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The Presbyterian Record.

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JULY, 1896.

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THE GENERAL ASSEMBLY.

WITH "Queen's weather" the "Queen city" greeted the Assembly on the 10th of June, and with hearty welcome, as is her wont, entertained its more than 300 commissioners until their eight days' work was done.

On the night of opening, Central Church was thronged. Dr. Robertson chose that rich missionary 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.

He preached, as might be expected, a very practical Home Mission sermon, on the needs, opportunities and successes of our work in the North-West.

After roll call, Rev. Prof. Gordon, D.D., of Halifax, was unanimously and heartily chosen Moderator for the current year, and proved second to none in the long line who have worthily filled the chair; the Assembly, under the wise and courteous guidance of its officials, being considered by many, as on the whole, the best in the history of our Church. That each Assembly should be better than the past, as the Spirit leads the Church upward and onward, is what should be expected and prayed for.

The vacant chair at the Moderator's left was an impressive sight. Dr. Reid, who so long had filled it was there no more. At the Union, in 1875, he, Prof. Mackerras, and Dr. Fraser, clerks in the supreme courts of their respective churches, were retained in that position;

"One by one they've crossed the river,"

and now the last of these "fathers" is gone. It seemed a breaking with the past. Dr. Campbell, appointed a few years ago as joint clerk, sat alone. But Dr. Warden, who has Dr. Reid's other work as agent of the Church, was soon chosen to fill his place as joint clerk of the General Assembly, and to say that no more fitting appointment could have been made is a truism.

Besides Dr. Reid, other well known names, on earth no more, Dr. Williamson, Dr. R. F. Burns, Dr. Laidlaw, and Mr. Macdonnell, were feelingly referred to by the retiring Moderator in reviewing the losses of the year.

Living familiar faces were also wanting at this Assembly. Drs. Forrest, MacVicar, Grant, Cochrane, Bryce, and others, who have almost always been present, taking a helpful and leading part in the work, and without whom a prospective Assembly seemed incomplete, were now absent, some of them at the meeting of the Presbyterian Alliance in Glasgow, and yet the work went on: emphasizing the solemn truth, so hard for each one in his sphere to learn, that "no man is necessary"; and the still more humiliating, but useful and wholesome practical lesson for each one of us, that, few men are missed. We drop out; others take our work. Men come and go; God ever lives and reigns.

The course of Assembly work is usually on this wise. All sessions are opened with singing, reading the Scriptures, and prayer. The mornings and afternoons are then taken up with "business," the consideration of various questions regarding the work of the Church, that require examination, discussion, etc.; while the evenings are devoted to reports and popular addresses on one or other of the great missionary schemes.

Besides the three daily sessions much of the work is done by committees, outside of Assembly hours. When a subject of importance is to be considered it is usually referred to a few men who look carefully into it and submit to Assembly their report as to what should be done. Their view of it may be accepted, amended, or rejected, but in any case their work does much towards helping to a right "finding."

When a subject is set down on the "order of business" for a particular hour, the preceding subject, if not finished, has to be left over to be taken up again and perhaps yet again, until completed.

One important matter, the support of missionaries in the far West, was taken up the first day, and after, as opportunity offered, for several sessions. Hard is the lot of some of the devoted men and women who are doing our work on the frontier. Their conflict with indifference and even hostility has sometimes been made harder from the fact that, with prices much higher than

in the East, men have in some cases had to keep their families and meet the expenses incident to a missionary's life, for a year, for less than \$400.

An earnest request came from the Synod of British Columbia that the salaries of their missionaries be not less than \$850 per year. After long and careful consideration this was agreed to; and even then it is less than a much smaller sum would be in Old Canada or the Maritime Provinces.

Friday, the second day of Assembly, was devoted to the colleges, on which to so large an extent depend the life and prosperity of our Church. If a warm spiritual life pervade them, the ministry they send forth will as a rule carry that warmth to their life work, and the Church will reap the blessed results. If the colleges be cold and dead the men they send forth and the congregations to which these men minister will catch in some degree their spirit.

It is usual to begin with Halifax, the oldest, and "go West." This year the order was reversed.

Manitoba College whose report was presented by Dr. King, was founded when the Northwest was young, to train students for the ministry of our Church. It had to teach Arts as well as Theology, for there were no High Schools or Colleges. In the same Arts classes men are educated for other callings, and it has thus done much to impress the young life of the West, and to win for itself additional support.

Last year it had in Arts 179 students, its largest attendance, many of them looking forward to the ministry.

The Theological department, 28 now attending, is held in the summer, to enable students to supply mission fields in the winter when other students are at the college. The summer session adds to the expense, and the Church is not giving enough to support it. The College Board on this ground, asked to have the classes again in the winter, but after long consideration it was decided on account of its great help to Home Mission work, to continue the summer session and urge the Church to its better support.

Knox College Report, presented by Dr. Cavan, shows a larger attendance than ever before, 37 in the first year in Theology, 23 in the second, while from the final year 27 entered the ministry.

Dr. Greggs' resignation and Dr. Thompson's death leave two vacant chairs. To these the College Board nominated Rev. G. L. Robinson, late of Princeton, and Rev. J. Ballantyne, of Knox Church, Ottawa. After a lengthy discussion in which other names well fitted for the positions were favored by many, the nominations were confirmed and Dr. Robinson appointed to the chairs of Old Testament History and Exegesis, and Mr. Ballantyne to that of Apologetics and Church History. Increased income is needed to meet the growing needs, and friends of the College are asked for larger help.

Queen's Report, presented by Mr. Herridge, showed that of the 563 in the University, there were 40 students in the Faculty of Theology, viz., 14 just graduated, 15 in the second year, and 11 in the first year; with some 51 in Arts who purpose studying for the ministry. There is an accumulated deficit and the Faculty appeals for increased support from the Church.

D. Morrice, Esq., presented the report of the Presbyterian College, Montreal. In Theology there were 46 students during the past year, of whom 14 completed their course. In the Ordinary Fund there is no deficit and the prospects are bright. It relies upon the continued generous support of the Church in its good work.

The Report of Morrin College was presented by Rev. K. McLennan. From the will of the late Senator Ross, \$100,000 has been received, and Rev. Dr. Macrae has been appointed as Principal. Of its students six are looking forward to the ministry. Dr. Macrae and his co-workers should have the sympathy of the Church in the effort to make the light of knowledge and liberty burn more brightly amid much surrounding darkness.

Presbyterian College, Halifax, the oldest of them all by a quarter of a century, but stronger and more prosperous than ever before, was reported by Dr. Sedgwick. It had over 40 students in Theology the past year, of whom 14 graduated. Its income fell somewhat short of the expenditure, but its friends by the sea will not fail it. Its summer school of Theology will open on the 14th July. That of last summer was a marked success.

After the Colleges, on Friday, came the report on "Statistics," by Dr. Torrance; 145 closely printed pages; nearly everything in the Church reduced, as far as possible, to figures. Of the myriads note a few:

Churches and stations, 2,412; families, 96,581; communicants, 188,180; elders, 6,742; other office bearers, 10,546; paid for pastoral support, \$906,781; expended on churches and manses, \$424,820; on other congregational objects, \$484,304; schemes of the Church, \$279,494. Including some other smaller amounts given for benevolent purposes, the total giving of our Church for all purposes, during the past year, is reported as \$2,134,990, more than ever before, notwithstanding the hard times.

On Saturday morning the report of the S. S. Committee, presented by Rev. T. F. Fotheringham, Convener, showed 2,126 schools, 17,118 officers and teachers, and 148,000 scholars.

On the question of Lesson Helps, the report recommended that the place of their publication be removed to Toronto, that Mr. Fotheringham be released from his congregation and remove to Toronto to take charge of them, and that \$5,000 be borrowed to pay the cost already incurred in getting them started. After discussion

a special committee was appointed to examine into the whole matter, especially the financial aspect of the question. This committee endorsed in substance the former recommendation, but the Assembly, at one of its closing sessions, decided that in the meantime the publication of its helps be continued as last year, and that the matter, as above, be referred to Presbyteries to consider and report to next Assembly.

These Lesson Helps are, by competent judges pronounced excellent, and it is hoped that our S. Schools will, as far as possible, adopt them.

Another subject considered this forenoon was the Report of the Aged and Infirm Ministers' Fund, presented by Messrs. H. H. McPherson for the East and J. K. McDonald for the West.

In the East the receipts from congregations were \$1,437, from interest on endowments \$1,487, and from ministers' rates \$1,132. There were paid in annuities \$3,716; and but \$157 is due the treasurer as against \$308 at the first of the year.

There are now 19 annuitants. Revs. Dr. McCulloch and J. B. Logan died during the year, and Revs. Dr. Isaac Murray and H. B. Mackay have been added to the list.

In the West the receipts from congregations were \$7,666, from interest on endowments \$5,655, from ministers' rates \$2,353; and a balance on hand of \$945 at the beginning of the year is now a deficit of \$211.

There was paid \$14,571 to seventy-five annuitants. Four of those on the list, Revs. Thos. Alexander, John Scott, D.D., John Porteous, and A. W. Waddell, died during the year; and Revs. Alex. Sutherland, Prof. Gregg, D.D., Geo. Bell, LL.D., W. S. Ball, John James, D.D., J. S. Burnett, David Wishart, and Wm. Lohead, have been allowed to retire and receive benefit from the Fund.

Some of these aged men have served the Church for forty or fifty years on salaries that only sufficed for the time, and the \$200 that they now receive from the Aged Ministers' Fund is a large part of their dependence in their old age. Surely such a Fund should be generously supported!

Saturday afternoon was variously spent. There was no session of Assembly. Some rested; some saw the city; many went out to preach on Sabbath in churches near and far; some visited Niagara; a large number, together with many of their hosts, enjoyed a sail on the lake in a steamer kindly provided by the good friends in Toronto; while a few had special committee work to which they must attend.

Sabbath morning dawned bright, beautiful. No street cars disturbed the quiet. Conductors and motormen were enjoying their Sabbath rest. Long may Toronto enjoy this unique distinction!

The Assembly Sabbath services are increasing in number. At first there used to be morning and evening services. Then a special afternoon service for children was held. For the past few

years there has been added an Assembly communion service at 4 o'clock; and this year, for the first time, a C. E. service was held after the evening sermon. It, too, has probably come to stay, so that the day is well filled.

At Toronto Revs. A. Robertson, of New Glasgow, N.S., and J. Herdman, of Calgary, preached morning and evening. Dr. Bruce, of St. John, N.B., and others, addressed the children's gathering. The Moderator, assisted by Drs. Sedgwick, Laing and Robertson, conducted the communion services, while the C. E. meeting was presided over by Rev. R. D. Fraser and addressed by several, including Miss Sinclair of India. The other 24 Presbyterian Churches of Toronto and neighboring towns and cities, as well as many of sister denominations in the city, were supplied by members of Assembly.

On Monday morning were considered the reports on the Widows and Orphans' Funds.

That of the West paid in annuities \$15,875, but the income was \$3,590 short of the expenditure. Three widows were removed by death during the year and six added to the list of annuitants, which now numbers 93. Ministers are urged to connect themselves with the Fund and pay the rates.

In the East the Fund is practically a mutual insurance fund, supported by the ministers, for the benefit of those who join it and pay the rates. There are 20 widows, and 20 orphans, under 18 years, receiving aid from it. Its financial position is satisfactory.

A second subject on Monday forenoon was a proposal from the Synod of Manitoba and some of the farther Western Presbyteries for the appointment of a Central Committee to apportion the missionary funds of the Church among the several Schemes rather than that each Committee, as at present, should get all it can for its own work. Far into the afternoon the discussion extended, taking in the whole range of "Home" work in the North-West, of "Foreign" work among the N. W. Indians and Chinese, and the "ways and means" for both. The general feeling was that more machinery would not be helpful, that it is better that each Committee should keep its work thoroughly before the Church, that an intelligent Christian people should apportion their own givings, and the work be carried on as these givings will admit. It was at length decided to send the matter down to Presbyteries to consider and report to next Assembly.

The remainder of the afternoon was taken up with the Church and Manse Building Fund in the North-West, presented by Dr. Robertson. When this grand scheme began its work 14 years ago, there were only 18 churches and 3 manses belonging to our Church between Lake Superior and the Pacific. Since that time this Fund has helped to erect 269 churches and 56 manses,

valued in all at \$450,000. The Fund paid but a small part of this amount. Its value lay in the stimulus and encouragement, by a little timely help, that it gave to weak congregations to help themselves.

During the past year, it assisted in building 14 new churches and a manse in Man. and the N. W., and 7 churches and a manse in B. C.

The value of a missionary's work is greatly increased where there is a church building as a centre for a congregation, and this has been one of the most efficient nursing schemes of the Church.

At the hour of eleven, Dr. Cavan, pursuant to notice, proposed, in one of his strong, clear, statesmanlike speeches, his motion on the Manitoba school question, condemning coercion by Dominion or hierarchy, and was followed and seconded by the incisive nervous logic of Dr. King. Two or three speakers favored an amendment. The discussion projected well into the afternoon, but when the resolution was finally passed two solitary hands were seen in opposition, and these, not to its principle, but to its expediency.

On Tuesday morning our veteran hymnist, Dr. Gregg, gave in the report of the Hymnal Committee. Last year it was hoped that with the three Scottish Churches we might have a common Hymnal. During the year committees from each of the Churches have been at work along this line, but the General Assembly of the Established Church a few weeks ago declined to proceed. The Committee, regretting the failure of a common hymnal, submitted the draft which they have with great care prepared for our own Church, and after careful consideration, occupying part of the following day, the Assembly adopted the report and authorized the Committee, after making some minor changes by adding a few more Psalm selections, to publish the book; so that probably by the end of the year we will have our new Book of Praise, which it is claimed will be second to none.

On Tuesday afternoon at 4 o'clock a reception at Government House, with sweets for eye, ear, and tongue, in the way of refreshments, music from a Highland band, and beauties of nature and of art, made a very pleasant interlude to severer work.

Wednesday and Thursday were largely occupied with matters left over from other days, and with hearing and considering the reports of the Committees to which different subjects had been referred at an earlier stage of the Assembly; e.g., of the Judicial Committee on two "cases" of appeal on which they had been laboring in season and out of season for several days; of the Committee to deal with the summer session of Manitoba College; of the Committee on Standing Committees, a list of which is given on another page; of the Committee on application of stu-

dents for a shorter course of study; of the Committee on the application of ministers from other Churches to be received as ministers of our Church; of the Committee on application of aged ministers for leave to retire, etc., etc.

The evening popular meetings, with reports and addresses on the different Mission schemes of the church, were excellent. The Moderator's opening sermon on Wednesday evening struck a good key note. Thursday evening, Home Missions; Friday evening, Foreign Missions; Monday evening, Augmentation, and Young People's Societies; Tuesday evening, French Evangelization; and Wednesday evening, Church Life and Work; made a grand series, deepening in interest to the close. There may have been better individual evenings heretofore, but on the whole, this was, by common consent, the best series ever held by our General Assembly.

On Home Mission night Rev. J. McMillan, presented the report from the East, and was followed by Rev. J. Dustan, while Dr. Warden submitted that of the West, which was spoken to by Dr. Robertson, Rev. Mr. McBeth, of Winnipeg, Mr. Reid an elder from Calgary, Rev. Mr. Wilson, of Vernon, B. C., Rev. James Herdman, and Dr. King.

What a panorama, 4000 miles long, from stormy Atlantic to sunny Pacific, was passed in vivid picturing before us; of lonely settlers, by sea or forest, on prairie or in mountain glen; of new, sparse, struggling communities; of mining towns of a few months old with Satan's agencies ever at the front; of faithful missionaries bringing their glad message to the farthest settlers, or in the wildest mining camps seeking to win the gold hunter to a better life. Would that the whole Church could have seen and heard of the grand work of our Home Mission Scheme in moulding our young country for righteousness and making it a better land for our children to live in when we are gone.

Following the survey of our Home Mission Work on Thursday evening was the wider outlook on Friday evening upon the Foreign Field. The meeting was held in Cooke's Church, the largest in the city. Rev. A. Falconer and Mr. Cassels, joint conveners, presented the report of the year's work in the New Hebrides, Trinidad, India, China, and Formosa, and among the Indians and Chinese in Canada.

Several missionaries spoke. Rev. J. Buchanan M.D., had but a few minutes to tell of seven years work and of India's two hundred and forty millions; but to any who have followed the exceptionally unselfish and devoted course of himself and his noble wife, in giving up Ujjain with all that they had sacrificed and accomplished in laying foundation work there, and responding to the call of the Mission Council to found the new mission to the poor oppressed aboriginal Bhils of the mountains, with all that

is involved in beginning again under such circumstances; his very presence was more eloquent than any words.

Rev. J. B. Cropper, who will probably go as our agent to the E. Indians of Demarara, spoke of the work in Trinidad and the neighboring islands as a very bright and hopeful one. Few missions have made more solid and rapid progress than this one, and its kindred work in Demarara promises well under Mr. Cropper's able management.

All were interested and delighted with Miss Sinclair's graphic picture of the work in Indore, the condition of women in India and what is doing to help them. At the close, by request, she sang very sweetly a verse of a Hindi hymn. Mr. Winchester gave the concluding address.

Monday night there were two most important subjects. Augmentation came first. Dr. Morrison, followed by Rev. A. Robertson, presented the report for the East, and Dr. Warden for the West. In the Maritime Synod 58 congregations were assisted during the year. Receipts were insufficient, and 8 per cent had to be deducted from the grants, which often meant that a minister receiving the minimum salary had it made still smaller. In some cases congregations and Presbyteries made up the deficiency. Five congregations became self-supporting during the year.

In the West, last year, 120 congregations received aid; 21 became self-supporting, making 174 that have done so since the scheme began. The grants were all paid in full, and there is a small balance on hand.

"Young Peoples Societies," was the next subject. Rev. R. D. Fraser presented the report for the year. Out of a probable total of 1030 societies, 796, with a membership of 31,615, have reported. Of these 620 are C. E. Societies. The proportion of young men to young women is two to three. This is well but where is the third young man? These societies are engaged in seventy forms of activity. They raised in all \$26,911, of which \$10,050 was given to the schemes of the church.

Messrs. McBeth of Winnipeg, McMillan of Halifax, and Patterson of Toronto, addressed the Assembly, and, as on other nights, the time ran well beyond the appointed hour of ten before the closing came, and interest flagged not till the close.

French Evangelization, which aims at giving the Gospel to one-third of our fellow countrymen, and which has so important a bearing upon the future of our Dominion, was the subject for Tuesday night.

Rev. S. J. Taylor presented the report. There are 36 fields, 92 stations, and 25 mission schools. There are 1,106 members, of whom 175 were added during the year. Receipts were \$30,521, Mission fields gave \$4,000. Point aux Trembles schools, which this year celebrate their jubilee, have

trained 3,500 young French Canadians. Drs. Scrimger, Cavan, and Amaron, spoke on various aspects of the work, and at a late hour a grand French night came to a close. May a grand French day soon come when upon our French fellow countrymen the Sun of Light and Liberty and Knowledge and Righteousness shall rise to set nevermore.

Church Life and Work filled the evening of Wednesday. Four subjects, The State of Religion, Systematic Benevolence, Sabbath Observance, and Temperance, that used to have each its committee and report, were last year combined, under the above title, with Rev. P. Wright of Portage la Prairie, Convener. Unable to be present he sent an admirable report which was presented by Dr. Cavan, and spoken to by several others. A most interesting discussion of this wide rich field forming a fitting close to this grand series of popular Assembly evenings. Into the closing hours were crowded many items, some of which were passed over to another year.

The Assembly itself, its numbers and place of meeting, are under consideration. One in four of ministers with an equal number of elders, now make it up. Last year Presbyteries were asked if they would approve of a lesser number, one in six. The answers were few and the question is again sent down this year. Whether the place of meeting shall be fixed or movable is also sent down.

One important item of business was the permanent acceptance by Dr. Warden of the duties of Agent of the Church. His eminent fitness for the management of her large and varied financial interests, of the endowments of the colleges and other schemes, can only be known to those who have learned it by experience. The Church does not realize her good fortune in having one of his capacity and training to take the position, or his value to her in that position.

The report of the RECORD and *Children's Record*, was well received and some very kind words were said about their poor efforts to help on in the work of the Church.

In response to a very cordial invitation from Winnipeg, the Assembly, after careful consideration of the distance and expense, decided to meet there next year. The meeting there, in 1887, did good to our work in the North West, and to those who went; it bound the Church more closely together; and next year it will doubtless do much good. Cheap rates will be given, and on the whole, the expense will be little more than that of a meeting in Halifax, or St John.

Late on Thursday night the end of the docket was reached; the Moderator gave a few fitting closing words; that dear old Psalm, 122, which has been the closing hymn of so many Assemblies, was sung; good bye's were said; and a most delightful addition had been made to the memories and inspirations of the past.

STANDING COMMITTEES OF ASSEMBLY FOR 1896-97.

I. PRESBYTERIAN COLLEGE HALIFAX.

1. Board of Management.

Dr. Sedgwick, *Chairman*; Principal Pollok, Dr. Currie, Dr. Gordon, Prof. Falconer, Dr. Forrest, Dr. N. McKay, Messrs. A. Simpson, E. D. Miller, L. G. McNeil, John McMillan, Jas. McLean, T. Stewart, A. B. Dickie, H. H. McPherson, D. McDougall, A. McLean Sinclair, J. S. Carruthers, J. S. Sutherland, G. A. Leck, J. F. Forbes, E. M. Dill, and Willard McDonald, *Ministers*; and Dr. Stewart, J. D. McGregor, Hon. B. Rogers, Judge Trueman, Dr. James Walker, R. Murray, R. Baxter and Hugh McKenzie.

2. Senate.

Principal Pollok, *Chairman*; the Professors of the College, Dr. Forrest, Dr. Black, Messrs. J. M. Robinson, T. Cumming, A. Simpson, H. H. McPherson, Dr. G. Bruce, T. Fowler, R. Laing, Jas. Carruthers, C. Munro, and W. P. Archibald, *Ministers*; and Prof. McDonald, Prof. Walter Murray, Dr. A. H. McKay, and R. Murray.

II. PRESBYTERIAN COLLEGE, MONTREAL.

1. Board of Management.

Mr. D. Morrice, *Chairman*; Principal MacVicar, Dr. J. Scrimger, Prof. Ross, Dr. John Campbell, Dr. A. B. Mackay, Dr. Warden, Dr. Barclay, Messrs. J. R. McLeod, W. R. Cruikshank, J. Hastie, M. McLennan, D. W. Morrison, J. Fleck, W. T. Herridge, J. M. Crombie, W. A. McKenzie, D. Currie, J. R. Dobson, *Ministers*; and Sir J. W. Dawson, Sir Donald Smith, Messrs. W. D. McLaren, W. Yuile, Geo. Hyde, A. C. Clark, C. McArthur, John Stirling, W. Paul, M. Thompson, Jonathan Hodgson, M. Hutchinson, A. S. Ewing, A. C. Hutchison, Charles Byrd, and Henry Birks.

2. Senate.

Principal MacVicar, *Chairman*; the Professors and Lecturers of the College, Dr. A. B. Mackay, Dr. R. Campbell, Dr. D. Paterson, Dr. Barclay, Messrs. A. J. Mowatt, D. Tait, W. D. Reid, F. M. Dewey, John McLeod, G. D. Bayne, C. B. Ross, J. MacGillivray, S. J. Taylor, J. McLeod, with T. Bennett, N. Waddell, J. L. Morin, representing the Alumni, *Ministers*; and Sir J. W. Dawson, Principal Peterson, Prof. Murray, Dr. Kelly, Messrs. D. Morrice, and A. W. McGoun.

III. QUEEN'S COLLEGE.

Bursary and Scholarship Committee.

Mr. John Mackie, *Convener*; Principal Grant, D. J. McLean, M. McGillivray, J. D. Boyd, *Ministers*; and Geo. Gillies and D. B. McTavish.

IV. KNOX COLLEGE.

1. Board of Management.

Mr. W. Mortimer Clark, *Chairman*; Principal Caven, Dr. MacLaren, Dr. Warden, Dr. Fletcher,

Dr. Parsons, Dr. R. N. Grant, Dr. J. K. Smith, Dr. S. Lyle, Messrs. S. Young, J. Abraham, A. Stewart, J. C. Tibb, R. Pettigrew, J. Neil, J. Currie, Wm. Burns, W. J. Clark, L. H. Jordan, H. R. Horne, P. Straith, Stuart Acheson, J. A. Macdonald, J. Mulch, J. R. Hutt, *Ministers*; and Messrs. J. K. Macdonald, David Fotheringham, D. Ormiston, D. D. Wilson, A. I. McKenzie, R. Kilgour, G. Rutherford, John Cameron, T. D. Cowper, and G. C. Robb.

2. Senate.

Principal Caven, *Chairman*; the Professors and Lecturers of the College, Dr. Cochrane, Dr. Laing, Dr. R. Torrance, Dr. Gray, Dr. Wardrope, Dr. McCurdy, Dr. James Carmichael, Dr. D. C. McIntyre, Dr. Milligan, Dr. Abraham, Messrs. R. P. McKay, M. McGregor, W. Farquharson, R. D. Fraser, J. A. Turnbull, W. G. Wallace, D. M. Ramsay, J. McD. Duncan, J. S. Henderson, J. R. S. Burnett, D. McKenzie, John Ross, R. C. Tibb, H. E. A. Reid, J. Crawford, with Dr. Somerville, W. A. J. Martin, S. H. Eastman, representing the Alumni, *Ministers*; and Messrs. T. Kirkland, A. MacMurchy, W. Mortimer Clark, Geo. Dickson, J. A. Paterson, and Hon. G. W. Ross.

V. MANITOBA COLLEGE.

1. Board of Management.

Hon. Chief Justice Taylor, *Chairman*; Principal King, Prof. Hart, Dr. Bryce, Dr. Duval, Dr. Robertson, Prof. Baird, Jos. Hogg, P. Wright, J. Farquharson, C. B. Pitblado, E. D. McLaren, Jas. Herdman, John Hogg, R. G. McBeth, and D. Carswell, *Ministers*; and Sir Donald Smith, Messrs. J. C. Saul, J. Sutherland, A. Dawson, Jas. Fisher, Alex. McDonald, K. McKenzie (Winnipeg), C. H. Campbell, and J. B. McLaren.

VI. HOME MISSIONS.

1. Western Section.

Dr. Cochrane, *Convener*; Mr. A. T. Love, Dr. Warden, Dr. W. D. Armstrong, Dr. Hamilton, Dr. McMullen, Messrs. James Stuart, A. Givan, M. W. McLean, M. McKinnon, R. Moodie, A. Findlay, A. Gilray, J. H. Ratcliffe, Dr. McRobbie, Dr. Somerville, Dr. R. Torrance, Messrs. J. M. Aull, Hector Currie, Samuel Acheson, Dr. J. R. Battisby, Messrs. J. L. Murray, A. Tolmie, A. Henderson, J. Rennie, Dr. Robertson (Supt.), Messrs. E. D. McLaren, James Farquharson, J. A. McKean, A. A. Scott, Dr. E. F. Torrance, J. Neil, C. W. Gordon, L. H. Jordan, and Dr. Dickson, *Ministers*; and Messrs. R. Kilgour, W. E. Roxborough, John Penman, Hon. E. H. Bronson, and David Ormiston.

2. Eastern Section.

Mr. J. McMillan, *Convener*; Dr. Morrison, G. S. Carson, A. Gandier, A. Bowman, J. K. Fraser, J. R. Munro, D. McDonald, A. Simpson, J. A. Forbes, W. Hamilton, J. M. Robinson, T. Stewart, J. W. Crawford, James Ross, T. F. Fullerton, D. Henderson, David Wright, A. D. Gunn, and

Joseph McCoy, *Ministers*; John Willett, H. Dunlop, R. Baxter, J. S. Smith, Judge Forbes, T. Cantley, O. M. Hill, William Frew, and Isaac Creighton.

VII. AUGMENTATION.

1. Western Section.

Dr. Campbell (Renfrew), *Convener*; Dr. Warden, Dr. Kellock, Dr. Robertson, Dr. Laing, Dr. Lyle, Dr. Somerville, Messrs. Herridge, W. J. Clarke, W. G. Wallace, R. D. Fraser, M. McGillivray, J. A. Macdonald, D. B. Macdonald, and Peter Wright, *Ministers*; Messrs. D. Morrice, Joseph Henderson, and A. T. Crombie.

2. Eastern Section.

Mr. E. Smith, *Convener*; J. F. Forbes, Daniel McGregor, G. L. Gordon, James Sinclair, J. H. Chase, Thomas Fowler, A. Robertson, Dr. G. Bruce, E. D. Miller, T. C. Jack, D. McMillan, W. Aitken, E. S. Bayne, D. McGillivray, J. A. Cairns, W. H. Spencer, and W. W. Rainnie, *Ministers*; J. D. McGregor, T. C. James, H. W. Cameron, J. B. Calkin, and Judge Forbes.

VIII. FOREIGN MISSIONS.

Messrs. Hamilton Cassels and A. Falconer, *Joint Conveners*.

1. Western Division.

Mr. Hamilton Cassels, *Convener*; Dr. McLaren, Dr. Warden, Principal Grant, Dr. Moore, Principal MacVicar, Dr. A. D. McDonald, Dr. J. B. Fraser, Dr. McTavish, Messrs. A. J. Mowatt, Dugald Currie, R. Johnston, R. S. G. Anderson, J. G. Shearer, L. H. Jordan, and R. P. MacKay, *Ministers*; and Messrs. J. R. McNeillie, A. Jeffrey, A. Bartlett, R. S. Gourlay, and D. K. McKenzic.

2. Eastern Division.

Mr. A. Falconer, *Convener*; E. Smith, L. G. McNeill, D. MacGregor, A. F. Carr, David Sutherland, Dr. Morrison, Alfred Gaudier, and J. A. McGlashan, *Ministers*; and J. K. Blair and D. McDonald.

IX. FRANCE EVANGELIZATION.

Principal MacVicar, *Chairman*; Dr. Scrimger, Dr. R. Campbell (Montreal), Dr. Smyth, Dr. Warden, Prof. Coussirat, Dr. Amaron, Dr. Lyle, Messrs. R. Gamble, R. P. Duclos, J. R. MacLeod, D. McLaren, J. R. Dobson, James Fleck, A. Macaulay, T. Cumming, G. F. Kinnear, G. C. Heine, W. R. Cruickshank, F. M. Dewey, Malcolm Campbell, F. H. Larkin, E. Scott, D. Tait, A. J. Mowatt, G. D. Bayne, John F. McFarland, Jas. A. McFarlane, Malcolm McGillivray, A. A. Scott, Dr. Jackson, D. James, Alexander Forbes, J. Hastie, A. T. Love, James Ross (St. John), Dr. McTavish, S. J. Taylor, John McGillivray, Peter Wright, *Ministers*; and Hon. E. H. Bronson, A. C. Hutchison, D. Morrice, Walter Paul, R. McQueen, Geo. Hay, M. Hutchinson, John Herdt, P. R. Miller, Paul Payan, A. G. Farrell, Jas. Ramsay, Dr. Thorburn, and W. Drysdale.

X. DISTRIBUTION OF PROBATIONERS.

Dr. Torrance, *Convener*; Messrs. J. G. Shearer, Dr. Cochrane, and Jas. A. Grant, *Ministers*; and Geo. Rutherford.

XI. CHURCH LIFE AND WORK.

Mr. P. Wright, *Convener*; the Conveners of Synods' Committees, Messrs. D. Stiles Fraser, J. M. Fisher, J. Dustan, A. L. Geggie, D. McD. Clarke, Dr. A. B. MacKay, Dr. McNish, Dr. W. A. Mackay, D. Tait, John Hay, S. Houston, John McInnis, E. H. Sawers, J. Leishman, Jas. Murray (St. Catharines), James Wilson, John Johnstone, Joseph Hogg, A. J. MacLood, W. L. Clay, T. Scouler, *Ministers*; and R. Murray, Walter Paul, George Hay, Dr. Gaudier, John A. Paterson, G. Gillies, Dr. Beaton, R. McQueen, J. Charlton, M.P., Dr. McDonald (Wingham) W. D. Russell and John Paterson.

XII. SABBATH SCHOOLS.

Mr. T. F. Fotheringham, *Convener*; the Conveners of the Sabbath School Committees in the several Synods and Presbyteries, Dr. M. Fraser, Dr. Bryce, J. G. Stuart, J. Neil, D. B. McLeod, Jas. A. Brown, W. G. Hanna, J. McEwan, Dr. R. H. Abraham, J. A. Jaffray, J. A. Cairns, D. M. Buchanan, Henry Gracey, W. Farquharson, C. B. Pitblado, H. K. McLean, D. G. McQueen, W. Shearer, Peter McNab, F. W. Murray, D. D. McLeod, J. W. Rae, R. D. Fraser, J. W. Bell, F. W. Murray, John Ross, R. G. McBeth, Daniel Strachan, *Ministers*; and W. McIntosh, Geo. Anderson, George Rutherford, W. G. Craig (Kingston), J. Clarke (Port Hope), John Joss, James Gibson, W. N. Hossie, S. Waddell, G. Haddow, J. M. Clark (Smith's Falls), Dr. Kelly, D. Fotheringham, Jas. McNab, D. T. Fraser (Montreal), R. J. McGregor (Inglewood), W. Drysdale, Jas. Turnbull (Toronto), J. Samuelson, Jas. Gordon, C. M. Dawson, W. W. Miller, J. A. McCrea (Guelph), G. T. Ferguson, T. W. Nisbet, W. T. Huggan, A. S. McGregor, W. H. Irwin, J. A. Paterson, Jas. Ross (Crescent Street, Montreal), J. Keane, W. E. Roxborough, H. A. White, G. A. Reid, W. C. Whittaker.

XIII. MINISTERS' WIDOWS' AND ORPHANS' FUND.

(Late Canada Presbyterian Church.)

T. Kirkland, *Convener*; Dr. Warden, S. S. Craig, W. Amos, Dr. R. H. Abraham, Dr. W. A. Hunter, J. Mutch, *Ministers*; and J. L. Blaikie, S. Harvie, W. Gordon, Andrew Jaffrey, W. Cairnraith, G. F. Burns, and Joseph Norwich, *Elders*.

2. Eastern Section.

Mr. R. Laing, *Convener*; Dr. Patterson, Dr. T. Sedgwick, A. McLean, A. McLean Sinclair, J. McLean, Jas. Carruthers, A. F. Thompson, *Ministers*; R. Baxter, G. Mitchell, Dr. A. H. Mackay, and J. D. McGregor.

XIV. AGED AND INFIRM MINISTERS' FUND.

1. *Western Section.*

Mr. J. K. Macdonald, *Convener*; Dr. Parsons, Dr. W. D. Armstrong, H. McQuarrie, W. Burns, Dr. Fletcher, Dr. D. D. McLeod, J. Becket, J. R. Gilchrist, A. H. Scott, G. McArthur, F. McCuaig, Dr. Barclay, J. A. F. Sutherland, *Ministers*; Dr. McDonald (Hamilton), Sir Donald A. Smith, Dr. Wallace, Alex. Nairn, Robert Lawrie, W. Adamson, H. J. Johnston, John A. Paterson, W. B. McMurrich, Alex. Fraser (Toronto), J. Rowand, A. Thompson, R. Atkinson, John Brown, M.L.A.

2. *Eastern Section.*

Mr. Anderson Rogers, *Convener*; H. H. McPherson, T. G. Johnstone, C. McKinnon, A. B. Dickie, Geo. Fisher, J. R. Coffin, A. McLean Sinclair, J. H. Chase, D. Fraser, C. Munroe, Dr. A. W. McLeod, G. Leck, James Sinclair, E. S. Bayne, and Dr. Pollok, *Ministers*; D. McDonald, S. Waddell, and W. C. Whittaker.

XV. FINANCE.

1. *Toronto Section.*

Andrew Jeffrey, *Convener*; Dr. Warden, A. Nairn, R. J. Hunter, R. Kilgour, Wm. Wilson, G. T. Fergusson, J. L. Blaikie, Joseph Henderson, B. E. Walker, And. Rutherford, and Geo. Rutherford (Hamilton).

2. *Montreal Section.*

D. Morrice, *Convener*; W. D. McLaren, W. Yuile, J. Stirling, A. S. Ewing, C. McArthur, and Alex. McPherson.

2. *Halifax Section.*

Mr. J. C. Mackintosh, *Convener*; Dr. Morrison, David Blackwood, J. W. Carmichael, J. F. Stairs, Geo. Cunningham, James McAllister and John Stewart.

XVI. STATISTICS.

Dr. R. Orrance, *Convener*; Dr. Gray, J. C. Smith, A. B. Dickie, L. G. McNeill, Prof. Baird, Alexander Grant, D. McLaren, W. A. J. Martin, A. E. Mitchell, J. McInnis, George S. Carson, D. McRae (Victoria), J. S. Hardie, W. T. Wilkins, R. D. Fraser, and R. J. Glassford, *Ministers*; John Hawley, Chas. Davidson, T. C. James, D. F. McWatt, R. McQueen, and Wm. Parker (Cayuga).

XVII. PROTECTION OF CHURCH PROPERTY.

Hon. Justice MacLennan, *Convener*; Dr. Bell, Dr. Warden, Dr. R. Campbell (Montreal), Dr. Pollok, Dr. R. Torrance, Prof. Hart, Dr. John Campbell (Victoria), and Dr. Robertson, *Ministers*; Hon. D. Laird, J. L. Morris, Q.C., G. M. Macdonnell, Q.C., J. McIntyre, Q.C., Hon. Chief Justice Taylor, W. B. McMurrich, Hamilton Cassels, Hon. D. C. Fraser, Judge Forbes, J. M. Browning, Thornton Fell, F. H. Chrysler, Q.C., W. B. Ross, Q.C., J. A. McKinnon, James Muir, Q.C., A. W. Thompson, Judge

Stevens, Judge McKenzie (Sarnia), John A. Paterson, Major Walker, Judge Crenson, W. M. Clark, Q.C., Hon. Justice Sedgwick, Thomas Caswell, and Judge Trueman.

XVIII. CHURCH AND MANSE BUILDING FUND.

Hon. Chief Justice Taylor, *Chairman*; Dr. Robertson, W. L. Clay, Dr. Duval, Joseph Hogg, T. Scouler, G. A. Wilson, J. C. Herdman, James Farquharson, M. C. Rumball, J. A. Carmichael, Alexander McDonald, and C. W. Gordon, *Ministers*; and C. H. Campbell, John Patterson, Jas. Fisher, and Major Walker.

XIX. HYMNAL COMMITTEE.

Dr. Gregg, *Convener*; Dr. Jenkins, Dr. Macrae, (Quebec), Dr. W. D. Armstrong, Dr. J. B. Fraser, Messrs. J. A. Macdonald, W. J. Dey, J. Thomson (Ayr), Dr. D. M. Gordon, W. T. Herridge, C. C. Heine, James Anderson, J. B. Mullan, Alex. Henderson, Dr. MacLaren, Dr. D. L. McCrae, Dr. J. Somerville, Dr. Scrimger, R. S. G. Anderson, M. McGillivray, Alexander McMillan, J. G. Stuart, Dr. James, *Ministers*; and Messrs. W. B. Murrich, R. A. Becket, John H. Thom, Joseph Henderson, R. Murray, Jas. Gibson, W. B. Ceikie, M.D., James Johnson (Hamilton), and Prof. S. W. Dyde; the members in Toronto to be an Executive Committee.

XX. PRESBYTERIAN RECORD.

Dr. Warden, *Convener*; Editor of RECORD, Dr. R. Campbell (Montreal), Prof. Scrimger, W. R. Cruickshank, J. Fleck, C. B. Ross, J. McGillivray, and Prof. Jas. Ross.

XXI. YOUNG PEOPLE'S SOCIETIES.

Mr. R. Douglas Fraser, *Convener*; the Conveners of Synod and Presbytery Committees: A. J. Brown, A. D. McDonald (P. E. I.), W. Reid, W. R. McIntosh, W. S. McTavish, Jas. Burgess, Anderson Rogers, W. Shearer, Dr. J. A. R. Dickson, J. G. Shearer, John Little, W. Frizzell, R. M. Hamilton, Charles McKillop, W. G. Jordan, D. C. Hosack, John Young, Alex. Hamilton, J. A. Carmichael, D. G. McQueen, W. M. Rochester, Dr. J. Campbell, W. Patterson, S. H. Eastman, *Ministers*; Messrs. John S. Smith, W. J. Parks, S. Stewart, J. C. Thomson, Prof. J. F. McCurdy, J. Armstrong, J. H. Burger, G. A. McGillivray, Isaac Pitblado, J. B. McKilligan, T. M. Henderson, G. Tower Ferguson, James Mather, and J. D. Higinbotham.

Thirty odd years ago no one could enter the Imperial City with a Bible, now there are eleven Protestant churches in Rome, where the Bible is openly read and expounded.

A young missionary on the Congo, as he lay dying, prayed: "Father, I came to Africa to consecrate myself to Thee. If, instead of receiving my consecration Thou dost see fit to receive me, Thy will be done."

A VISIT TO SARATOGA.

GENERAL ASSEMBLY, PRES. CH. U.S.A.

It was so near, six hours ride, a little more than half the distance between Montreal and Toronto, that the RECORD walls were exchanged for a few days for the waving elms, pure air, and mineral waters, of Saratoga Springs, and the interesting meetings of the General Assembly of the Presbyterian Church (North) which met there 21-30 May.

Most places, like children, are ambitious to attain town and cityhood, but Saratoga's ten thousand persist in "village" to make the place more attractive as a summer resort. Its reputation is that of the luxurious, fast, and fashionable. But it can suit all tastes and purses, from the comfortable dollar a day, to the immense hotels that will home a thousand guests at four or five times the cost, and which are only opened for three and a half months, from the middle of June to the end of September.

It was an ideal place for an Assembly at that time of the year. The "season" had not begun. Accommodation was cheap, comfortable, and plentiful. The mineral springs bubbled their healthful flow; the keen strong minds of that great Church gave a mental stimulus of no ordinary kind; while a high spiritual tone pervaded the meetings. It was a tonic; physical, mental, spiritual; for tired bodies, minds, and hearts.

Rev. Dr. Withrow, formerly of Park Street, Boston, now of Chicago, was an ideal Moderator. He and our own, in Toronto, were two ideals, each almost perfect in his own way, and a choice between them would depend upon taste. With ours there was more of the measured movement that befit the constant gown and bands; while with theirs, though the easy native dexterity could not be surpassed, yet the rush of American life, found its way even to the Moderator's chair. Coming to his place in Assembly in a roundabout business coat and black tie, with no trace of the clerical in dress, except a white tie on Sabbath; calm, quiet, alert, he guided the Assembly wisely, surely, swiftly, along. One matter was disposed of and another on hand with scarce breathing space between them, and yet so gently and with so little of self assertion that the machinery seemed almost automatic.

There was little of the clerical anywhere. I did not see a dog collar in the Assembly. Elders and Ministers, Professors of Theology and Doctors of Law, Judges and D. D.'s were often indistinguishable. Some of the preachers would grace a bench and some of the elders worthily fill a pulpit.

Free and sociable in manner there was little waiting for introduction, or vacant "Who are you?" when addressed without it. "Mr." was almost unknown. Elders were "judge," "colleague," or something else. Ministers were invulnerable

"Dr." Even the RECORD, stalked for a week in borrowed plumes, "and what for no."

The Assembly was harmonious. It was quite as firm and decided as ever before in its adherence to old truths, but the elements which made so much useless disturbance in the effort to force their revolutionary ideas upon its predecessors, in the cases of Dr. Briggs and Dr. H. P. Smith, were more quiet. In one or two instances where resolutions looked along such lines they were very emphatically voted down.

A fine spiritual tone pervaded the Assembly. It closed its work on Saturday. On Sabbath afternoon there was a meeting for prayer and thanksgiving, to gather up, as the Moderator put it "the Spiritual benefits of the Assembly." At one point he asked for brief testimonies as to good received. They came thick and fast. "I was told by a brother"—said one member,—"that one or two Assemblies would be enough for me. I have just written him reminding him of the revival times we have had in our work together and telling him that I have received more real spiritual uplift and help at this Assembly than in all those times put together."

The evening meetings are, with them, not a part of the Assembly's proceedings. The Moderator does not preside. No minutes are kept. With us the evening is a session of the Assembly. A report, say on Home Missions, is presented, and speakers follow. With them the report is presented in the morning and its discussion fills the forenoon. In the evening the meeting is a purely popular one upon the same subject. Thus the great schemes of Home, or Foreign Missions, which with us are crowded into an evening, receive from them a forenoon and evening.

Their series of evening meetings, was, like those of our own Assembly, an inspiration. On Home Mission night they had their great West, from Oregon to Texas, with its forces of evil even mightier than with us.

Dr. John Hall of New York, who began his ministry in a small Home Mission field in Ireland, presided and gave a magnificent address. Home Missionaries filled up the evening, and very touching were some of the pictures of life and work, and the need for more of it, among the inpouring millions from all lands. Owing to debt they could not extend their work during the past year and many a harvest field cries in vain for reapers.

On Foreign Mission night men from Africa, Persia, India, China, made millioned heathendom pass in vivid array; its sins and sorrows crying "Come over and help us." Here, too, they had to restrict work on account of debt on the Fund.

Instead of "French" they had Freedmen's night. It was a negro night, rich and rare. With all the wit, eloquence, and pathos of their race they pictured the needs of the eight millions of Freed-

men, what is doing for them and what is wanting to complete their emancipation by freeing them from the bondage of ignorance and superstition.

Statistics we need not give. Suffice it to say that in round numbers they have in that great Church nearly a million communicants, about six times as many as in our own Church, and they raise nearly one million dollars for each of the two great schemes of Home and Foreign Missions, or some eight times as much as we do for the same work.

Last year they resolved to raise, in commemoration of the twenty-fifth anniversary of the union of their two great constituent parts, "Old School" and "New School," a special fund of one million dollars, to pay off all debts upon all the Boards, and give each a working balance, to save borrowing at the first of the year before collections come in. Many noble instances of self-denial it called forth, but only a little more than one-third of the amount was raised, so that some debt still lingers.

With all that is good and great among that grand people, there are two things that one could wish different. One is but trifling, may we say, amusing; the "WE" writ so large in many a vision. The other, is the feeling toward Britain. One in race, language, and religion, these two great Christian nations, should be bound more closely than any others in bonds of sympathy and good will. With Britons this is largely the case; but, with many noble exceptions, it is not so reciprocal as one could wish. So we are not charmed from our allegiance; but, with love and admiration for much in the South country, we come back to a land that is dearer, and to that grand old flag which has ever led the van of true progress, and which, to-day, around the globe, means freedom and safety to the three hundred and fifty millions who hail it as their own, and which, though waved by a crowned and sceptred hand, floats, its lovers think, over the freest people and institutions upon earth.

SOME POINTS OF DIFFERENCE.

BETWEEN OUR GENERAL ASSEMBLY AND THAT OF THE PRESBYTERIAN CHURCH, U.S.A.

Our Assembly Presbyteries can choose and send one in four of their ministers and an equal number of elders; our neighbors to the South have so large a Church, six times larger than ours, that to have an Assembly within reasonable limits, they can only send about one in twenty of their ministers and an equal number of elders. Our Assembly has over 500 members, theirs about 600. They have an Assembly Mileage and Entertainment Fund, and when Presbyteries pay their allotment of it, their representatives receive their travelling expenses, and payment for hotel or boarding house while

at Assembly; with us the "billeting" system still holds: they have put it away, though they have no fixed place of meeting. Their commissioners have a definite place, the floor of the Church, or most of it, while visitors may occupy the galleries; with us everybody sits anywhere.

Their Assembly has its opening service in the forenoon; ours in the evening. We have a roll call at the opening, they have one at the close as well, and any who go away before the closing roll call, without permission from the "committee on leave of absence" are marked in the published records, "absent without excuse."

Their Moderator on taking office is presented, usually by a local society, or by friends, with a gavel, made from some historic wood or tree, ours rules with voice alone. Theirs has a vice-moderator to take his place when he wants a rest, ours gets an ex-moderator when needful. Ours sits with gown and bands, in ecclesiastical dignity throughout, theirs in Albert, cut-away, or roundabout, with tie white or black as suits his taste.

With us all three sessions of the day open by the Moderator taking the chair and conducting the devotional services, or asking some minister to do so; these services usually consisting of singing, reading of Scripture, and prayer. Their morning devotions are separate from Assembly. A chairman previously appointed, a new one for each morning, gives out a short hymn, reads a few verses, offers a brief prayer, the meeting is open, and for half an hour, prayer, address, and hymn, follow in quick succession. Assembly hour arrives, the Moderator takes his place, perhaps offers a word of prayer, minutes are read, business is begun. At noon there is neither singing nor reading, the Moderator as he takes his place offering a short prayer. Our Assembly has three sessions daily, our evening meeting being a part of the Assembly proceedings; their day has but two regular sessions, the evenings being devoted to popular meetings on behalf of the great schemes of the Church, and under charge of the respective Boards.

But while there are differences of administration, it is the same Spirit who animates both; and it strengthens faith and brightens hope to realize that such mighty forces as are represented by the consecrated wealth and intellect of that great Church are at work to help win this Continent and the world for Christ.

On June 17, the sixth General Council of the Alliance of the Reformed Churches holding the Presbyterian system met in Glasgow. The Lord Provost and Magistrate of the city, with the delegates from all lands, marched in procession to the Cathedral, where the council was formally opened by sermon from Dr. Marshall Lang on "Edifying the Body of Christ." This General Council of the Presbyterian world represents some twenty millions of communicants.

Our Home Work.

The North West The "North West" over-at Assembly. shadowed all other interests at Assembly, and the climax was reached by resolving to meet next year in Winnipeg. Dr. Robertson and his co-workers are surely satisfied with the time and attention given to their work. The opening sermon and Home Mission night were a small part of it. The Church and Manse Fund; the various overtures from Presbytery and Synod; the support of Missionaries in B.C.; representation in the Home Mission Committee, the proposal for a supreme Financial Committee, as affecting especially the North West; the summer session in Manitoba College, etc. kept the far West nearly every day and often no small part of the day to the front. The subject was worthy of the attention given. The future of our country depends in large measure upon it. But some other places scarcely received their share. The Mission fields of Northern Ontario, Algoma and Muskoka, were scarcely mentioned. They missed Dr. Cochran; but their interests will not suffer. Rev. Mr. Findlay, and his faithful co-workers are looking well after that great Home Mission region.

Building a Church at Beaver Lake, N.W.T. "We had the promise of twelve dollars when we started, and a grant of fifty dollars from the Church and Manse Building Fund. This \$62 bought windows and door, shingles, lumber for floor, ceiling, roof, etc. Then for the walls we went to the woods and hewed logs, not, indeed cedars of Lebanon, but as good for us. Then one and all, including the missionary, whose task was making the door and window frames and putting them in, went to work, and in one day less than two weeks we had our Dedication service. For this we had Rev. Alex. Forbes, of Saskatchewan, and at which, as can be imagined, the missionary was a happy man." Thus writes Harry J. Stirling, student missionary of the Manitoba College Missionary Society, of a church 18 x 24 just erected in his field at Beaver Lake in the far Northwest.

The lessons of this little picture are: First, the value of the Church and Manse Fund, without which this building would scarcely have been possible; second, how small a sum will do so great a good; third, how anxious some, at least, of the new settlements are for the Church and Gospel; fourth, boys at the front are pushing the Evangelization of the far West.

Calgary Presbytery, at its own request, was divided by the Assembly into two, and its northern half constituted into the new Presbytery of Edmonton; making a total of fifty-one, besides the Mission Presbyteries of Trinidad, Incore and Honan, fifty-four in all.

Parry Sound Of these fields Mr. Findlay and Muskoka. says:—"I found the complaint of hard times more general this year than in any previous year, and, on making further inquiry, was fully persuaded that it is well founded. The country is passing through a transient stage, the lumbering is pretty well completed, and nothing else has been as yet found to take its place to supply the ready cash which is always found in connection with the lumbering interest. When the settlers take to dairying—for which their country is admirably adapted—as has been done in North Hastings, an older settled part of the country, times will improve permanently and the stringency which has been felt so severely will have passed away. I found our people quite as anxious as of old to support ordinances among themselves and to help others, but in many cases were constrained to confess their inability to do as they had done in past years. This state of affairs, we trust, is but temporary."

Incidents of French Work. "I began my missionary work at S—I—," reports M. A. "I visited all the Roman Catholic families. Two called me a false prophet, a tramp, a lazy man. Said they: 'You are walking about the country trying to convert our people. Stop this, because the Protestants and you are living a life of wickedness, and you trample Jesus Christ under your feet.'

In the same village there are three French Protestant families. Some Protestants have married Catholics and have gone to the Roman Catholic Church. They are afraid to do otherwise, and always tried to keep away from me.

I lent my English Bible to an old lady. When I called to get it again she took the broomstick, saying, 'Get out, Chiniquy turncoat! Your book is in the fire; the priest told me I was too good to keep such a book in my house.'

I gave a Bible to a gentleman who, after a long conversation, told me that he was very glad to have such a good book. The next time I saw him he said he had read many chapters and was convinced. He expressed a wish to join the Church, but his wife objected, and the decision was postponed.

In A. I found two French families. The fathers are infidels, but their wives and children are anxious to hear the Gospel. A young girl of fifteen, and another of eleven, expressed a desire to go to Pointe aux Trembles schools.

At D. H. I met Mr. G. and his family. Mr. G. had read his Bible since his youth, and was ready to leave the Roman Catholic Church. But his wife would not follow him, for she feared her parents and the priest. I had a conversation with her, and fifteen days afterwards she decided to leave what was dear to her, and take up her cross and follow her Saviour."

Rome and French Canadians. The following sentences from the Report on French Evangelization, presented to Assembly, are significant in view of the elections that have taken place since they were written:—

"That a sleepless Hierarchy is sedulously guarding every avenue of approach to the people, and strenuously asserting its authority and grasping for power, goes unsaid. That there is a rising spirit of independence and self-assertion on the part of the French-Canadian people with respect to clerical assumption and dictation is abundantly plain. And the events of the near future may furnish a test of its strength. That there is much practical infidelity as well as serious disposition of inquiry with regard to religious matters among intelligent and cultured men, whose recognition of Roman Catholicism is only in name, is well known by all who come in contact with the people. Minds jaded with Romish dogma are always disposed to throw off all forms of religion. Many in the Province of Quebec are doing so; and their number will go on increasing, unless the Word of God can be brought into contact with the minds and hearts of the people so as to dispel the notion that the doctrines of the Church of Rome and the teachings of Jesus are identical."

A French Colporteur's Experience. "I know of no place more in need of the Gospel than this," writes one of our French Colporteurs. "I am glad that God has cast my lot in this field, where Christ has not yet been made known. The children go to school two or three years; they learn the Catechism, the form of confession, some prayers, and the rosary, and to that their knowledge is limited. I introduce myself to the families in the best way I can, and never leave without reading some portion of God's Word.

A little girl said to me the other day, "That must be a very beautiful book of which you speak so much." "Yes," I said, "dear child, it comes from God, and if you read it attentively it will make your life all beautiful." "That is very queer," said she; "mamma says it is a bad book and that the curé forbids it." Every day one hears such things, but I do not lose courage, I count on the promise divine."

"During this month I was able to visit many Roman Catholic families who were anxious to know the truth. In two families where I go the Bible is read, and when I call there is always a list of questions prepared for me. In one family the mother gave her heart to Jesus and joined the Church last communion. Her husband and son are studying the Bible, and I hope will come with us very soon. God is with us."

"When waiting for the train at C., I gave some tracts to the Roman Catholics I met. One of them asked me for another. I asked him if

he would like to have the New Testament of our Saviour. He said yes, and so I gave him one. I read to him some passages, then the train arrived, and I left him reading the book and another man listening."

"The people of St. J., are furious against Protestants. One man told me that he could not believe that a man could be a Protestant and respectable. That is the feeling in this parish in general, but there are exceptions. I sow the good seed, it is all that I can do."

Young People's work had a place at Assembly that it never had before. Sabbath School work has long been prominent there, as it has been in congregations. But both former and latter have failed in looking after the young at the critical time between childhood and manhood or womanhood. The Church is waking up to the vast importance of these few years of life covered by the term—"young people," and is putting forth greater efforts to guard from evil these years when life's choice is so often made. May these efforts be crowned with rich success!

Colligny College, Ottawa. Another session, one of the best in its history, has just ended. The closing exercises consisted of an exhibition of kindergarten methods and work on the forenoon of June 22nd; an "At Home" in the evening with two specially attractive features, the art room, and the display of needle work; and a thronged entertainment with vocal and instrumental music on the following evening. The paintings in oil, water color, and crayon, and the china painting, a new feature in this department, were much admired, while the variety and excellence of the vocal and instrumental music also gave evidence of a very high order of instruction. At the end came medals, prizes, and addresses by Revs. Dr. Warden, W. T. Herridge and W. R. Cruikshank. This college meets a need in Quebec and Eastern Ontario and should be heartily supported.

Brantford Young Ladies College. "For twenty-one years" writes an earnest worker—"Brantford Young Ladies College, has been doing a good work for the Church, while the shareholders, chiefly Presbyterian, receive virtually no returns for the money invested." This admirable Institution, of which the advertisement is given on another page, is maintaining its high standard of efficiency. Many a home in Western Ontario and elsewhere, has benefited by it, and upon other homes it stands ready to confer similar benefits.

Sympathy is a skittish and perverse nymph; demand too much of her, and she gives nothing. When a soldier had lost his arm, if he were to go whining about the world lamenting over it, everyone would despise him; but if he holds his tongue, and carries his sleeve carelessly, all the girls are in love with him.—*Jean Ingelov.*

Our Foreign Missions.

Drouth in India. "Already the people here are beginning to feel the effects of the scarcity of water," writes Mr. Wilkie on May 11. "A Government servant stands at most of the wells to allow water to be taken away for house requirements only, and that too in limited quantity. Some wells are quite dry, and there is a fear that before the rains come many more will follow. It is at such time that one learns the value of a cup of cold water."

Chinese in Montreal. The work goes steadily on. It is a cheering sight, as on a recent Sabbath evening, to see one hundred and fourteen Chinese diligently at work, with a teacher for nearly every pupil. Through the generous aid of Mr. David Yuill, a house has been rented for mission rooms, and to it the large night school, taught so successfully by Miss Thompson, and lately averaging 44 pupils, has been removed. Thanks also to Mr. Yuill's generous help, a Christian boarding house been opened, which, it is hoped, will become self-sustaining, and many a young Chinaman is thus preserved from the temptations to gambling and opium smoking to which he would be exposed in the miniature Chinatown of the heathen boarding house. Ten of the Chinese partook of the Lord's Supper on a recent Sabbath.

Lady Teachers in Trinidad. They engage for a term of five years, at the end of which a furlough is necessary and they can re-engage if they wish. Five years in a mission school in Trinidad is a large contribution for a young woman to make from her life and strength, and our Church owes much to the noble band who have thus helped, for five, ten, and one Miss Blackadder, for over twenty years.

Miss Fitzpatrick, who has filled her term so successfully as teacher in the Central Mission School at San Fernando, has resigned. The Mission Council have placed on record their very high appreciation of her work. Miss Fisher who has wrought her term so successfully at Couva, is taking a well earned furlough and expects to return to the work.

Mackenzies of Honan. The Assembly had a surprise and treat, on one of the last evenings of its sittings, by the arrival of Rev. Murdoch Mackenzie, of Honan. His address, given by special request of the Moderator, was very earnest and impressive, as he told in simple earnest way of the work and prospects in China. Although it is their year to take a furlough they had not intended coming, as the work is in so interesting and hopeful a condition, but their little boy has suffered much with malarial fever on account of the climate, and the doctors said that perhaps life would depend upon a change. They

have gone to Mr. M's home in Rosshire, Scotland, for the summer. They expect to return here in the autumn, and Mr. McKenzie will probably spend some time visiting the churches.

Seven trying, often perilous, years, have been spent in laying foundations in Honan, but these years now seem past, and the hearts of the builders are made glad by seeing the walls of the living temple rising, slowly but surely, one after another, living stones are added to it.

Work in Demarara. Our Church had, several years ago, a mission to the East Indians in Demarara. Rev. Mr. Gibson, our missionary, died after two or three years of faithful foundation work, and circumstances prevented the continuance of the mission.

The way has now opened for renewing work there. Messrs. Crum Ewing & Co., on their Estate of Better Hope, have had among the East Indian laborers on the estate, a Presbyterian Mission unconnected with any church. Rev. Mr. Slater, the aged missionary, wishes to retire, and the work is offered to our Church, with mission grounds, church, manse, etc., and £100 stg. per year from the estate toward the support of a missionary. A member of our Church in the Maritime Provinces offers \$500 per year for six years towards this work. At the same time Rev. Mr. Cropper, son of the Protector of Indian Emigrants in St. Lucia, who has just completed his studies for the ministry at our college in Halifax, has offered his services and will likely soon be appointed to Demarara. Mr. Cropper is acclimatized, is familiar with the language, and has already done good work in St. Lucia and Trinidad. The opening is most promising.

Canadians Visit India. "We were greatly cheered in the beginning of March last," writes Mr. Wilkie, of Indore, "by a visit from Mr. and Mrs. Ahearn, of Ottawa, with their two bright children. It was like a breeze from Canada to meet with those from our loved home land, and especially as they so kindly came out of their way to see the work and the state of things here.

It was a matter of regret that they came in the midst of one of the vile Hindu festivals when decency hides its face and shameless licentiousness stalks through the city to insult every appearance of virtue. Our lady missionaries dare not enter the city except in closed conveyances and even then are liable to insult. All our work for the week is practically at a stand still.

It is pleasing to notice every year increasing effort to stop these horrid practices, but when men in Canada are bold enough to praise Hinduism and when its false untruthful holders are praised and glorified in Canada and United States need we wonder at its effrontery here? We would have preferred to have had our friends come to us at a more favorable time for actually seeing the work itself, but both we and the Christians here were delighted to welcome them."

LETTER FROM REV. MR. JAMIESON.

UJJAIN. Central India, 7th May, 1896.

DEAR MR. SCOTT,—We are having classes for our workers in Ujjain and trying to hold magic lantern meetings in the different districts of the city. Our schools will be closed for a few weeks holidays now as this is about the hottest month.

Smallpox has been very bad this year in Ujjain and district around. In Tajpore (a village 10 miles out) our school was pretty well thinned out by it and many have died.

Our house is some distance from the city with a good clear country across which the wind sweeps. We thus feel quite safe, although our work requires us to be in the city. No doubt we have been exposed to infection; and missionaries are often exposed to disease, but I think we do not often suffer. Many other diseases, foul and unclean, are rampant in a native city, but very few missionaries ever get them.

I wish you could see our band of *lepers* that assemble every morning in our dispensary yard to be taught Gospel truth and to get each one around to help them keep soul and body together. But I cannot stop to-day to write of them. I will do so later. But you may hear of several of them receiving baptism before long. Several are true believers and many of them know much of Christ's life and work. They have now been taught for some time every day.

The State will not grant us any land on which to build huts for them to take shelter in, on the plea that the medical advisers to His Highness, the Maharajah of Gwalior, is going to put up leper asylums in Gwalior and Ujjain. Dr. Kroft, an Englishman, head of the medical department, seems very much opposed to our doing anything for these poor people, as he thinks it would reflect on him and his staff. So I am afraid we will have to stop our work among them.

We are all fairly well here. I wish you could send us out a great, cool, hard snow ball. How beautiful Canada will soon be looking in her new spring suit. Grand Old Canada!

WORK AMONG THE ENGLISH SOLDIERS AT MHOW.

LETTER FROM REV. NORMAN H. RUSSELL.

THIS is one branch of our work at Mhow which has never been prominently brought to the notice of the Church at home, particularly I suppose because it has been more an accident of our position here, than a part of our direct work. When our mission first came to Mhow we found the English soldiers here; in fact the Mhow cantonment existed for them.

Formerly a Presbyterian chaplain was maintained by the Church of Scotland to minister to the Presbyterian troops, but this arrangement has for many years been given up and for lack of a better plan our Mission Presbytery consented to add this to the work of its Mhow missionary.

The Presbytery's idea was that this work being in English could be taken up year by year by a new missionary, who would be placed in Mhow while he was learning the language, a plan which will probably be quite feasible for the future, as we hope that few years will pass without additions being made to our numbers.

From a mission standpoint the work is not without its advantages. Besides the Rs 200 and over (about \$70), which our mission receives monthly for the work, it is no little advantage to be kept in touch with the English people of the station, and in return draw out their sympathy in our work. Few Sundays pass in which we do not have some of the English Christian soldiers present at our Hindi services, and though they cannot understand much they are keenly alive to the meaning of it all to Christ and His Kingdom. At our Wednesday evening English prayer meetings, no prayers are more earnest than the pleadings of these godly young soldiers for the missionaries and their work among the natives.

For some time, when our funds were equal to it, the men supported a native catechist and I sometimes had him come up to the English prayer meeting and address them in Hindi, which I then translated into English. Some of them would also accompany us to the bazaar of an evening to help us in our magic lantern talks.

Not only the men, however, but the officers also have many of them been led to take a deep interest in our Mission work, through contact with us in the English work. Time would fail to tell of a title of the many kindnesses we have received in Mhow at the hands of British officers. The British officer is sometimes not all that he should be religiously; but some of the finest and godliest men I have ever met have held Her Majesty's commission. Well do I remember one of them coming to me once and saying "Mr. Russell, you need a rest. Go off to the Hills and I will take charge of your work." And he could have done it. Another takes such a deep interest in us that he never hears of any need we may have but he comes forward to help us pecuniarily. They will come and preside at our meetings, or encourage us in any way possible. I remember one gruff old officer, who was counted a very stern military man; but he held a warm place in our hearts, for he never would refuse help to the Mission if he could give to us, and was ever ready to use his influence in our behalf.

There is another advantage in our chaplaincy work; it gives us an unassailable position in the cantonment. A civilian always labors under the fear of ejection from a cantonment, if necessity demand it; but a chaplain is part of the staff, and is recognised by Government.

But the greatest reason of all is our interest in the soldier himself. It would be impossible for a godly man to live in the cantonment and not

take all interest in work among soldiers. The British soldier is *sui generis*, work for him differs from that among all other classes. To be a Christian he has to come right out, forsake the world, the canteen, the card-table and evil companions, and take his place among the marked men. He can't conceal it. The cannonade of boots, pillows, and oaths, that greets his first attempt at prayer by the side of his cot in barracks, immediately advertises him to the regiment as a "holy Joe." Such receptions make the cases of conversion very real, and often particularly encouraging. A soldier wears his Spiritual thermometer on his coat sleeve, and all his companions, even the non-Christian ones, know how true he may be living.

I wish I could tell you of some of the men who have been born again in our Presbyterian Church on the hill. Nothing shows better than our weekly prayer meeting, where over 30 of these young men gather to study the Word, how alive they are to Spiritual needs. I have never heard more earnest burning prayers than are put up there by some of these men for the fulness of the Holy Ghost, for power in service, and holiness in life.

This earnestness of their Spiritual life was well exhibited in a conference held among them some time ago for the deepening of Spiritual life. One of the speakers was led to speak of the necessity of giving up secret sins and setting right even half-forgotten faults of the past. The very breathing of the Holy Ghost seemed to come down upon those young men.

One who, five years ago, had borrowed Rs 10 in Mhow came and paid it back, and the Rs 10 is now in our Mission Treasury; another, went down to the bazaar and hunted up a native jeweller, from whom years before when his regiment was in Mhow he had stolen a ring, and paid the price of it; others wrote home to England to make restitution for past faults.

On Thursday evenings the men come to our bungalow for a few hours, and many a tale of trial and victory I hear from their lips.

For a year past, I have again been put in charge of the chaplaincy, and though I have but very little time to give to it with the great press of regular Mission work, there is no part of my work which is more cheering or more heart-comforting. During the cold season, when I was in the district, I sometimes had to come in Saturday night many miles to these Sunday ministrations and leave again early Monday morning, but the fatigue was amply repaid by the cheer and sustenance of a meeting with some of these people of God.

Not a few have been led through our work to devote themselves wholly to the Lord's work, and (if they get their wish), in India. Many of my warmest and best Spiritual friends have been in the ranks of the British Army. They have become soldiers of a grander and more victorious army, and in the great reunion day coming, nothing will give me more pleasure than to recall the reminiscences of chaplaincy days in Mhow.

Mhow, 29th May, 1896.

DEEP INTEREST IN HONAN.

LETTER FROM THE REV. J. GOFORTH.

Chang-te-Fu, Honan,
2 April, 1896.

DEAR RECORD,—We rejoice to say that the five months since we moved to this city, have been days of blessing. The Holy Spirit has made the people willing to hear the gospel beyond our expectations. Upwards of twenty-five thousand men and women have come to see us, and consequently have had a chance to hear the gospel.

It has been our custom to keep the gates open from morning till night, so that none who wished to hear might be turned away. It has happened that we have been called out several times to preach to the people before breakfast. Preaching has been kept up from eight to ten hours a day. Our audiences have varied from one man to several hundreds.

We have no attraction but the Gospel. As soon as any come in they are invited to be seated and are not allowed to chat, and still they come. At one time yesterday we counted thirty one in the room and to-day twenty-one. We believe that God leads them here because His time to favor them has come.

Mr. Wang, of Hsen-tsun, the converted gambler, story-teller, and opium smoker, has all this time helped us to preach. He only gets his board. He has proved himself a chosen vessel. We preach by turn throughout the day.

Around the Chinese New Year season, when the work was the heaviest, Mr. MacGillivray was obliged to give up touring and help with the men, while I helped Mrs. Goforth to speak with the women. Sometimes fully one hundred women at a time were found sitting in our yard listening to the gospel. The signs of blessing among them, were even more cheering than among the men.

I am sure it would have increased the interest of the most indifferent friend of missions to have seen the look of joy which invariably lit up the faces of these heathen women, when they for the first time saw God's plan of salvation through Jesus His Son. It has been our privilege to see from ten to twenty of these women in a crowd deeply moved, and earnestly enquiring the way to God for a couple of hours at a time.

For several weeks at the New Year season the women fairly thronged us. From morning till night we had to receive and speak to them. About the only relief we could get from them during the day, was while eating the noon meal and even then the windows were banked with female faces watching us. The mental and physical strain was very great, but God has graciously sustained. He even seemed to give the children a better disposition than usual so that they were content to play by themselves in the yard.

Since in all probability such crowds of women would only come once in the history of this station, we strongly felt that every thing else should give way to the one thought, their salvation. With this end in view, for the time being at least, we were ready to sacrifice every thing else and even go beyond our strength to give them the gospel.

Some of the interested ones are returning daily to enquire more fully. Once we counted fourteen of these, whose hearts God had opened during these months back to enquire in the course of a single day.

When Dr. Smith and myself first visited this city and district seven years ago, the Holy Spirit impressed us exceedingly with Isa. 55: 10-11, therefore, we are fully persuaded that His word shall not return unto Him void and believe that this desert shall rejoice and blossom as the rose.

There is no doubt but that many of those both near and far who have heard of the light of the world, during these days, will yet prove to be centres of light in their own districts.

Let me give a few instances, hopeful ones.

There is Mr. An, a B. A. in their own classics, who is acting as Dr. Menzies teacher, and who is a native of this city. He professed faith in Christ on the Chinese New Year's eve.

Some days afterward I noticed that he was troubled about something and on enquiring the cause found that as soon as his parents and elder brother had heard of his becoming a Christian, they became very angry and forbade him ever mentioning the doctrine in their hearing. We encouraged him to stand steadfast and be patient.

Some days later with a glowing face he told me that his parents had asked him, on the previous evening, to explain to them the doctrine. Since then they have been studying the doctrine together. His mother and wife and sister-in-law, have all come to hear the gospel and seem interested. His father now is also coming. Mr. An's deciding for Christ is important because of the number of his fellow-students in the city several of whom are already favorably disposed towards the gospel.

Among the many others who are interested in the city I will mention the name of Wang laotung. He is sixty years of age. Report has it that the first fifty years of his life were terribly evil but that for the last ten years he has been trying to atone for the past by living a religious life. His interest dates back four months. The first day he came he was attracted by the way Christ forgave the women, as related in the seventh chap. of Luke. He is now coming regularly to Sabbath service.

He says he has enough money to live upon and so is quitting his business and is becoming filled with the idea of spending the rest of his days telling of this wonderful salvation. He has begun by buying a quantity of books for distribu-

tion among his friends. He is a leader in the P'u sa sect of this city, a fact which increases the importance of his conversion. His co-religionists will be influenced by his decision. Even now, some of them come and are studying the Bible.

A third one is a Mr. Chu, living about a mile from us. He commenced coming shortly after we moved here. He used to listen intently half a day at a time; he also bought a Bible and other books and eagerly studied them.

Once when an opium smoker was enquiring if we had any medicine which would cure him of the habit, Mr. Chu testified, saying, "Accept Christ as your Saviour and you will certainly give up opium." "I used to smoke it but as soon as this doctrine got into my heart, I had no desire for opium"; then turning to me he said, "I find that this doctrine is a capital cure for laziness. I used to love my bed, but since I have got interested in the Bible, I gladly rise up early and sit up late studying it."

Mr. Chu has been diligent in making the truth known to others. His wife and sister, along with eight or ten others in his village, are now also seeking the light. Two weeks ago last Sabbath the chief man of the village, after hearing the gospel here, went home and along with his three brothers destroyed all their household gods. Now Mr. Chu tells us that all the villagers around him in the East part of this village have declared for Christianity.

The last man of whom I will speak in this connection is a Mr. Hsiao, who lives six miles south East of the city. In company with a fellow villager he came for the first time about three months ago. On that occasion the two sat and listened all day, both professing to believe the doctrine. After a few days Mr. Hsiao returned again and listened the whole day, he also bought some books to take home to study.

When Mr. MacGillivray was conducting the station class for enquirers, Mr. Hsiao came and asked to join. Permission was granted and he made good progress.

After the term of study for the class was over, he went home and destroyed all the family idols and then since he had learned that he must let his light shine, he went right out on the street in his native village and preached. The whole population turned out to hear him. Some received the message favorably while others mocked, saying he had eaten the foreigner's medicine and had gone mad.

He is prominent member in one of the religious sects and had in past years been a zealous propagandist. He now seems eager to lead his sect into the true way. He has volunteered to pay his own expenses if we will only let him stay here and teach him more fully. Let the above facts speak for themselves. Our daily prayer is "O, Lord feed these people with the bread of life."

Let every one who reads these lines pause and

ask; "am I doing all I can to distribute the Bread of Life to the heathen millions? These millions are literally starving. It is appalling soul hunger. And the Lord said, "who is that faithful and wise steward whom his lord shall set over his household to give them their portion in due season." Are we winning the title "faithful" and "wise"? Are we giving the starving ones their portion in due season?

Oh what abnormal earth hunger seems to possess the nations now! How they strive to attach the rest of earth to their own special dominion! Oh that the children of the light had a tenth part of such hunger, then the lost millions in many lands would soon be annexed to the dominions of our Lord God?

JOTTINGS FROM INDORE.

BY REV. J. WILKIE.

INDORE, May 7, 1896.

DEAR MR. SCOTT:—Two weeks ago I baptized nine more here, six of them women.

The Agent General here gave us, a short time ago, another site for a house, for Mr. Ledingham. Twice in six months he officially told us he would not give the mission any more land for any purpose, as the residency was so small and we already had too much of it. 1 Tim. 2:2 came to us with new force, and at last, on a third application, we obtained a very good site, for which we are glad.

It is terribly hot—the worst season we have had for years, and already there is famine to the North of us with consequent high prices everywhere. The poor people here are suffering already, but it is nothing to what those have to face who have to go so far for water in the northern districts. We have plenty of water thus far, but as we have had such a long dry spell there will be much suffering here too if we do not have an early rain.

Of what infinite value is a glass of cold water in such heat, and how dependent we are on God, and yet how few understand it.

We see however, in the midst of it all some qualities that call forth admiration. We of the West possess more of the active virtues than these people, whilst they show us the more passive patient endurance of wrong and suffering. May we not well ask which is the highest quality? If the people of Canada had to endure the one tenth part of what these people are now facing there would be heard a howl so loud and long that it would echo and re-echo throughout the whole civilized world.

There is much sickness about, especially small-pox, but though several of our Christians have had it, only one child has died, and the European staff are all keeping quite well.

In our "Industrial Home," started to shelter the women who, on becoming Christians, were persecuted last year, their cost was about 500

rupees, which was all met by the Indore congregation, and they made about 130 rupees—fully more than double of what they made the year before. They all give one tenth of what they earn to the Lord's cause, the balance being used to reduce their expenses.

One girl from amongst them is now a teacher in Miss Grier's school and paying her own way. But for the "Home" and the influence of Christianity, she would ere this have been a dancing girl or priestess, leading a low and shameless life in one of the temples.

The girls of the Boarding School earned 17 rupees by making and selling fancy work, and gave the whole of it into the Lord's Treasury. When you know that some of them are orphans and have not one pice of pocket money, you can understand the self-denial involved.

As it is the hot season the workers cannot very well do much outside work. I have as usual therefore my hot season class for 2 hours every morning. All the workers and our Christian students, to the number of about thirty, meet with me to study the word. Our first object was to teach them sermonizing, and especially to get the special meaning out of the different passages of scripture under consideration; but we have sought as much as possible to bring home the truth to each one individually. Our watchword is "What does Jesus teach me in the passage before me and how can I carry out His wishes?"

A passage is chosen for each day, as John 17: 21-22, Rom. 8: 26-27, &c., which are committed to memory, or two or three of the class write short addresses on them, after which by prayer and conversation we seek to get at the whole truth contained in the passage for each one personally.

I am happy to say all seem to enjoy the meeting, and I believe many have been very decidedly helped. Some at any rate are seeking to learn the lesson of perfect obedience.

In one of the Hill stations lately prayer was very earnestly offered up for those suffering the great heat *down below*, whereupon a stranger asked if it was customary for Presbyterians to pray for those in Hades. It is warm but we have plenty of water, and are on the whole very well.

One advantage of the hot season is that we have time to think, as few venture out during the greater part of the day—so the hot season is not all bad.

What a blessing our college well is these days. People come over one mile to get water from it, and all day long and even till late at night there are crowds around it filling their pots and carrying them home—a large part of the burden bearers being women. Though wells all around have given out, so far ours has shown no signs of exhaustion.

Six of our students passed the Matriculation examination of Calcutta University this year—all that we sent up.

Church Notes and Notices.

Will Presbytery Clerks, at the close of a meeting of Presbytery, kindly send a card with inductions, resignations, and time and place of next meeting.

CALLS.

Mr. Thomas Wilson, of Dutton, to King St. Ch., London, Accepted.

Mr. W. McKay, of Ailsa Craig, to Norval and Union.

Mr. James M. Gray, of Sterling, Kingston Pres., to Selkirk, Win., Pres.

INDUCTIONS.

Mr. W. M. McKay, late of Duart, into Dorchester and Cramlin.

Mr. A. Wilson, late of Charleston and Alton, into Rosemount, Mansfield, and Everett.

Mr. D. L. Campbell, as ord. miss., into Ballinad and Melville Church, 9 June.

Mr. John S. Gordon, into Mount Pleasant Ch., Vancouver.

Mr. S. Childerhose, into Parry Sound.

Mr. J. W. Rae, into West Tor. Junction.

Mr. John Campbell, into Dunvegan, Glengarry Pres.

Mr. A. McWilliams, called from Peterboro, into Wentworth Ch., Hamilton.

Mr. J. Bryant, into Richmond and Followfield, 26 May.

Mr. D. D. Millar, ordained, and inducted into E. Gloucester, Otta Pres., 2 June.

RESIGNATIONS.

Mr. McLeod, ord. miss., of Austin.

Mr. D. Wishart, of Madoc, after a pastorate of forty years.

Mr. J. M. Goodwillie, of Osgoode and Kenmore, Otta. Pres.

Mr. A. McGregor, of Litchfield, &c., Otta. Pres.

Mr. Innis, of Morris, Manitoba.

Mr. A. S. Grant, of St. Andrew's Church, Almonte.

Mr. W. Gallaher, of Airlie, Banda, and Blackbank, Barrie Pres.

Mr. A. Henderson, of Atwood.

PRESBYTERY MEETINGS.

Algoma, Gore Bay, September.

Barrie, Barrie, 28 July, 10.30 a.m.

Brandon, 14 July, 10 a.m.

Brookville, Lyn, 14 July, 3 p.m.

Bruce, Southampton, 14 July, 5 p.m.

Chatham, Chat'm 1st, 14 July, 10 a.m.

Calgary, Pincher Creek, 2 September, 8 p.m.

Glengarry, Alexandria, 14 July, 11 a.m.

Kamloops, Enderby, 1 Sept., 10 a.m.

Kingston, Belleville, John St. 6 July, 2 p.m.

Lan. and Ren, Carl Pla. 7 Sep.,

Minnedosa, Shoal Lake, 6 July, 7.30 p.m.

Maitland, Wingham, 21 July, 11.30 a.m.

Montreal, Mont., Knox, 22 Sep.

Ottawa, Otta, Bank St., 4 August, 10 a.m.

Paris, Ingersol, St. Paul's, 7 July, 11 a.m.

Portage la Pra, P. la Pra, 13 July, 7.30 p.m.

Peterboro, Pet. St. And, 7 July, 9 a.m.

Regina, Qu'Appelle Sta, 8 July.

Saugeen, Harriston, 14 July, 10 a.m.

Sarnia, Sarnia, 14 July, 7 p.m.

Stratford, Strat, Knox, 11 July, 10 a.m.

Superior, Rat Portage, 9 September, 2 p.m.

Toronto, Tor, St. And, 1 Tuesday every month.

Whitby, Dunbarton, 21 July, 10 a.m.

MANITOBA SCHOOLS.

DELIVERANCE OF OUR GENERAL ASSEMBLY.

This General Assembly, while, in common with former Assemblies, attaching great importance to the religious character of public education, is strongly opposed to the restoration of Separate Schools in Manitoba, as involving the application of public funds to sectarian purposes, a thing deemed both inexpedient and wrong in principle.

The Assembly expresses disapproval of any legislative or governmental action in the matter of education which is intended to confer privileges upon one section of the community that are not accorded to all. In particular, the Assembly disapproves of any attempt to remove alleged grievances connected with the establishment of National Schools in Manitoba by remedial action of the Dominion, and especially by remedial legislation such as has been proposed. Legislation of this character, while competent, according to the letter of the Constitution, is not required by it, is at variance with its spirit, and is almost certain to be followed by very hurtful consequences. The Assembly cannot, indeed, regard the establishment of Separate Schools as in any case a satisfactory solution of the educational problem occasioned by diversity in religious belief.

In the interest of civil and religious liberty the General Assembly deems it its duty, at this time, to lift up its testimony against all procedure which confuses temporal and spiritual authority, thus inevitably impairing the sanctions of both. Whilst the fullest expression of opinion on educational and other public questions which involve moral elements is always competent to Churches, and may become their distinct duty, the General Assembly would earnestly deprecate any attempt on the part of the Church to place itself above the State in the civil sphere, or to dictate to its adherents (members) in the exercise of a public trust.

The Assembly still hopes that conference between the Dominion and the Province of Manitoba may remove existing difficulties on the subject of public education, by such adjustments as, while preserving the principle of National Schools, may satisfy any reasonable claims of the minority.

The following is the deliverance of the Toronto Methodist Conference, given the same day:

"That, while the Methodist Church does not identify itself with any political party, or assume to dictate to its members how they shall vote in political elections, yet, as a Conference composed of laymen and ministers, we deem it our duty at the present juncture to re-affirm and place on record our uncompromising opposition to every attempt of the Federal or any Government or Parliament, no matter by what party it may be made, or whether by concession or force, to restore Separate Schools in the young Province of Manitoba, contrary to the repeatedly expressed judgment of an overwhelming majority of its people.

"Furthermore, we desire to declare that, in our judgment, any public policy, carried by means of coercive, hierarchical influence, would be a violation of the spirit and principles of the system of free, representative government under which it is our privilege to live, and which it is the duty of all patriotic citizens to maintain and defend."

Items from Abroad.

There is a Romeward tendency in some 7000 Anglican Churches in England.

The Zulus gave over four thousand dollars last year to sustain their native church.

The new census of the population of Paris is 2,511,955. What a field, white, waiting, wasting.

The census of the Wesleyans in Great Britain shows a decrease, including probationers, of 1,789.

Great Britain has now turned the three thousand mark in its number of Christian Endeavor Societies.

The Presbyterians of the world maintain one-fourth of the evangelical foreign missionaries of the world.

Sir Alexander Mackenzie, the Governor of Bengal, the ruler of seventy millions of people, is the son of a Scottish Free Kirk manse, and is a warm friend of missions.

During the past year seventeen hundred and seventy-five Sunday-schools have been started in India, and sixty-six thousand new scholars brought in.—*Regions Beyond.*

Madagascar has seventy-four Protestant missionaries and eighty Roman Catholic missionaries, but the adherents of the Protestant are nearly four times as many as those of the Romish church.

Indianapolis has asserted her right to a sacred Sabbath by prohibiting Sunday baseball. This one victory for righteousness should be an eloquent exhortation to other cities similarly afflicted.

Princeton College is gladdened with gifts in this her memorial year. A friend gives a new library to cost well on to half a million, while more than a million dollars is expected for the Endowment Fund.

An imperial edict has been issued at Peking authorizing the construction of a Peking-Hang-chau railway. When the railway enters China it will be a great helper of the Gospel in opening up that mighty empire.

In 1894 there were 1,977 missionaries in China, 369 of them men. The China Inland Mission have 593; the Presbyterians, 180; the Methodists, 140; the American Board, 117; the English Church Missionary Society, 110.

Rev W. Anderson, a missionary for 50 years in Jamaica and Old Calabar, after retiring in 1880, has returned to Africa to work and die there. He assigns to "temper, temperance, temperature and tea" his long good-health, despite the climate.

The American Board of Commissioners for Foreign Missions had been for some time burdened with a heavy debt of \$115,000. A gentleman, a Presbyterian in Brooklyn, N. Y. last autumn offered \$25,000 on condition that the whole amount were paid off by the first of March. It was done.

The work of the Lord in China has not been hindered by the war of last year. The annual meeting of the Presbytery of Shantung was held lately, and it was found that 389 new converts had been added to the churches during the previous year, and that the whole number of members is now 4,461.

The financial statement of the United Presbyterian Church of Scotland for 1895 shows an income from all sources of £108,889 19s. 3d., as compared with £90,037 17s. 10d. in 1894.

A lawyer in Chicago was defending a man for issuing a vile newspaper. He began the defence by challenging every jurymen called who was a member of a Christian Church. He could not trust his client's case with a good man. This was complimentary to religion, but made his own bad work probably easier.

The American Board of Commissioners for Foreign Missions has received from Spain, through the State Department at Washington, the sum of \$17,500 as indemnity for the loss of property and other injury inflicted upon its work at Ponape, one of the Caroline Islands, by the Spanish authorities a few years ago.

The Sydney *Presbyterian* says that in consequence of the strong division of opinion in the Foreign Mission Committee of the Victorian Church, with regard to the new steamer and other matters, that it was with difficulty that a number of the members could be induced to accept appointment to that Committee at the last meeting of Assembly.

Rapidly the English have added to their territory in Africa, until now they have a stretch of country reaching the entire length of the continent, from Cape Colony to the Mediterranean. Their possessions in South Africa alone are in length 1,690 miles, these being in stretch from Cape Town to Fort Salisbury, in Mashonaland. Seven hundred and seventy-four miles of this are covered by a Railroad. This means justice and safety in that much of Africa.

It is an interesting result of the work of the Waldensian Church in Italy, that from Girgenti, one of the most bigoted and intolerant towns in Sicily, there has just gone the first evangelical missionary from Italy to China. Other Waldensian pastors have entered upon mission work, but they have gone from the native churches of the valleys of Piedmont. This is the first fruit of their work farther south. The Waldensian Theological School at Florence has 155 students, 106 of them coming from the Waldensian valleys, and from their number two missionaries have gone to the Zambesi and one to Lessouto.—*Independent.*

INDIA AS A MISSION FIELD.

"In regard to India," said Dr. Pentecost, "I esteem it the most hopeful and attractive field of work in the world, either at home or abroad. If I were twenty-five years younger, humanly speaking, nothing would prevent me from going at once to settle there for life. Even now I look forward to another evangelistic tour of that empire. The half has never been told of the success and progress of our missions there. In no other country in the world is Christianity making such rapid progress. There are far more conversions in India, in proportions to the number of missionaries preaching the Gospel, than there are at home.

My own judgment is that in another fifty years India will be nominally a Christian country—that is, Hinduism and Mohammedanism will exercise only a minimum of religious influence over the people, while Christianity will be recognized throughout the land by the great masses of the people as the true religion. Both Hinduism and Mohammedanism are waning crescents, far on in the fourth quarter. There will be no revival of either of these religions."

Christian Life and Work.

TRIFLES.

BY REV. STEPHEN MERRITT.

Small things, little incidents, trifles, go to making up our lives. Carelessness as to trifles leads to grievous falls; attention to trifles make us developed men or women. It is the little things, the minor duties that are constantly occurring that form our characters and augment our powers. If we despise the small, we shall fall by the small, but if we are faithful in little, we shall be faithful in much. Never measure things as great and small, they are one in the Holy Ghost. Trifles become great under His touch, and simple trifles tell. "Faithful in a few things, I will make you ruler over many." A word fitly spoken may seem a trifle, but it is full of joy and blessing; a trifling hand shake may be a benediction; a cup of cold water shall not lose its reward. Little things are used of Him; trifles tell. Accomplish the wee things well. Do your best; simply, sweetly, quietly and quickly; do it not for self, but to the Lord. Strive, struggle not after great things; that is harmful, not helpful; that may be of self-love and a desire for applause, and it is not pleasing to Him. The less you are the better. It is really to be nothing, to wish for nothing, to choose nothing, but to sink into the will of the Holy Ghost, so that without Him you stir not a single step. Give yourself fully to Him, trust Him in trifles as well as in everything else, listen to His voice, rest in His love, and let Him lead you in all things small as well as great, and nothing shall offend you, and you will be an offence to none.—*Sci.*

THE IDEAL DENIAL OF SELF

BY THE REV. OWEN JAMES.

WHAT is denial of self? It is not a denial of anything to self, such as pleasure, ease, luxury, wealth, or power. It is a denial of the very self. This is a radical and profound distinction. One might deny any indulgences to self for self's own sake.

It is not a denial of any part of self for the sake of any other part of self,—of the lower self for the sake of the higher and better self. It is not a suppression of the carnal for the sake of the spiritual. It is not the subordination of appetite and passion to reason and conscience. It is a denial of the entire self.

It is, moreover, ethical, and not metaphysical. It does not mean a denial of one's entity or personality,—a destruction or annihilation of one's physical or psychical being. It operates in the moral realm. It appertains to character. It means the formation of a character, from all the elements of which self is excluded.

Every moral character has three constituent

elements on which its quality depends. These are purpose, motive, and law,—the end for which, the force by which, and the rule according to which, one lives. Before every man are several possible goals, any one of which, but only one of which, is for him attainable. He must choose one, and he can choose but one, of them. The one that he does choose becomes for him his supreme end, and it is the purpose of his life to reach this end. All else is made subordinate and subservient to this purpose. If the end thus chosen have reference to self in any manner or form, the character is so far forth selfish. But if it have no reference to self, and be entirely outside of self, then the character will be so far forth unselfish.

The same is true of motives, or the moving forces of character. Every man finds several of these acting upon him and offering to sway him. He must choose to yield to one of them, and refuse to yield to all the others. He can yield to but one; all the others must be rejected. The one to which he chooses to yield, and does yield, becomes to him the urging power of his life. If the force to which he chooses to yield arises from self, so far forth again the character is selfish. But if the motive comes from a source outside of self, then is the character unselfish.

The third determining element of character is the rule or the law which one chooses for his guidance in the pursuit of his end. If the law is evolved out of his own observation, opinion, and generalization, if it is the product of his own reason or his own conceit, then again so far forth is he selfish. But if it be a law received from the hand of another, and adopted by him for his guidance without questioning and without mingling, the character in this particular is again unselfish.

Thus now we see the difference between a selfish and an unselfish character,—a character in which self is asserted, and one in which self is denied. If, in choosing an end,—a motive and a law for one's life,—one has had no reference to self, but has gone entirely outside of self in all its parts, then we can say that self has been utterly denied,—that one has taken up his cross, and has decided to lose his life for some one's or some thing's sake. We find a perfect illustration of this denial of self in Jesus Christ. And we become full followers of Christ only as we choose the end that he chose, yield to the motive that actuated him and submit to the law that he obeyed.

Let us inquire, then, 1; What was the end, the purpose, of Jesus' life? Listen to him: "I seek not mine own will, but the will of him that sent me." "My teaching is not mine, but his that sent me." "He that speaketh from himself, seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him." "But I seek not

mine own glory." Thus, then, Jesus came to seek the glory of God.

But what do we mean when we say "seeking the glory of God"? What is God's glory? What is that on account of which he is glorious? God's might produces wonder. God's knowledge and wisdom excite admiration. But that which thrills a moral being into praise and adoration is God's holiness; that is, the perfection and wholeness of his moral character. His holiness is that on account of which he is supremely glorious.

But how can a man live for this glory of God? How can one "seek" this glory thus defined? No one can add to the Divine holiness. True; yet man can declare the Divine glory,—can make known to his fellow-men the moral perfection of the Father. "To this end have I been born, and to this end came I into the world, that I should bear witness unto the truth," said Jesus to Pilate.

The glory of God is sought, not only by declaring the truth concerning his character, but also by a ceaseless effort to reproduce the holy character of God in our own life and in the life of our fellow-men. God is declared for this very purpose, that his holiness may be reproduced in the characters and institutions of men. And when all men shall have been made partakers of the moral character of God, then, and not till then, will the earth be filled with the divine glory. To make this the object of one's life, the purpose of one's existence, is to live for, to seek, the glory of God.

But the New Testament speaks of another purpose that Jesus had in coming to the world. "For the Son of man came to seek and to save that which was lost." "Christ Jesus came into the world to save sinners." Are these purposes contradictory? No; they are one and the same. Because, to save a sinner means to make him God-like in character; to deliver him from sin, its power, and its consequences; to cleanse him and lift him up, so that his character shall harmonize with the character of God. To glorify God is to reproduce his holiness in the character of men. To save men is to bring them into the likeness of God's character. Here we have, not two purposes, but one only. And this is the Christian's purpose,—to glorify God; to save men; to bring man and God together in Christ Jesus into moral oneness, for the salvation of the one and for the glory of the other.

2. What was the motive of Jesus Christ? What was the force that actuated him? Why did he choose the end that he did? "He that hath my commandments and keepeth them, he it is that loveth me." "But that the world may know that I love the Father, and as the Father gave me commandment, even so I do." "Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my com-

mandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." All through the New Testament we learn that the Father and the Son are united in the bonds of love, and that the reason for the entire life of the Son was the love of the Father. This is not primarily the love the Son had for the Father, but the love which the Father had in himself, and which went forth toward the Son.

This love was the motive force in the character of Jesus. And it is the motive force in every character in which denial of self is according to Christ. The love is first in God, and emanating from him it excites two emotions in those who come under its influence.

The first is admiration. The fact that God is a loving being—an infinitely perfect, holy, loving, hence lovely, being arouses the intensest and most genuine admiration and adoration in the hearts of those whose eyes are open to behold him.

Then, in addition to this admiration, there is the most cordial and thrilling gratitude arising from the fact that all this pure and boundless love goes forth toward the beholder, and does unto him and for him all that only such infinite love could think of.

And these two emotions—admiration and gratitude—constitute the two strands in the cord of love that binds man to God. Neither of these alone is sufficient. Admiration based on loveliness of character can never produce obedience or commitment of self to the admired. Neither will gratitude based on the reception of personal favor produce this result. But both together—admiration based on perfection of character, and gratitude based on grace received—these will make a man oblivious to self, and will commit him wholly to seek the glory of Him who produces these feelings.

3. Consider to what law Jesus submitted. Remember his reply to John the Baptist at the Jordan, "Suffer it now, for thus it becometh us to fulfil all righteousness." On the mount of temptation he tells the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." A "word" expresses mind and will, thought and commandment, truth and law. Hence the reply of Jesus to the tempter is to the effect that the kingdom of heaven must be established, not by the suggestions of policy or expediency, but according to the truth of God and the law of God. In Gethsemane Jesus prays three times, "If it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." Thus the will of God was the rule of his life. He not only sought the glory of God. Urged thereunto by the love of God, he was also governed by the will of God. This is the ideal denial of self. This is indeed to take up the cross and to lose one's life.—*S. S. Times.*

HOW TO DEAL WITH TEMPTATIONS.

For Christian Endeavorers (and all others.)

BY REV. THEODORE L. CUYLER, D.D.

NO society of Christian Endeavour, no Christian Church, was ever built for a conservatory in which to rear hothouse plants of grace: the only piety worth having is that which can stand all weathers. God does not take His own out of this world because it is overrun with sinful seductions. He promises to keep His faithful children from the world, and, what is better, to make them a purifying salt in the world.

More or less temptation is inevitable. They "overtake us," as Paul says in his letter to the Galatians. Bunyan's pilgrim did not go out of his straight road in order to meet Madam Wanton: she waylays him with her wicked wiles. Joseph did not seek his temptress: she sought him. But the fear of God made his heart like wet powder that would not kindle under the torch of temptation.

Temptations are as all-surrounding as the atmosphere. Just as the wintry winds search into every crack and crevice of our houses, so Satan hunts and pries at every loophole of the heart with artful suggestions. When he presents himself at our front door he hides his horns under a silk hat, and conceals his forked tail under the broadcloth suit of a gentleman. Sin is everywhere. It assails us through the eye-gate, through the ear-gate and the mouth-gate; it invades the pocket and carries a tinder-box to inflame the pride and selfish ambition. Even the humblest Christian may be tempted to grow complacent over his humility, and the most consecrated labourer for Christ is in danger of flattering himself with the congratulation, "O, how my work prospers! how my vineyard flourishes!" Righteous self needs about as much watching as sinful self.

Let us carefully observe, however, just what the word "temptation" means. In our English Bible the word is employed in two entirely different senses. Sometimes it signifies a test, as when a metal is put into the crucible to prove its quality and to develop its purity. That is the meaning of the word in the twenty-second chapter of Genesis, where we are told that "God did tempt Abraham." We find the confirmation of this in the eleventh chapter to the Hebrews, where we read that "by faith Abraham, when he was tried, offered up Isaac."

The word "temptation" commonly signifies both in the Scriptures and in ordinary speech, a direct enticement to evil under the prospect of pleasure or of profit. Unless there is something attractive in the object presented to us we cannot call it a temptation. Arsenic and brandy are both fatal poisons to a drunkard; but the brandy is the only temptation, because that is the only one of the two that appeals to his appetite and promises immediate gratification.

The strength of a temptation depends on the strength of sinful desires within a man. It requires no grace to reject what we do not like. A torch does no mischief when it is tossed into a snow-bank; it is the torch in the powder barrel that makes the fatal explosion.

Let me impress it upon young Christians that when an attractive evil object presents itself to you, and there is something within you that would like to consent to that evil, then comes the danger. Right then and there your Christian conscience must fight its battle.

Some of you may have naturally strong sensual passions or animal appetites. The real sin is not in having such unfortunately bad propensities; the sin is in yielding to them. The real victory of divine grace in your soul is to refuse the most attractive enticements to sin, even those that jump with your natural inclinations. Then the Spirit conquers the flesh. The clean heart possessed by Jesus Christ conquers the cravings of sensual appetite. Benevolence overcomes selfishness; a love for perishing souls conquers worldly ambition and makes a brilliant young man ready to sacrifice wealth or promotion in order to devote himself to the self-denying toils of a foreign missionary.

The will is the battle-ground with every one of us. If evil desires control the will, sin reigns; if a Christian conscience controls the will, grace reigns. David's crime was not in his natural admiration of Bathsheba's beauty; his crime was in the wicked surrender of his will to a powerful sensual enticement. In his case lust conquered conscience; and the lust, as he afterwards bitterly confessed, brought forth death.

Temptations are bribes to our selfishness, and we are all liable to encounter them continually. But when we go out to look after such bribes, and encourage them, then comes the wickedness. Therefore our blessed Master enjoins on us that most loving and solemn counsel—"Watch and pray, lest ye enter into temptation."

A person enters into temptation when he fully places himself under the influence of an enticement to sin, and continues to parley with it. If the cholera is an epidemic, then every one is exposed to it. But the person that goes unvaccinated into a house where the small-pox is raging has no right to ask God to save him from the loathsome disorder.

The young Christian that buys a ticket to the average theatre, with its abounding sensuality, has no right to pray, "Lead me not into temptation, but deliver me from evil." Such a person is thrusting his fingers into Satan's mouth. No amount of resolving to do right will save you if you remain under the influences that lead you to go wrong. As Henry Ward Beecher once bluntly said, "If a man wears garments in which powder is wrought into the texture he cannot safely go and hire out in a blacksmith's shop."

The moment that anyone goes toward a dangerous object with a secret desire after that object, that moment he or she "enters into temptation." I have known many persons to put a bottle of wine on the table under the specious plea that health required it. The deceitful drink got its hold upon them before they were aware. A habit coiled itself around them like that South American vine that coils itself around a tree until it strangles the tree and holds only a blasted trunk in its green and glossy embrace.

From a long observation I am thoroughly persuaded that any one, even a sincere Christian, who for any reason whatever tampers with any intoxicating beverage, is playing with a viper. No church member ever dreamed of becoming an inebriate when he "entered into the temptation."

What is true of the wine-cup is equally true of gaming or of the first acts of dishonesty, or of violations of sexual purity. Can anyone take coals of fire into his bosom and not be burned? We often wonder how under a sudden temptation certain persons have fallen from a high position into disgrace and ruin. If we knew the secret history of such cases we should discover that they had been dallying with temptation until they had been weakened and corrupted by it. The fibre of the tree had become worm-eaten before the gale struck it. No man goes to hell suddenly.

Every one of you, my young friends, has some vulnerable point. Post your sentinel right there; watch and pray right there. Beware of the sin that has a handsome face and a smooth tongue. Hideous sins attract nobody. Beware of the sin that doth so easily entrap you. Form no intimacy with any one that lowers the tone of your religion. Beware of those places and those amusements, however attractive, that weaken your love of Christ and unfit you for prayer and doing your whole duty as a pledged Endeavourer in Christ's army.

Strong as temptations are, the in dwelling power of divine grace is an overmatch for them. If you are true to your Master He will succour you when tempted. The victory that overcometh is your faith, not in yourselves, but in the omnipotent Son of God, whose you are and whom you serve. Triumphs over temptation will strengthen you.

The Indians have a superstition that the strength of every enemy a warrior slays in battle enters into his own limbs. This is an actual truth in regard to a Christian. He becomes stronger for every temptation whose "scalp" he wins, and every besetting sin that he slays. Next to the joy of saving a soul is the joy of victory in a hard fight with a spiritual foe. Three things make a happy Christian Endeavourer. They are prayer, labours of love for Christ, and triumphs over strong temptations.

A TRUE GENTLEMAN.

When you have in truth found a man, you have not far to go to find a gentleman. You cannot make a gold ring out of brass; you cannot change a Cape May crystal to a diamond; you cannot make a gentleman till you first find a man.

To be a gentleman, it is not sufficient to have had a grandfather; to be a gentleman does not depend on the tailor or the toilet. Blood will degenerate; good clothes are not good habits.

A gentleman is just a gentle-man—no more, no less—a diamond polished that was first a diamond in the rough. A gentleman is gentle; a gentleman is modest; a gentleman is courteous; a gentleman is slow to take offence, as being one who never gives it; a gentleman is slow to surmise evil, as being one who never thinks it; a gentleman subjects his appetites; a gentleman refines his taste; a gentleman subdues his feelings; a gentleman controls his speech; a gentleman deems every other better than himself. Sir Philip Sidney was never so much of a gentleman—mirror though he was of English knighthood—as when, upon the field of Zutphen, as he lay in his own blood, he waived the draught of cold spring water that was to quench his mortal thirst in favor of a dying soldier.

St. Paul described a gentleman when he exhorted the Philippian Christians: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." And Dr. Isaac Barrow, in his admirable sermon on the callings of a gentleman, pointedly says: "He should labour and study to be a leader into virtue and a noble promoter thereof, directing and exciting men thereto by his exemplary conversation, encouraging them by his countenance and authority, rewarding the goodness of meaner people by his bounty and favor. He should be such a gentleman as Noah, who preached righteousness by his words and works before a profane world."—*Bishop Doane*.

Over and over we do the every-day duties, walk the familiar ways, clasp the accustomed hands, and forget it all because it is so commonplace. Then there comes a day, dawning like other days, when suddenly every minutest detail becomes important and is stamped upon memory in a picture that never shall fade. Something new has come into life, or something precious gone out of it, and its trend is changed forevermore. O, dear, uneventful days, how we should prize them if we knew what waited for us just around the corner!—*Forward*.

Boast not thyself of to-morrow.

THE DEAD-LINE IN THE MINISTRY.

BY REV. THEODORE L. CUYLER, D. D.

SEVERAL years ago a grim spectre—from certain latitudes down East—made its appearance, bearing on its brassy brow the inscription, "The ministerial dead-line of fifty!" It set some feeble knees to shaking, and it raised a panic among the supply committees of vacant pulpits and pastorless flocks. As this ill-favored creature is still roaming abroad, like its paternal ancestor "seeking whom it may devour" it may be well to challenge it with one or two pertinent questions.

First of all, why that word "*ministerial*?" We do not remember to have heard of a legal, or medical, or political, or commercial, dead-line. These secular callings seem to have escaped the affliction entirely, or have it so mildly as not to awaken any commiseration. In all these pursuits long experience and wide observation are a positive advantage.

Where there is a baffling case of disease, people are very apt to send for the old doctor who is familiar with about every disease that flesh is heir to. In an important law suit, the clients must needs call in some veteran who carries in his head the decisions of a hundred courts.

When France invaded Germany twenty-five years ago, three old heads were put together—Emperor William, Bismarck and Von Moltke—the opposing force was swept away like chaff on a threshing floor.

The most extraordinary statesman now living performed nearly all his most marvellous feats in Parliament and on the hustings after he had passed the line of three-score. John Quincy Adams became the terror of all his foes on the floor of Congress after he began to be known as "the *old man* eloquent." In regard to the legal, medical, literary, political or mercantile pursuits, no one seems to have ever discovered this ghost of a "dead line" lurking behind the fiftieth milestone on the journey of life.

The one profession that is invaded by this spectre is the Christian ministry. If you inquire of the believers in this new fangled theory, they will probably tell you that the nervous system of ministers is apt to show some signs of exhaustion at the age of fifty or thereabouts. According to this miserable materialistic view, the real power of an ambassador of Jesus Christ does not lie in biblical knowledge, or a sanctified heart and holy character, or the indwelling of the Divine Spirit; his power lies chiefly in the nerves and in the cells of the brain.

The theory is that these physical (or animal) forces reach their maximum at about fifty, and then their unhappy possessor strikes the "dead line." He has reached his meridian, and henceforth his sun is on the decline! Churches inoc-

ulated with this pestilent idea conclude that it is "extra hazardous" to call any minister to their pulpit if his family record shows that he has been in this world as long as most men have when they are elected to the Governor's chair of a commonwealth, or to the Presidency of the United States.

Jockeys examine the teeth of a horse before making a purchase; and the ministry of the Lord Jesus Christ are often subjected to a similar process. A Christian minister is to be estimated, like a horse, by the fire in his nerves, and the amount of "go" in his physical temperament. If he cannot "thrill" his auditors as he once did, if he is not equal to making new departures to "suit the times," if he cannot attract auditors by fresh novelties, then according to these theological physiologists he has passed the dead line, and like a basket of unmarketable eggs, he has survived his usefulness. What chance would "Paul the *aged*" stand with some modern supply committees, or with deputations who go out foraging for candidates?

If the ministry is the one profession to be subjected to this new statute of limitations, why put the mark at the age of fifty? As a simple matter of fact, this idea is perfectly preposterous, as numberless cases will certify.

We need not go back to such illustrious examples as Thomas Chalmers leading the exodus of the Free Church of Scotland at sixty-three, and John Wesley still holding the helm of Methodism at eighty-seven.

Let us only look around to see the men who are at the front to-day. By common consent there is no clergyman on this continent who by the combination of varied scholarship, lofty character and brilliant oratory is quite the peer of Dr. Richard S. Storrs; yet all his finest achievements of pulpit, platform or the press have been wrought between the ages of fifty and seventy-five! The prince of British preachers, Dr. Alexander McLaren, has lately passed his seventieth birthday, and my beloved old friend, Dr. Newman Hall, at four-score, has just completed one of the most fruitful years of his heaven-blessed labors.

We need not waste time or space by calling the roll of the men who are shepherding the largest flocks, or producing the richest discourses, or carrying the greatest weight in all ecclesiastical assemblies; they are chiefly the men whose mental and spiritual fiber has been compacted by at least half a century of experience in the conflicts of life.

The obstacles which a faithful and truly evangelical ministry have to encounter in these days of increasing materialism are becoming more and more formidable.

If, in addition to these obstacles, there is to be

an arbitrary statute of limitations which demands that as soon as a minister has been enriched and ripened by experience and practice he shall be regarded as ineligible to a call to a vacant pulpit, then no man of common sense or self-respect will enter the ministry.

What a cruel injustice it is to the man, and what a dishonor it is to his Divine Master, when a capable and godly-minded minister is practically shelved by this preposterous time limit.

We could give many a pathetic example of most excellent preachers and pastors whose names have been "blackballed" by pastorless churches simply because some gray hairs were visible on their honored heads. These same churches which rejected ripe experience were quite ready to entrust all their momentous spiritual interests to some raw youth just out of a theological seminary,

The supply of earnest, devoted, Holy Spirit-endowed preachers does not now keep pace with the demand in our vast country. And in the name of the Master let his church stamp out this abominable idea that any vigorous and consecrated winner of souls shall be "tabooed" on account of his age. There is enough famine of genuine Gospel now to make angels weep; and the best and brightest young men ought to have every possible encouragement to enter upon a work that any archangel might covet.

All that we have been saying in this article against arbitrary time limit is solemn truth; and yet we admit that there is a melancholy "dead-line in the ministry" which does not depend upon the nerves or on chronological tables. It is often reached before fifty.

It is reached when a minister ceases to study and to think—when the curse of indolence makes his sermons as barren as the east wind. Manifest are the pitiful devices resorted to in order to hide the rags of his poverty. Sometimes old sermons—that were born old—are concealed under new texts; sometimes sensational topics are eagerly sought and presented, with more reliance on the newspapers than on God's Word or the "power from on high." It would be a mercy if such a sluggard would demit the sacred office entirely.

The dead line is also reached when a minister's faith in the Divine inspiration and absolute infallibility of his Bible is shaken—when he is hamstrung with doubts, and his vision is so dazed that he loses sight even of the great head-line of Sinai and Calvary. He may be alive as an essayist—perhaps a brilliant essayist—but as a soul-awakening, soul-converting, soul-edifying preacher he is a Samson shorn of his locks. It is a joyful and a glorious thing to be a *live* ambassador of Jesus Christ.

But it is the most pitiable of all earthly conditions when a minister becomes dry-rotted at the heart, and his inner life is no longer hid with Christ in God. "Gray hairs are upon him, yet he knoweth it not." He has swung over the dead line; and nothing but timely repentance and the restoring grace of God and a new baptism of the Holy Spirit can ever deliver him from the body of that death!—*Brooklyn N. Y.*

International S. S. Lessons.

DAVID KING OVER ALL ISRAEL.

12 July.

Les. 2 Sam. 5: 1-12. Gol. Text, 2 Sam. 5: 10.
Mem. vs. 10-12. Catechism, Q. 66.

LESSON OUTLINE.

- I. David's Second Anointing. vs. 1-5.
- II. David's Taking of Jerusalem. vs. 6-8
- III. David's Prosperity. vs. 9-12.

HOME READINGS.

M. 2 am. 4: 1-12. *Death of Ishbosheth.*
T. 2 Sam. 5: 1-12. *David King over all Israel.*
W. 1 Sam. 16: 1-17. *David Chosen by the Lord.*
Th. Psalm 89: 15-37. *David Anointed by the Lord.*
F. Psalm 76: 1-12. *God's Dwelling Place in Zion.*
S. Psalm 101: 1-8. *David's Resolution.*
S. Psalm 30: 1-12. *David's Thanksgiving.*
Time.—B. C. 1048. Places.—Hebron; Jerusalem.

HINTS AND HELPS IN STUDY.

For seven and a half years there was strife between the houses of Saul and David. At last Abner revolted against Ishbosheth, and negotiated with David with the intention of bringing all Israel over to him. Joab, the commander of David's army, was displeased with these negotiations and treacherously slew Abner. David cursed Joab for this foul murder, and mourned for Abner. Soon after this, Ishbosheth was murdered by two of his own captains. Representatives of all the tribes now came to David at Hebron and anointed him king over all Israel amid three days of rejoicing by the people. David now determined to establish the seat of government at Jerusalem, the city of the Jebusites, which was a great stronghold and more central than Hebron. The lower part of the city had once been taken by the warriors of Judah (Judges 1: 8), but its fortress was still held by the Jebusites. It was now captured by David and became the "city of David" and the capital of the kingdom.

WHAT THE LESSON TEACHES.

1. God blesses those who are faithful and wait patiently for him.
2. We should make Christ our King, and covenant with him.
3. Christ desires to capture our strongholds and occupy them himself.
4. Every unconquered hill in sin's heart we should surrender to Christ.
5. When Christ becomes King he makes all things new.

THE ARK BROUGHT TO JERUSALEM

19 July.

Les. 5 Sam. 6: 1-12. Gol. Text, Ps. 82: 12.
Mem. vs. 11, 12. Catechism, Q. 67, 68.

LESSON OUTLINE.

- I. Honoring the Ark. vs. 1-5.
- II. Dishonoring the Ark. vs. 6-10.
- III. Blessing from the Ark. vs. 11, 12

HOME READINGS.

M. Exod. 40: 17-38. *The Ark in the Tabernacle.*
T. Josh. 6: 1-20. *The Ark at Jericho.*
W. 1 Sam. 4: 1-11. *The Ark Taken by the Philistines.*
Th. 1 Sam. 6: 1-21. *The Ark Sent Back to Israel.*
F. 2 Sam. 6: 1-23. *The Ark Brought to Jerusalem.*
S. Psalm 132: 1-18. *David's Prayer for Its Removal.*
S. Psalm 84: 1-12. *The Tabernacle of the Lord.*
Time.—B. C. 1042. About six years after David became king over all Israel.

Place.—Kirjath-jearim, or Baalah; here called Baale of Judah.

HINTS AND HELPS IN STUDY.

David now determined to bring the ark of the covenant out of the neglect in which it had lain since its return by the Philistines (1 Sam. 7:1), and to set it up in Jerusalem, thus making that city the religious centre of the nation. With thirty thousand chosen men he went to Kirjath-jearim, and taking the ark out of the house of Abinadab, started with it toward Jerusalem amid great rejoicing. Uzzah, son of Abinadab, was struck dead because, contrary to God's command (Num. 4:15), he put his hand upon the ark. David was so shocked by Uzzah's death that he carried the ark aside into the house of Obed-edom, where it remained three months. After that time he brought it to Jerusalem with gladness. See 1 Chron. 13:1-14:15; 1-23; also Psalm 24, which is thought to have been written for this occasion.

WHAT THE LESSON TEACHES.

1. If we would have God's blessing we must maintain God's worship.
2. We should serve God with gladness and praise.
3. Dishonoring God's name or worship is a grievous sin.
4. We should learn to be very reverent with God.
5. The house is blessed in which God is honored.

God's Promises to David.

25 July.

Lec. 2 Sam. 7:1-13. Gol. Text, Ps. 71:1.
Mem. vs. 12, 13. Catechism, Q. 69.

LESSON OUTLINE.

- I. David's offer declined. vs. 4-7.
- II. David's Prosperity Assured. vs. 8-11.
- III. David's throne established. vs. 12-16.

HOME READINGS.

M. 2 Sam. 7:1-17. *God's Promise to David.*
T. 2 Sam. 7:18-29. *David's Thanksgiving.*
W. 1 Chron. 17:1-27. *Parallel Passage.*
Th. Ps. 72:1-29. *Christ's Kingdom Promised.*
F. Ps. 45:1-17. *The Majesty of Christ's Kingdom.*
S. Acts 2:22-36. *Jesus Both Lord and Christ.*
S. Acts 13:14-41. *God's Promise Fulfilled in Jesus.*

Time.—B. C. 1042. *Place.*—Jerusalem.

HINTS AND HELPS IN STUDY.

David's kingdom was fully established. The Jebusite stronghold had become his capital. The neighboring king of Tyre was his friend. The Philistines had been driven to their own land. The ark had been set up in a new tabernacle in Jerusalem and made the centre of regular public worship, with Abiathar as high priest. David had built his palace on Mount Zion. He now proposed to build a temple to the Lord. The Lord, through Nathan the prophet, forbade him, however (see also 1 Chron. 22:8:28:3), and said that David's son should build it. He foretold the future glory of David's kingdom, and promised to establish his throne forever. These promises referred first to Solomon; but they were also prophecies of the Messiah's kingdom.

WHAT THE LESSON TEACHES.

1. To every one his work. David's was not to build a temple.
2. God is the author of all our prosperity and blessing.
3. God's promises to his people never fail.

4. One plans, another builds. The temple was Solomon's work.

5. In Christ the promises to David were fully realized.

DAVID'S KINDNESS.

August 2.

Lec. 2 Sam. 9:1-13. Gol. Text, Rom. 12:10.
Mem. vs. 7. Catechism, Q. 70, 71.

LESSON OUTLINE.

- I. The Old Friend Remembered. vs. 1-5.
- II. Kindness for Jonathan's Sake. vs. 6-8.
- III. The Lame Son Honored. vs. 9-13.

M. 1 Sam. 18:1-11:19:1-7. *Jonathan's Love for David.*
T. 1 Sam. 20:1-23. *Their Oath of Friendship.*
W. 1 Sam. 20:24-32. *Jonathan's Fidelity to David.*
Th. 1 Sam. 23:1-18. *Their Last Meeting.*
F. 2 Sam. 9:1-13. *David's Kindness.*
S. 1 John 4:7-21. *Love is of God.*
S. 1 Cor. 13:1-13. *The Greatest is Love.*

Time.—About B. C. 1040.

Places.—Jerusalem; Lo-debar, east of the Jordan, probably near Mahanaim.

HINTS AND HELPS IN STUDY.

In 2 Sam. 8 we have a general summary of the wars by which David extended his dominions and established Israel's supremacy among the surrounding nations. The Philistines were subdued and their cities taken. The Moabites were conquered and became David's tributary servants. The Syrians in the north, and the Edomites in the South, were subjugated, and their countries were garrisoned. David was prosperous in all his undertakings, and he executed judgment and justice among the people. He had ruled in Jerusalem probably about seven years when he sought out Jonathan's crippled son as told in today's lesson.

WHAT THE LESSON TEACHES.

1. We should never forget a faithful friend.
2. We should show kindness to the families of those who have helped us.
3. We should be especially kind to those who are deformed.
4. We should not stop at any cost in our friendship.
5. David's kindness reminds us of Christ's to us.

BIBLE THOUGHTS.

"Where have I seen that thought?" asked the reader of a lovely poem the other day. Immediately a member of the family responded with a verse of Scripture. Since that time it is our custom, when reading the beautiful words of Bryant, Longfellow, Whittier, or other authors, to search out *the same truth in Bible language.* The Bible has a wealth of literature which is a constant surprise even to those who study it most. It has a thought for every hour of the day, yet for every moment, whatever that moment brings, of sorrow or joy, testing or triumph. My heart aches for those who are living without daily family worship, for well I know that if they had a clear intuition of what wealth they miss that not another morning sun would rise ere the family altar is erected in their households.—E.C.

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