 33-37, 42-50.) in the Bible Study Union Course on "The Teaching of Christ."

Church News.

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

Montreal Notes.

The Rev. A. B. Winchester, director of the Chinese Mission in Victoria, B. C., spent last Sunday in the city, preaching in the morning in Erakino church, and in the evening in Crescent St. Both congregations were delighted with his addresses on behalf of Foreign Missions. Mr. Winchester naturally took advantage of his presence in the city to see something of the Chinese work being done here under the superintendence of Dr. Thomson, and visited several of their Sunday schools. After the evening service, particularly he visited Knox church, which is said to be the second largest of the kind on the continent. There were ninety-nine Chinamen present. These with their teachers, all sitting in pairs at little tables quite filled the lecture room, and no more eager set of pupils ever assembled in any school. On the call of the superintendent Mr. Winchester gave a brief address first in English and afterwards in Chinese. He was heard with the utmost attention and interest, as he earnestly commended to them the gospel of Jesus Christ in their own tongue. Of course only a small percentage of them are Christians, but that the work is producing results was evident at the morning service in Knox church when ten Chinese partook of the communion—two of them for the first time. During the past week the Mission rooms provided by the liberality of Mr. David Yule at 810 LaGauchetière St., have been opened and the well attended night school, under the care of Miss Thomson, has been removed thither. No more favourable opportunity of doing Foreign Mission could be imagined than that which is afforded by the eagerness of these strangers to learn the language of the country. The kindness which they receive from their volunteer teachers speedily wins interest in their religion and a desire to know something of the faith which prompts their devotion.

A farewell gathering, representing many of the prominent Christian Endeavor and W. C. T. U. workers was held on the platform of the G. T. R. station on Monday, the 1st instant, on the departure of the Rev. T. H. and Mrs. Allan for the foreign field, where they are to work under the auspices of the African Inland Mission. This is a comparatively young organization along lines similar to those of the China Inland Mission. It aims at evangelizing the Soudan and hopes to gain access to it by a line of stations starting from Mombassa on the East coast of Africa, north of Zanzibar. Mr. and Mrs. Allan form the third detachment of a party of six, the others having already preceded them and established the first station, two hundred and fifty miles inland. Mr. Allan is a native of Montreal and a Presbyterian. He has, however, received most of his training in the United States. For several years past he has edited the Christian Endeavor Banner, and has been active in many forms of religious effort. Two of his brothers are likely to follow him to the same field as soon as they have obtained the necessary qualification for the work. Mr. Allan addressed quite a number of the congregations of the city, on missionary topics before leaving, and many will follow him and his devoted wife with their prayers to their distant and difficult field.

Principal MacVicar, with four members of his family sailed on Saturday last for Britain on the Vancouver

The French College at Springfield, Mass., has conferred the degree of Doctor of Divinity upon the Rev. C. E. Amaron, of St. John's church. The degree was voted unanimously at the annual meeting of the trustees of the College a few days ago and was conferred in view of Mr. Amaron's work and devotion in the interests of the French people.

General.

Knox Church, Regina, has contributed about \$80 to the American Relief Fund.

St. Andrew's Presbyterian congregation, Burnbrae, will build a new brick church soon.

St. Paul's Presbyterian church, Hamilton, will be supplied for the summer three months, by the Rev. D. M. Gaudior, B. A.

The Rev. S. O. Nixon will supply the pulpit of the Rev. D. D. McLeod of Barrie during his absence of three months in Britain.

The Presbyterian church at Huntsville was destroyed by fire last week. It was with great difficulty that the manse was saved.

The Rev. G. C. Patterson, M. A., of Embro, Ont., and Mrs. Patterson, sail July 1st, for the Old Country, where they intend spending their holiday.

Rev. Prof. Scramger, D.D., will deliver a lecture on Protestantism and Education at the South Side Presbyterian Church, Toronto on Thursday, June 11th.

Knox church, Millbank, will be supplied by ministers of the Stratford Presbytery during the three months' absence of the pastor, Rev. Mr. McKibben.

The Rev. D. Y. Ross, before leaving Knox Church, Cannington, for his new home in St. George, was presented with a cane. His wife was presented with a handsome tea service.

Rev. Dr. Campbell, for several years pastor of Knox Church, Harriston, but now in charge of the First Presbyterian Church, Victoria, has been left \$25,000 by an old member of his congregation.

The Presbytery of Glengarry has accepted Rev. Mr. Burnett's resignation of his charge at Martintown, on the ground of age and infirmity, and agreed to apply to Assembly for a retiring allowance.

A magnificent piano has been purchased for the Lecture Hall of St. Andrew's Church, Thamesford, by the Ladies' Aid Society, which is likely to prove of great assistance to the musical part of the services.

Rev. Dr. McLaren, has been lecturing, in systematic theology for several weeks at the Manitoba College, Winnipeg. Before leaving for Toronto to attend the General Assembly, he was presented with an address by the students.

The Rev. Andrew Russell of Lunenburg, held a week of services at Newington, one of his stations, commencing on 31st May, and was assisted by several members of Presbytery and others. There was a large attendance.

Right Rev. Andrew Macdonald Tait, who was ordained and inducted in 1870 in Bristol, Que., and remained there three years, has just been elected moderator of the General Assembly of the Presbyterian church in New South Wales.

On Sabbath, May 31st, the Rev. Robt. Wallace preached by request at Thorold, it being the eleventh anniversary since the erection of their new stone church. Mr. Wallace was pastor there for over five years, from July, 1862, to September, 1867.

Rev. D. D. Müller was ordained and inducted on Tuesday afternoon into the charge of the East Gloucester congregation. Rev. Mr. Knowles, the moderator, presided and preached. Dr. Campbell addressed the minister, and Rev. Mr. Hutchison the people.

On the evening of June 3rd, Rev. D. D. McLeod, of Barrie, was presented with a purse containing \$150 as a little pocket money for his trip to his native land. The congregation not only do this, but furnish a pulpit supply during their pastor's absence.

The attendance at the Gaelic service held in Knox Church, Toronto, last Sabbath, was larger than usual. Dr. Mackay preached from Rev. xxii. 14, last clause. I. Describing the city referred to, as being large, populous, peaceful, pure and everlasting. II. The gates leading to this colonial city are, the new birth, saving faith, genuine repentance, self-denial, secret prayer, spiritual warfare and complete holiness. Dr. MacNeish of Cornwall, Ont., is expected to conduct a Gaelic service on the second Sabbath in June.

The Rev. D. Y. Ross was inducted in the pastoral charge of St. George, May 21st. Rev. Dr. Cochran presided and preached, Dr. McMullen gave the charge to the pastor, and Rev. R. Pettigrew addressed the congregation. A very cordial welcome was given to the new pastor.

At a meeting of the Kingston Presbytery the resignation of the Rev. David Wishart of Madoc, Ont., was accepted. He has served for upwards of forty years. The congregation, through representatives, bore the highest testimony to the ability and faithfulness of their aged pastor.

A young and useful life came to an end on March 26th, in the death of the wife of Rev. D. B. Marsh, of Black Heath. She was held in high esteem by the congregation and by all who knew her. She was most active in the work of the church, especially in the Ladies Auxiliary and Mission Band.

The sacrament of the Lord's Supper was dispensed on May 31st, to the congregation of Black Heath and East Seneca. The services were most enjoyable, the attendance being the largest in the history of the congregations. During the past five months forty have united with the church by profession of faith. God's blessing is resting upon the entire charge.

The Rev. John Campbell has been inducted by the Presbytery of Glengarry in the pastoral charge of the congregation of Dunvegan. The Rev. A. Graham, of Lancaster, preached the ordination sermon; the Rev. Mr. McKenzie, of Roxborough, addressed the minister; and the Rev. John McLeod, of Vanleek Hill addressed the people.

The Rev. Alex. Barclay preached his farewell sermon to the Delhi Congregation of the Presbyterian church, recently. After the sermon he spoke a few words of affectionate parting after having been their pastor since the 4th of October, 1892. Delhi will hereafter be connected with Windham Centre and both churches will receive supplies with a view to a call.

The Rev. Professor Macadam was inducted into the pastoral charge of the North Bay Presbyterian church on the 19th May, by the Presbytery of Barrie. The Rev. S. Childers, B. A., preached the sermon. Rev. Prof. John Campbell, LL.D., of the Presbyterian College, Montreal, addressed the minister and Rev. D. James, of Midland, the people. The salary promised is \$1,100.

Rev. D. Y. Ross of Cannington was formally inducted into his new charge of the Presbyterian church at St. George, on Friday, May 23. There was a large attendance at the service in the morning, Rev. Dr. Cochran, assisted by Rev. Dr. Ross, conducting it. Rev. Dr. McMullen read the address to the pastor and Rev. R. Pettigrew of Glenora to the people.

On June 2nd, the ceremony of ordination and induction of Rev. D. D. Millar of McGill Presbyterian College, took place at East Gloucester Presbyterian church, of which church Rev. Mr. Millar is to take charge. Revs. Dr. Moore, Dr. Armstrong, R. E. Knowles, R. M. Ballantyne were present and took part in the solemn service.

On Friday evening, 8th inst., a large number of citizens of this community assembled at the manse, Caledon, to bid farewell to Rev. A. Wilson and family, previous to their removal to Rosemont, to which place Mr. Wilson goes as pastor of the Presbyterian church there. Mr. Rutledge on behalf of the congregation presented him with an address which was accompanied by a well filled purse.

The monthly meeting of the Toronto Auxiliary of the Canadian McAll Association, was held Thursday, June 4th, in the parlor of the Y. M. C. A. building on Yonge St. In the absence of the President, Mrs. Howett, the chair was occupied by Mrs. Duncan Clark. After devotional exercises, an interesting letter from Miss Annie B. Beard, of Paris, France, was read by Mrs. George Kerr. It gave an encouraging account of the work and referred to the mothers' meeting recently held in one of the halls in Paris, at which 25 mothers were present. It also touched on the gratifying increase in attendance at the mission schools throughout France, they have not been so prosperous for over six years, as they are

at present. Miss Caven then sang a solo very sweetly, after which Mrs. Bilder gave a Bible reading. The Treasurer's report showed \$71.25 on hand.

On May 29th, at the annual meeting of the Board of Trustees of the French American College, the degree of D.D. was conferred upon the Rev. C. E. Amaron. He was instrumental in founding the French American College which has been for some eleven years chartered by the mass Legislature with power to confer degrees. This is the first honorary degree conferred.

On Sabbath, May 31st, the Presbyterian Church, Caledonia, celebrated the fiftieth anniversary of the organization of the congregation. Very appropriate sermons were delivered by the Rev. Principal Caven, D. D., of Knox College, from I. Kings, 9:3., "And mine eyes and mine heart shall be thine perpetually," and from John 14:17, "And I will pray the Father and He shall give you another comforter that he may abide with you forever." Very large congregations were present to participate in the very delightful services, and the church was beautifully and tastefully decorated. On Monday evening a platform meeting was held, when choice selections of music were rendered by the Philharmonic Society, in connection with the congregation, and stirring and helpful addresses were delivered by Rev. J. G. Shearer, of Hamilton, Rev. Jas. Murray, of St. Catharines, Rev. Dr. Abraham, of Burlington, and several of the local ministers. Warm tributes of praise were paid to the late Rev. Dr. Ferrier, the first pastor of the congregation, who labored so zealously, not only in Caledonia, but in all the surrounding region, and also to his successors, Rev. James Black, and Rev. Thomas Wilson, whose self-denying and faithful labors are gratefully remembered by the congregation. For fifteen years Dr. Ferrier labored over a very wide field. With Caledonia as a centre, he ministered to congregations in Ancaster, Oneida, Indiana, and East Seneca. His successor, Rev. Wm. Wilson, in what was then the U. P. church, carried on the work from the time of his death in 1861 until the union of the congregations about ten years ago. In the Free Church, the minister was Rev. James Black, who for over thirty years ministered to the congregations of Caledonia and Ancaster. The first minister of the united congregation of Caledonia was Rev. J. G. Shearer, now of Erskine Church, Hamilton, whose ministry of nearly three years was marked by signal tokens of the Divine favor, in the increase of the congregation and the development of its resources. For the past five years the work has been carried on by Rev. J. S. Conning, under whose pastorate the congregation has enjoyed a period of continued prosperity. The congregation looks forward hopefully to the future, and expects before long to build a new church, better suited to the needs of the larger congregation and the increased activities. One of the pleasant features of the meeting on Monday evening was the presentation to the pastor of an address by the congregation, a gift of books and an address by the Philharmonic Society, and an address and a beautiful basket of flowers by the Christian Endeavor Society. Mrs. Conning was also kindly remembered. The addresses were expressive of the confidence and affection of the congregation for their pastor, thankfulness for past blessings, and hope for the future.

Presbytery of Lindsay.

The Presbytery of Lindsay met Thursday, May 7th, in Sunderland, chiefly to consider the call to Rev. David Y. Ross, of Cannington. Mr. Ross was the fortunate recipient of two calls, one from St. George, the other from Newmarket. The call from Newmarket was presented at the meeting of the Presbytery of Toronto on the 5th inst. But a letter from Mr. Ross, stating his desire to accept the call from St. George, was read and after a prolonged discussion, the Presbytery of Toronto decided in view of Mr. Ross' letter to proceed no further with the call from Newmarket.

The meeting at Sunderland was well

attended for a special meeting. Those were present, Revs. P. A. McLeod, J. M. Cameron, J. McMillan, J. A. McKenzie, Cambray, Geo. McKay, Sunderland; D. Y. Ross, M. N. Kethune, Elders, Mr. Baldwin, Mr. John Hay and Mr. McTaggart. The Rev. Dr. Cochran, representing the Presbytery of Paris and the congregation of St. George, was present.

After devotional services, Mr. Ross called Rev. J. M. Cameron to the chair. The clerk presented the call from St. George with all papers connected therewith. Dr. Cochran was heard. He stated how unanimous was the call. St. George had a splendid reputation, having had only two pastors in 37 years. The congregation, though situated in a village of considerable size, is yet surrounded by towns and cities near and requires a man of experience and ability. Dr. Cochran mentioned that the people of St. George counted much on Mr. Ross' acceptability among young people. Mr. Hay, representative elder for Cannington, spoke a few words in connection with the call, stating his sorrow at the proposed removal of Mr. Ross. He said that if Mr. Ross would do as well in St. George as he did in this work done in Cannington his record would be good, for he had received between 80 and 90 members in Cannington in three years, most of whom were young people.

The call was then placed in Mr. Ross' hands, and after expressing his feeling of solemnity on the occasion and his desire for Divine guidance accepted the call from St. George. Nearly all the members of Presbytery then in turn addressed the meeting speaking in high terms of the business and ministerial ability of Mr. Ross. The following resolution was then ordered to be engrossed on the minutes:

Moved by Mr. J. W. McMillan, seconded by Mr. J. McDuncan and agreed, "that this Presbytery do hereby express their appreciation of Mr. Ross as a gospel minister and member of this court. He has earned the love and respect of all his ministerial brethren, not alone by his kindly and faithful character, but by his capable discharge of many duties in various relation to this Presbytery, as a member, in several committees and as moderator. We wish him God's blessing in his new field and earnestly commend him to the affection of the members of the Presbytery of Paris."

P. A. McLEOD,
Presbytery Clerk.

Presbytery of Mattland.

Presbytery of Mattland met at Wingham, May 19th, 1896. Permission was given to the congregation of Huron church to apply the proceeds of sale of their glebe land towards liquidating the debt on their church. An overture to the General Assembly on public worship was adopted by the Presbytery. Messrs. MacLeod and Fairbairn were appointed to support the overture before the Assembly. Mr. Peter Campbell, of Bluevale was appointed a commissioner to the General Assembly. Session records were examined and attested in accordance with resolution of the synod of Hamilton and London, the pastoral charge of North Kinloss, Riversdale and Enniskillen was placed on the list of congregations in this Presbytery. Rev. A. MacKay was appointed interim moderator of the session of the pastoral charge of North Kinloss, Riversdale and Enniskillen. A call to the Rev. John Rose of Ashfield from Malagawatch and River Dennis, Cape Breton was considered. Relative documents were read and partly heard. Mr. MacLeod prosecuted the call on behalf of Inverness Presbytery. Commissioners from the session and congregation of Ashfield supported a resolution of the congregation in favor of retaining the services of Mr. Rose. Mr. Rose asked a month's time to consider the call. The Presbytery agreed to hold an adjourned meeting at Lucknow, on Tuesday, June 30th, at 1 p. m., when final action shall be taken regarding the call. The Presbytery extended a cordial welcome home from Scotland to Rev. Mr. Anderson and expressed gratification at his restoration to health. A petition from the

congregation of Calvin Church, St. Helens for leave to dispose of their glebe land and to apply the proceeds of sale to purchase another glebe as soon as one suitable is obtainable was granted. A petition to the General Assembly from Mr. Robert Douglas about appointing a day of humiliation, etc., and one from Robt. Douglas and others about the attitude when at prayer, in the public assembly were transmitted simpliciter. Intimation was read of five ministers from other churches intending to make application to the Assembly to be admitted as ministers of the Presbyterian Church in Canada. The Presbytery will make application to the General Assembly on behalf of Rev. A. Sutherland of Ripley for leave to retire from the active duties of the ministry and to place his name on the list of beneficiaries upon the aged and infirm ministers' fund. The total period of Mr. Sutherland's ministerial service is over fifty years. Mr. MacLeod is appointed to support the application before the Assembly. The committee on statistics reported the report was received and adopted. Mr. R. D. Cameron, a graduate of Knox College, Toronto, having passed a satisfactory examination was duly licensed to preach the Gospel. Mr. W. M. Burton, B.A., a graduate of the same college was licensed by the Presbytery at its meeting in Chatham, during the meeting of synod, April 22nd. The next meeting of Presbytery will be held in the Presbyterian Church, Lucknow, June 30, at 1 p. m. The regular bi-monthly meeting will be held at Wingham, July 31st at 11.30 a.m.—John MacNabb, Clerk.

Presbytery of Hamilton.

The Presbytery of Hamilton met at St. Catharines on May 19th. The only matters of public interest that came before the court were Delhi was transferred to the Presbytery of Paris after May 24th. Rev. J. Black and Mr. T. D. Cowpers were appointed commissioners to the General Assembly. A petition from Rev. W. M. Rogers was transmitted to the Assembly. Rev. Mr. Cruickshank was granted leave of absence for two months, and Messrs H. A. McPherson and J. S. Hall, of Knox College and E. G. Young, of Queen's University were licensed to preach the gospel.—JOHN LAING, Clerk.

"Rescue the Perishing."

These well known words are often sung and repeated, and yet how seldom do those who utter them consider the pressing temporal needs of a large portion of humanity.

There is always a hand stretched out by humanity to help the rich. Institutions of every kind to help them to increase their capital, but few organizations doing a work among the small wage earner, teaching him that most important of all principles—economy, thrift and hope of independence.

What is needed is an object to which economy may be directed, and we know of none better than the spirit of homestead ownership. Let a man once feel that there is a possibility and also a probability that within a few years he may own a perfectly unencumbered home, let it ever be so humble, there springs up within his heart a feeling of hope which nothing else can kindle.

The York County Loan and Savings Company of Toronto offer an excellent illustration of what can be done in this direction. This Company commenced by the sale of shares upon weekly or monthly instalments which are collected each week or month by the Company's agents and in a very short time forms the nucleus for the purchase of a homestead. Sufficient having thus been saved for the first payment upon the property the same system of weekly, or monthly payments continues until in a few years it places the shareholder in possession of a fully paid-up holding free of encumbrance. It would be well if such plans of systematic saving were better known and more universally studied especially by those who have the interests of their fellow-men at heart and who could, by suggesting such a line of action do much to raise the heavy burden from those less favored than themselves.

Correspondence.

Editor Presbyterian Review:
 Sir.—In your issue of the 14th, a letter headed "Vox Populi," ends: "An Edinburg scholar, though he be, could learn some things to equip him for his works in Knox, better in our Mission Field than from Professor Flint or Davidson." I can hardly think G. Mackay, means to belittle scholarship, as an essential in the training of our students, and I fear he has become tinged with the doctrine, a most selfish and narrow-minded one, "Canada for Canadians." This cry has become almost in politics, in business and in professional life universal. To act on it is simply to become Yankee Protectionists, and the less our church has to do with the selfish principle the better for her prosperity. McGill wisely against a similar outcry goes to Scotland for a Peterson, and Queen's for a Watson. The Presbyterian Church, the world over, has been distinguished for the culture, refinement and scholarship of its Professors, and in these days of higher criticism and research, if she is to keep in the forefront, it can only be by employing the most eminent scholars she can find, no matter where they are to be found. Mission work, Home and Foreign, is as much engaged in in the Old Land as here, and Professors like Candlish and Lindsay, and Bruce of Glasgow, had in their early days just as much experience of this work as Canadians. One question, and one only, should guide our assembly, which is not "Vox Populi," but "Vox Sapientis," viz., who are the scholars but fitted to raise the standard of education in the departments to be filled in Knox, and if possible to get them. Knox has sent out many excellent and able men, and I am glad to learn that they are anxious to see their Alma Mater get the best that can be got. I am also glad to find her ablest and most learned students of a like mind. It speaks well for the wisdom and big-heartedness of both. May our assembly be guided by one, and only one, consideration, the appointing to Knox of the best scholarship she can lay her hands on, no matter where found, if with scholarship, there is a soundness in the faith, and a loyalty to the great doctrines which have been the glory and goodness of Presbyterianism.

W. P. W.

The Pleasures of Hope.

"There's music in the sighing of a reed, there's music in the gushing of a rill, there's music in all things, if men had ears. There's music in insurance when you're ill. And it is essential that you should take it when well."


"A rose-colored world is certainly pleasant, free from gloom, and suggestive of the beautiful alone. Why cannot every man possess such surroundings? It is lack of appreciation and a surplus of envy that breeds much misery. Brace up. Insure your life. That will put a different tint in your eye, if you are not color blind."

"They say that a bumble bee is biggest when first born. We think a man feels biggest when first insured."

The North American Life Insurance Company, under its decidedly attractive system of investment insurance known as the compound investment plan, offers the greatest number of legitimate advantages obtainable under one form of contract.

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An Unpublished Poem by Stevenson, Addressed to His Wife and Stepdaughter.

MOTHER AND DAUGHTER.

High as my heart! the quip be mine
That draws their stature to a line,
My pair of fairies plump and dark,
The dryads of my cattle park.
Here by my window close I sit,
And watch (and my heart laughs at it)
How these my dragon-lilies are
Alike and yet dissimilar.
From European womankind
They are divided and doctored
By the free limb and the plain mind,
The nobler gait, the naked foot,
The indiscreet potticoat;
And show, by each endearing cause,
More like what Eve in Eden was—
Buxom and free, flowing and fine,
In every limb, in every line,
Inimitably feminine.
Like ripe fruit on the espallers
Their sun-browned hue appears,
And the white lace, (when lace they wear)
Shows on their golden breast more fair.
So far the same they seem, and yet
One apes the shrew, one the coquette—
A sybil or a truant child
One runs—with a crop halo—wild;
And one more sedulous to please,
Her long dark hair, deep as her knees,
And thrif with living silver, sees.
What need have I of wealth or fame,
A club, an often-printed name?
It more contents my heart to know
Them going simply to and fro;
To see the dear pair pause and pass
Girded, among the drenching grass,
In the resplendent sun, or hear,
When the huge moon delays to appear,
Their kindred voices sounding near
In the vorandah twilight. So
Sound ever; so, forever go
And come upon your strong brown feet
Twin honours to my country seat,
And its too happy master lent
My solace and its ornament.

From "Vaillima Table-Talk — Robert Louis Stevenson's Hemo Life," by Isobel Strong, in the *May Scribner's*.

A Scotch gamekeeper of the Earl of Aberdeen had a habit of saying on every possible occasion, "It might have been waur," which in English means "It might have been worse." One of the guests took a wager with the Earl that he would make a remark to which Donald would not give that reply. So one day, in presence of his friends, he said: "Donald, I'd an awful dream last night; I dreamt that I was dead. And that's not the worst of it. I dreamt I was in hell." "Aweel, it might have been waur," was the unexpected answer. "How could it possibly be worse?" said the other. "Ye might have been there," said Donald. The wager was paid.

Some men regard the Ten Commandments as a restraint upon their liberty, and wish that they could be relieved of their obligation. Especially do they regard the tenth commandment (which forbids the indulgence of any desire or disposition to break any one of these laws) as a very severe restriction. But they forget to consider what is the character of the acts from which they are restrained. In a menagerie we always see bars that restrain the visitors from entering the apartments of the wild beasts—as well as restrain the beasts from reaching us. Are the restraints of those bars an injury to the freedom of the visitors or a severe restriction upon them? Nay, they are a welcome protection. Apply the illustration. Around us are sins, no less hostile to our souls than is the lion or the tiger to our bodies. And God puts the limitations of the Decalogue around us to keep us from wandering where these sins may destroy us. Is it a severe restriction? Or is it a kind, loving restraint?

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Yours truly, **W. E. PENN.**
EUREKA SPRINGS, AKK., May 18, 1894.

The above is a letter written by the late Rev. W. E. Penn, the noted Tex. Evangelist, to Mrs. W. H. Watson, New Albion, N.Y.

"Whereas, I was deaf, now I hear."

At the age of 69, and after having suffered from Catarrhal Deafness 20 years, I am truly thankful to state that I am entirely cured by Aerial Medication, and my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.



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THE HOME SAVINGS AND LOAN COMPANY LIMITED.

DIVIDEND NO. 34.

Notice is hereby given that a dividend at the rate of SEVEN per cent. per annum has this day been declared on the paid up capital stock of the company for the half year ending 30th June inst., and that the same will be payable at the office of the company

NO. 78 CHURCH STREET, TORONTO,
on and after 2nd July prox. The transfer books will be closed from 16th to 30th June inst., both days inclusive.

By order of the Board,
JAMES MASON, Manager.
Toronto, June 4, 1896.

The Union Loan and Savings Company

3RD HALF-YEARLY DIVIDEND.

Notice is hereby given that a dividend at the rate of 6 PER CENT. per annum has been declared by the directors of this company for the half-year ending 30th inst., and that the same will be paid at the company's offices, 23 and 30 Toronto street, on and after

MONDAY, THE 6th DAY OF JULY, PROX.
The Transfer Books will be closed from the 22nd to the 30th inst., both inclusive.
By order,
W. MACLEAN, Manager.
Toronto, June 4, 1896.

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Births, Marriages and Deaths

Marriages.

MACCAUGHEY-HUTCHISON—At the Manse, Uptergrove, April 25th, by the Rev. John Buchanan, Mr. Andrew MacCaughey, of Uphill, Ont., to Miss Ida Hutchison, Oro, Simcoe County.

WHITHAM-STEWART—At No. 4 McGregor Street, Montreal, on Wednesday, the 3rd June, by the Rev. James Barclay, D.D., Arthur J. Whitham, to Alice Maud, second daughter of William Stewart.

INNIS-McTAVISH—At the residence of the bride's parents, Mr. Edward McTavish, Morris, by the Rev. William Dewar, Miss Mildred McTavish and Rev. Bryce Innis, June 2nd.

BARR-ROSE—At the residence of the bride's mother, 21 Ross Street, Toronto, on Wednesday, June 3rd, by the Rev. G. M. Milligan, D.D., Clara C., daughter of the late John Barr, Toronto, to Alexander Rose, with the firm of Elias Rogers & Co.

BLAIN-KERR—In St. Enoch's church, Toronto, on 3rd June, 1896, by the Rev. A. MacMillan, Archibald Y. Blain, barrister-at-law, of Osgoode Hall, to Lily, daughter of William Kerr.

GARRETT-HOSSIE—At the residence of the bride's father, by the Rev. W. Cochran, D.D., Miss Reba A., youngest daughter of Mr. W. N. Hossie, bursar of the Institution for the Blind, Brantford, and Mr. Arthur G. Garrett, of Hemming & Garrett, Hamilton.

MACARTHUR-PATTERSON—On June 3rd, at the residence of the bride's father, Oakville, by the Rev. Wm. Melkie, of Toronto, the Rev. R. G. MacBeth, of Augustine church, Winnipeg, Man., to Libbie, eldest daughter of ex-Mayor Patterson.

RAMSAY-SPENCER—At Erskine church, Montreal, on the 2nd inst., by the Rev. A. J. Mowatt, Charles N. Ramsay, to Flora, youngest daughter of the late James Spence, of Glasgow, Scotland.

WOODWARD-BURNETT—At 64 Beverley Street, Toronto, on 3rd June, by Rev. W. A. Hunter, Hiram Wesley Woodward, of Kamloops, B.C., to Minnie A. Burnett.

Deaths.

HUNTER—Mary, beloved wife of David Hunter, and mother of Mrs. Thomas Thompson, East York, aged 59 years, 3 months and 11 days.

Those sending notices for the above column may send with them a list of names of interested friends marked copies of the "Review" containing such notice will be sent free to any address in Canada, Toronto excepted.

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Beyond.

It seemeth such a little way to me
Across to that strange country, the
Beyond,
And yet not strange, for it has grown
to be
The home of those of whom I am so
fond:
They make it seem familiar and most
dear,
As journeying friends bring distant
countries near.

So close it lies that when my sight is
clear
I think I see the gleaming strand;
I know I feel that those who've gone
from here
Come near enough to touch my hand,
I often think but for our veiled eyes.
We would find Heaven right around
us lies.

I cannot make it seem a day to dread
When from this dear earth I shall
journey out
To that still dearer country of the dead,
And join the lost ones so long dream-
ed about,
I love this world, yet shall I love to go
And meet the friends who wait for
me, I know.

And so for me there is no sting in
death,
And so the grave has lost its victory;
It is but crossing with a bated breath
And white-set face, a little strip of
sea,
To find the loved ones waiting on the
shore,
More beautiful, more precious, than
before.

Ella Wheeler Wilcox.

Presbytery of Chicago.

The Presbytery of Chicago has been
much exercised over the reception of the
Rev. Frank V. Vrooman, a Congrega-
tional minister, recently called to the
Kenwood church, within its bounds. At
a meeting of Presbytery, in answer
to questions, Mr. Vrooman said he
"could not subscribe to the articles re-
lating to foreordination and predestina-
tion," but made "some exceptions, and
had ideas with regard to free will." . . .
To the question whether he believed in
the Trinity, he said, "in a certain
sense," but that he could not "venture
to make an explanation as to just what
he did believe."

"Do you believe in the inerrancy of
the Scriptures?"

"No. . . I cannot believe in the in-
errancy of the Bible, particularly as
there are several palpable errors in cer-
tain books."

"Do you believe in the inerrancy of
the New Testament and the four Gos-
pels?"

"No, I do not." He also rejected the
doctrine of eternal punishment that
"the wicked would be punished forever
by God."

On being asked whether he had "ever
any idea or intention of subscribing to
the Westminster Confession after he had
accepted the call, or when before the
Examining Committee," he answered:
"When I came here I did not expect
to find a rational being who believed
in every article in the Westminster
Confession."

As it transpired that he had not given
special attention to "the study of
Dogmatic Theology," and it was mani-
fest that he was ignorant of what our
Confession of Faith teaches, he was given
further time for studying it.

The next week he appeared before
the Presbytery and read a state-
ment of his theological views which in-
dicated that he was not clear on a
number of the fundamental doctrines
taught in the Confession. After some
dissension a motion to sustain his ex-
amination was carried by a vote of 69
to 29. When the usual questions were
put to him he answered them, but with
evident hesitation and reluctance,
attempt to qualify having to be check-
ed by the Moderator. Dr. Bryan filed
formal complaint against the proceed-
ings of the Presbytery and the case is
likely to run its course through Synod
and Assembly.

SOFT EYES DR. ISAAC THOMPSON'S EYE WATER

Meetings of Presbyteries.

- ALGOMA—Gore Bay, September.
- BRANDON—July 14th, 10 a.m.
- BROOKVILLE—Lyn, July 14th, 3 p.m.
- CHATHAM—Chatham, July 14th, 10 a.m.
- CLENGARRY—Alexandria, July 14th.
- HURON—Goderich, July 14th, 11 a.m.
- KAMLOOPS—Enderby, B.C., September 1st.
- LINDSAY—Wick, June 24th. S.S. convention day following.
- MINNEBOSA—Shoal Lake, July 6th, 7.30 p.m.
- MONTREAL—Montreal, Knox church, June 30th, 10 a.m.
- MAITLAND—Lucknow, June 30th, at 1 p.m.; Regular Bi-monthly meeting at Wingham, July 21st, at 11.30 a.m.
- OWEN SOUND—Meaford, Erskine church, June 30th, 10 a.m.
- PARIS—Ingersoll, St. Paul's church, July 7th, 11 a.m.
- PETERBORO—Peterboro, St. Andrew's church, 1st Tues. July, 9 a.m.
- QUEBEC—Quebec, Morrin College, July 7th.
- ROCK LAKE—Morden, Knox church, July 7th, 3 p.m.
- REGINA—Qu'Appelle Station, July 8th.
- SARNIA—Sarnia, July 14th.
- SAUGEN—Harriston, Knox church, July 14.
- SUPERIOR—Rat Portage, Sept. 9th, 2 p.m.
- STRATFORD—Stratford, Knox church, July 14th, 10.30 a.m.
- TORONTO—Toronto, St. Andrew's church, first Tuesday of every month.
- WHITBY—Dunbarton, Tuesday, July 21st at 10 o'clock a.m.

Stated Collections for Schemes.

THE General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary Associations, be made as follows:—
Augmentation Fund, 3rd Sab. January.
Aged and Infirm Min. Fund, 3rd Sab. Feb.
Foreign Missions, 3rd Sab. March.
French Evangelization, 4th Sab. July.
Home Missions, 4th Sab. August.
Colleges, 3rd Sab. September.
Widow's and Orphan's Fund, 3rd Sab. Oct.
Assembly Fund, 3rd Sab. November.
Manitoba College, 3rd Sab. December.
Directed also, that all congregations and mission stations to be enjoined to contribute to the schemes of the Church.
Further, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

There is a God!

BY JOHN IMRIE, TORONTO, CANADA.
THERE is a God!—I know full well,
Though I have never seen His face;
Earth, sea and sky, His power tell,
His handiwork in these I trace.
There is a God!—the heavens declare
His gracious presence night and morn;
Sun, moon, and stars in God's pure air
Laugh infidelity to scorn.
There is a God!—each flower I see
Seems but to live to speak His praise;
Each blade of grass, each leaf-crown'd tree,
Their heads in grateful gladness raise!
There is a God!—thus saith the sea,
Rock'd in the cradle of His hand;
Emblem of God's immensity,
Mov'd by the winds at His command.
There is a God!—the mountains high
Point to His heavenly throne above!
The stars that twinkle in the sky
Proclaim a God—a God of love!
Thou art my God!—Thy word doth show
The imprint of Thy hand divine;
'Tis from its pages that I know
My soul is kindred soul to Thine!

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JAMES McNEIL,
Peterboro', Ont.

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C SWIFT, Toronto,
Bugle Major, Queen's Own Rifles.

A Merchant

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D. LAWLER,
North Sydney, N.S.



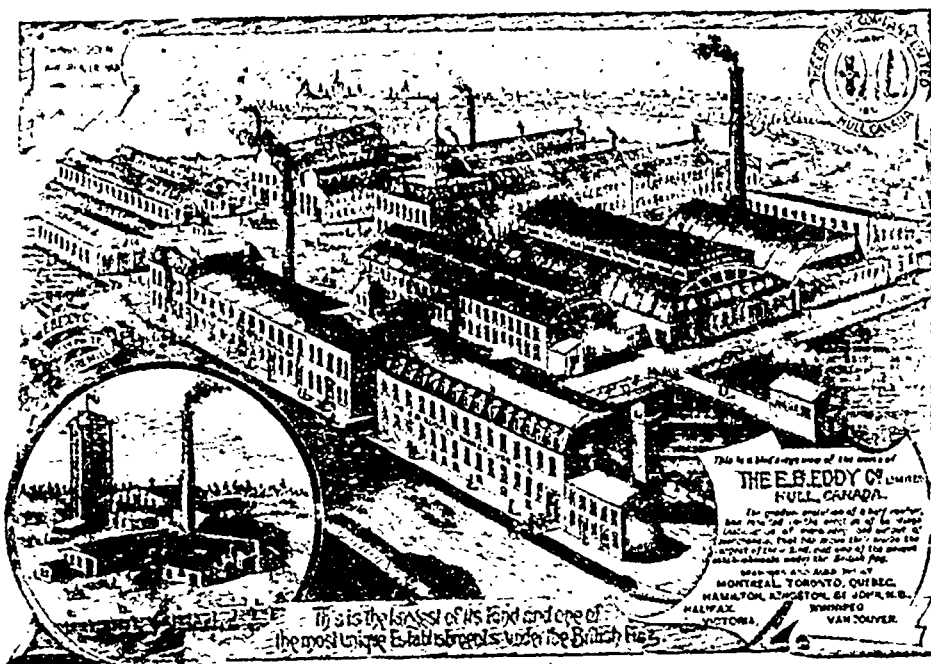
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 6. From Faith to Faith; Sermons preached before the University of Dublin, J. H. Bernard, B.D..... 1 25
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STEAMER GREYHOUND

Commencing Monday, 1st June, and until further notice, Saturdays excepted.

Leave OAKVILLE..... 7.45 a.m. and 3 p.m.

Leave TORONTO..... 10 a.m. and 5 p.m.

SATURDAYS

Leave OAKVILLE..... 7.45 a.m. and 6.30 p.m.

Leave TORONTO..... 2 p.m.