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# Presbyterian Record.

VOL. XXV.

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## THE GENERAL ASSEMBLY.

With mercury high in the nineties to show what she could do in a test, Hamilton welcomed in Central Church on the evening of June 14, the twenty-fifth General Assembly of the Presbyterian church in Canada; and then with all night showers of penitent tears over the wilting commissioners, she lavished upon them till the close the most delicious of temperatures.

Erect and alert at seven and seventy, the venerable moderator, Dr. Robert Torrance preached the opening sermon from Zech. 11: 5. "For I, saith the Lord God, will be the glory in the midst of her," after which he constituted the Assembly with prayer.

The good old roll call, tedious but pleasant, a renewal of old acquaintance as from B. C. to C. B. and all between familiar voices echoed "here," was held as read, leaving many a member's only speech unspoken.

The moderator's review of the year with its lights and shadows and its always solemn roll call of the dead—this year twenty-two—followed by the choice of a new moderator, Dr. Robert Campbell, of Renfrew, brought the first sederunt to a close.

The remaining seven days, with their busy sessions, and committees before, and after, and between, were well filled with the proceedings of one of the best of the twenty-five Assemblies since the union. To follow the work in order would be tedious, for some things were more than once before Assembly, with committees working on them in the intervals; and all has been fully given in the daily and weekly papers. A few topical notes will be best.

## THE CENTURY FUND.

A subject large and rare. It was introduced by Dr. Warden and Robert Murray, Conveners of last year's committee, on the first afternoon of the Assembly. Ministers and elders followed in hearty commendation. A committee was appointed to

prepare a scheme, name the objects to benefit, the means to collect, etc. Between sessions they wrought and thought, with results, adopted by Assembly, which are given, together with Dr. Warden's address, on another page.

When the scheme was finally adopted, near the close of the Assembly, the Moderator announced that the Convener of the Century Fund Committee, Dr. Warden, had already started the Fund by a subscription of five thousand dollars. Needless to say that this generous gift increased the already hearty enthusiasm with which the scheme had been unanimously received.

It is worthy of cordial support. It helps in the wisest way all our leading church schemes, east and west, putting them in a position to do more work and to better advantage. It is a worthy way of marking the great time period of a century. It will bind our church and country together, for it is one common fund, east and west. It is but a small return to Him who has so blessed our land with prosperity these turning years of the centuries. The rich their talents and the poor their mites, and it can be easily done.

To give youthful enthusiasm and energy to the scheme, the offerings of Children's Day for the next two years are to be devoted to the Century Fund.

## HOME MISSIONS.

As was fitting, the first working evening of the Assembly, following an afternoon of Century Fund, was devoted to our great patriot Scheme, Home Missions.

The Conveners, Dr. McMillan, East, and Dr. Warden, West, were followed by Robinson of Moncton, McQueen of Edmondton, Gandier of Rossland, and Dr. Robertson of British North America. Home Mission facts and figures were poured out until the great audience, assembly and friends, went away with Home Missions in brain and heart.

In the Maritime Synod forty-two catechists

were employed by the H. M. Com., and thirty-five groups of Home Mission stations supplied, while thirty-one ordained missionaries were at work in mission fields or vacant congregations.

The receipts for the year were \$13,486, but not quite enough to do the work, a deficit of \$640 being the legacy to the current year. Each year has its work to do and cannot well bear burdens of the past. On the whole the year has been one of progress and the outlook is hopeful.

In the West, with the growth of the new Northwest, the progress is rapid. At the Union in 1875, there were but twenty-five presbyteries in the Western Section of the church, now there are forty-two, fifteen of them west of Lake Superior. The number of mission fields in the West is 384, with 1,116 preaching stations. There are 146 augmented congregations and a total of 468 missionaries at work. The families connected with missions and augmented congregations in the West, in 1875 was 7,243, now 20,400.

The receipts during the year for these two departments were, Home Missions \$91,683, Augmentation \$25,158.

"This statement, however, gives but a faint idea of the progress made in Home Mission work in the West during these twenty four years. Of the 132 mission fields that were connected with the Church in 1875, 59 have become self-supporting congregations, two have been merged into other fields 34 have been raised to the status of augmented charges, 35 are still on the mission list, and two have ceased to exist.

Since 1885, 590 new mission fields have been organized. Of this number 93 have been merged into others; 297 are still on the mission list; 58 have been raised to the status of augmented congregations; and 142 have become self-supporting congregations; so that there are to-day 201 self-supporting congregations and 92 augmented charges, which in 1875 were either on the mission list or had no existence. In other words, during these twenty-four years the Home Mission Committee has fostered and helped to self-support 201 congregations and raised to the status of augmented charges 92 mission fields,—all of whom are in their turn giving liberal support, not only to the Home Mission work of the Church but to every department of its work."

#### AUGMENTATION

is but the advanced stage of Home Mission Work. The latter nurses scattered stations into organization and some measure of self-support, the former then takes them up and helps them until they become self-sustaining, and though it

came up at a later stage in the Assembly, may fitly be noted here.

In the Eastern Section, the Maritime Provinces, there was raised for the Fund during the year \$9826, a less amount than was asked by Synod, and the result was that a small sum had to be deducted from the grants to each of the 48 congregations receiving aid. A pity that it should be so, for it usually means that the comparatively small stipend of the minister suffers to that extent. Some true-hearted congregations make an effort and share the loss. Four congregations became self-sustaining during the year.

In the Western Section the revenue was \$25,158, and 154 congregations received aid. There have been 17 congregations passed on to the list of self-supporting charges during the year, and 23 others taken on from the Home Mission Fund.

The amounts asked for this most important Fund for the coming year are \$10,500 East, and \$28,000 West.

#### COLLEGES.

The second day, Friday, was largely collegiate. The usual order, East to West, was reversed, and Manitoba led, mourning the loss of her beloved principal, Dr. King, who has given his life for the college in a very real sense.

The College Board had been unable to agree upon any nomination to the Assembly for Principal, and a Commission of Assembly was appointed, some fifteen members in Toronto and vicinity, with power to appoint if a nomination is made to them. A new professor, Dr. Kilpatrick of Aberdeen, has been appointed.

Grateful mention was made of the help gratuitously given in the work of the summer session by professors from Eastern Colleges, and for support from the church at large.

The students in the theological classes are 39, 13 in the third year, 12 each in the second and first, and 2 special, the highest numbers ever attained by the college.

Knox College, Toronto, presented its fifty-fifth annual report. The students in theological classes during the year were 71. The graduating class numbered 20. Here too a new professor was reported, Mr. McFadyen, from Scotland.

Queen's College, Kingston, submitted its fifty-eighth annual report showing 42 students in theology, and likewise reporting the appointment of a new professor, Rev Dr. Gordon of Strathroy.

Presbyterian College, Montreal, reported "one of the most satisfactory years" in its history,

with 14 students graduating, many of whom are now settled as pastors.

Morrin Colloge, Quebec, regretfully reported that owing to insufficiency of support, it had been resolved to close in the meantime the department of theology, and that unless aid were received the work of the colloge, after thirty-eight years of history, would have to cease. A committee was appointed to confer with the Governors upon the situation.

The Presbyterian Colloge, Halifax, venerable, with its four score years, but vigorous as any of the younger, reported 48 students in theology, 11 in the final year, 15 in the second, and 19 in the first, with three general; and a fine new Colloge building. Never in its history did it occupy the position that it does to-day.

The colleges lie at the foundation of our church life. Their tone affects the tone of the church life, and while grateful for their material and intellectual prosperity we have reason above all to be thankful for the large measure of the ideal that should ever be sought, a high moral and spiritual tone

#### FOREIGN MISSIONS.

The wide, wide, world, and the effort to win it for truth and right was the subject for Friday evening. The Reports were presented by the joint conveners, Dr. Falconer and Dr. Moore, while Messrs. Hugh McKay of Round Lake, and Wilkie of Indore, told of the work among the Indians of the Northwest and of Central India.

The receipts for the year have been \$31,512 East, and \$108,000 West, or a total of nearly one hundred and forty thousand dollars. Of this the Women's Societies, East and West, gave over fifty thousand dollars.

Supported by this Fund we have missions in the New Hebrides, Trinidad, Demarara, India, China, Korea, and Formosa, and among the Indians of the North West, from all of which there were cheering reports of progress. As all of these are, and will be, kept constantly before the readers of the RECORD, but brief mention is here made of this great Scheme which fills so large a place in the thought of the Assembly and of the Church at large.

The more our Foreign work is studied, and the more its details and circumstances are known, the more must one be impressed with the earnest unselfish devotion to their great work of those who generously take our places and go as our substitutes and do our work in the foreign field.

Saturday forenoon was also occupied with Foreign Missions, and the afternoon was a holi-

day for some while others attended to committee work.

Some two hundred went over to the Falls. The ladies of the Presbyterian congregations there had kindly provided tea in the beautiful park, and to the accompaniment of Niagara's music some pleasant hours were spent.

#### THE SABBATH.

Hamilton was for the day Presbyterian. Her pulpits, except Episcopal, were filled by commissioners. What an object lesson on the true unity of Protestantism.

In the Assembly Church Dr. W. G. Jordan of Strathroy preached in the morning from Is. 6:5, the prophet's vision of God. The sermon was good, grand, inspiring. In the afternoon was the usual solemn Communion service. The evening sermon was preached by Rev. C. W. Gordon, of Winnipeg, (Ralph Connor) whose beautiful story sermons of Western life are familiar.

#### AGED MINISTERS' FUND.

Monday again, and work in reviewing and planning for the sick or aged, who have given life and strength to the Church in the work of the ministry.

Most of these to-day receiving aid are men who, with very small salaries and large fields, helped to mould our country in districts that were young, and it is but small return that some provision is made for their old age, by a church and country for whom they have done so much

In the East, 23 receive aid from the Fund, in amounts of \$200 or under, yearly, a total of \$3,885. One annuitant died during the year and two were added to the list. The ministers paying rates are 140, and 151 out of 217 settled charges gave contributions. Why not all?

In the West, the annuitants are 83, receiving from \$275 downwards, according to years of service, etc.; a total of \$15,967. Eleven annuitants died during the year and seven have been allowed to retire and come on the list.

#### MINISTERS' WIDOWS AND ORPHANS FUND.

This fund, East, is on an entirely different basis from that in the West. In the East it is a mutual insurance scheme supported by the ministers. In the West it is a beneficiary scheme, supported by the church, but ministers must pay rates to it if they would secure benefit to their widows and orphans.

The report, East, shewed the fund in a prosperous condition, with the prospect that in the

near future the rates may be lowered or the annuities increased.

The West mourns the death of its Convener, Mr. Thomas Kirkland. With regard to funds it states that unless contributions are increased annuities must be reduced. It is hoped the church in the West will not permit this.

#### SABBATH SCHOOLS.

Reports from 2,324 schools, with 19,000 teachers and officers and over 160,000 scholars, were embodied in the report presented by Rev. T. F. Fotheringham to Assembly.

These schools raised in 1898 about \$85,000, of which \$58,000 was expended on themselves. Some 50,000 of the scholars are memorizing Scripture, 60,000 the Shorter Catechism, and 20,000 are in full communion with the Church.

Two points were emphasized by Mr. D. Torrance Fraser, and urged by the Assembly in its finding, viz. : the necessity for increased enrolment, not half the Presbyterian children in the Dominion being now in our Sabbath Schools ; and the necessity for having the Scripture memorized by more than a small third of those who do attend.

#### FRENCH EVANGELIZATION.

The evenings were devoted to the popular aspects of great popular subjects, missions, etc., while their business affairs, together with many other matters of routine, were settled in the day sessions ; and so, after Home Missions, Thursday night, and Friday night Foreign, came French Evangelization on the evening of Monday ; telling of its work and prospect ; in this the completion of its semi-jubilee, the Scheme being organized in Hamilton in 1874 at the last General Assembly before the Union.

The voice of the old hero, Dr. Chini, who that was wont to be heard at such times for the last quarter century, is stilled, but his co-veteran, Principal MacVicar, representing the English side of the work as Convener since 1875, presented the Report and many interesting and cheering facts therewith.

Prof. Coussirat and Rev. Messrs. Campbell, Carriere and Pelletier, gave side lights on the work, shewing steady progress in this Scheme which has for its object the giving of the Gospel to the French Canadian fourth of the people of our Dominion who see and know so little of the Word of God.

#### CHURCH LIFE AND WORK.

An all embracing Scheme, that contains what used to be four departments : Temperance, Sabbath Observance, Systematic Beneficence, and the State of Religion. Large as is the subject,

Assembly evenings are so few that it was bracketed with French for Monday, and at a late hour, but not to a listless audience, Rev. D. D. McLeod presented his report.

Touching as it does many lines of our Church life, any brief notice would necessarily be very imperfect so we reserve it for again, as also other Assembly themes.

On one point, its recommendation on temperance, there was a warm discussion the following day. All could have voted for it as far as it went, but the Assembly wished a more definite pronouncement and passed an amendment looking to Prohibition as the final goal, and asking our legislators to face in the same direction and take at least some step thitherward, whatever may seem feasible, as a result of the Plebiscite.

#### PUBLIC WORSHIP AND SOCIAL WORSHIP,

"A distinction without a difference?" and yet our church has a committee on each. That on Social Worship has reference rather to forms which may be helpful in places where there are no settled services and no minister, among miners, travellers etc., so that one of themselves may, with such aid, hold a religious service,

The work of the other committee has in view rather the helping of the more settled phases of life, the church and family. It aims at securing a larger measure of uniformity in public worship, by a revision of the old Westminster Directory, and it seeks to help in the erection of the family altar by providing a manual of family prayers for use of those who think they cannot lead in prayer.

Prof. Ross and Principal Grant, conveners of the Committees on "Uniformity of Worship." and "Aids to Social Worship" respectively, submitted their reports. Some members of Assembly spoke strongly against anything that had the least semblance to a liturgy. Others who shared their opinions did not share their fears, and the committees were continued to mature their work for the consideration and approval or otherwise of future Assemblies and of the Church.

But more anon. To readers interested, the Assembly is already familiar, through daily and weekly press. To others, enough for once. Report after report, S. S. Publications, Records, Young Peoples' Societies, Statistics, Special Committee, Overtures many and varied, were received and dealt with, until, near the midnight of Thursday, 22nd, the end of the docket was reached, the farewell words were spoken, the parting Psalm was sung, and adjournment made for a year, from goodly Hamilton to goodly Halifax, and old ocean's breath.

## LAUNCHING THE CENTURY FUND.

## DR. WARDEN'S ADDRESS AT ASSEMBLY.

"That a Committee be appointed,—to devise a plan for the raising of a Special Fund in the first year of the century,—to correspond with the Convener of every standing Committee and Board of the Church with a view to receiving their hearty co-operation,—and to report at next Assembly," was, on motion of Dr. Warden, resolved by the Assembly of '98 in Montreal.

On the first afternoon (Thursday) of the recent Assembly in Hamilton, in presenting the report of that Committee, Dr. Warden said :—

"The Committee appointed by last Assembly has taken diligent steps in the course of the year, by correspondence and by meetings with representative men in the different centres, to ascertain the mind of the Church before committing her to an undertaking of such magnitude.

From all quarters there has come approval, and from many of the wisest and most thoughtful ministers and laymen of our Church there have been received the strongest expressions of confidence in its success, and your Committee, after the most careful and thorough consideration, has felt itself shut up to recommending the following resolution, of which I beg to move the adoption :—

"That the report of the committee appointed by the last Assembly, on the Twentieth Century Fund, be received.

"That the General Assembly does now resolve, in dependence upon Divine blessing, to endeavor to raise a fund of one million dollars during the ensuing two years for the purpose of aiding such parts of the Church's work as the General Assembly shall deem entitled to be so aided, and that the report of the Assembly's committee be referred to a committee to be named by the moderator, with instructions to consider carefully the different departments of the work of the Church that should benefit by the fund, and the proportion of it which shall be devoted to each, as also the practical steps that shall be taken for the purpose of raising said fund, the committee to report to the General Assembly on the morning of Tuesday next at 10.30 o'clock."

Continuing, he said :—

"Never have I addressed the Assembly under a deeper sense of responsibility, in view of the greatness of the work and its possible results.

Other branches of the Christian Church have been taking advantage of the opening of a new century to make a great forward movement

along similar lines. The Wesleyan Church Union of England is raising \$5,000,000; the Congregational Union in England, \$2,500,000; the Methodist Church in Canada, \$1,000,000; some of the churches in the United States are aiming at much larger sums; and the Presbyterian Church in Canada cannot afford to be behind in this regard.

Coming to the practical subject of such a scheme in our church, several questions present themselves.

*Is there need for this special effort?*

There is great need. The Schemes of the Church urgently require this additional amount, and will be enabled therewith to do more work and to much better advantage.

While it is not proposed to endow our missionary enterprises nor to make their current work a part of the Century Fund, there is one thing that they all need, viz., good working balances. As is well known the contributions for the schemes come in chiefly during the last three months of the year. All through the earlier part of each year money has to be borrowed from the banks, and interest paid thereon, which could be saved if each fund had a working balance to carry it over the first part of the year without borrowing.

If the Home Mission Fund had such a working balance, the saving would enable it, with what the Home Mission fields on an average contribute, to place twenty-five more home missionaries. This would mean that not merely for one year, but permanently, that great additional moral and spiritual force would be added to the uplift of our country. If our Foreign Mission Fund had such a balance it would mean that three additional missionaries from Canada could be added to our permanent staff in the foreign field, and be supported by the interest thus saved.

The endowment funds of the colleges need an increase, not only that they may advance and do more efficient work, but to be able to hold their own. The decrease in the rate of interest and the consequent shrinkage in the amount received from investments render such increase of endowment necessary if our colleges are to be maintained even in their present state of efficiency. Besides this most of them require, in order to effective work, the completion of endowments which have been begun and are yet unfinished.

The benevolent schemes too, such as the Aged Ministers Fund, and that for widows and orphans, need aid in two ways; in consequence of reduced interest they need larger endowments to maintain their present beneficiary rates, and further, these rates need to be increased.

When a man spends his life in some scattered field receiving sufficient to live upon but no more, the church and country for whose well being that life has been given should provide for him when he can no longer work. And if ereaged he be cut off by death, some provision should be made, so long as they are helpless, for those dependent upon him.

Our church and manse building funds too are an essential of progress, more especially in the opening up of new territory, or in sparsely settled districts of the older provinces. They are often the best investment that our church can make. But when she has not the means to invest she cannot reap the profits in new and growing congregations.

Thus all along the line of the work by which as a Church we seek to better the world, there is need, in addition to our ordinary work from year to year, for this special effort to place all our Schemes on a more advantageous plane than they at present occupy.

*Is the present a fitting time?*

None more so. In what way could the ending of one great time period and the beginning of another be more fitly marked by us as a church than by such an effort.

Is a century going? Men and women sometimes make generous donations for the good of fellowmen, in memory of loved friends or children gone. Is not this occasion, a passing century, worthy of being thus remembered by the many to whom it has brought rich store of blessing? Is a century coming? What more fitting welcome than such a forward movement in order that its years may be made more fruitful in good to our country and to the world.

Then, too, our Presbyterianism from ocean to ocean, is in its 25th year of Union. How could our Church more appropriately celebrate her semi-jubilee than in some such great and general enterprise, which will help to completely obliterate all traces of sectionalism and cement yet more firmly the different sections, ecclesiastical and geographical, especially the latter, of which it is composed.

Moreover, the present is a fitting time, so far as the means to accomplish the work are concerned. It is a season of general prosperity. In the greater centres business is flourishing and most of the smaller ones are receiving their share. The outlook is bright. Never in our history has there been a time so auspicious for such a work.

*Can it be done?*

In my mind there is not the least shadow of doubt that it can be done.

Last year the revenue of our Church was \$2,500,000. An increase of twenty per cent., or one fifth more, in our total giving for two years would raise the amount. We have now 212,000 communicants, and if each one were to give two dollars and a half extra yearly for the next two years, the work would be done. There are in the Church over 100,000 families, and five dollars extra yearly per family for the next two years would accomplish it. I have no doubt that it can be done, and as little doubt that, if the Church desired, that amount additional for God's cause could be raised every year.

*How can it be done?*

All must help. There are, no doubt, numerous wealthy men in the Church who can be counted on to come forward with large subscriptions, as they have nobly done in the past, but it must not be left to these. Every man, woman, and child, in the Church should have a share in this enterprise.

The ministers must take, as they may be able, a leading part not only in working for the Scheme but in giving for it. I believe in ministers receiving sufficient to enable them to share with their people in this way of doing good, and I believe in their showing a good example to the world at large, as so many of them do, in the matter of Christian giving. I think that the ministers of our Church should be counted on to give \$100,000 towards this Fund, and they would be the better for the sacrifice.

Before leaving Toronto to come to Assembly I received a letter from a country minister inclosing one hundred dollars for the Century Fund, and another minister to whom Providence has been kind, has promised five thousand dollars, if such a project were decided on by the Church.

*Generously doing their part the ministers will find generous men and women in plenty to follow their example and success will be assured.*

*"What are the benefits which accompany or flow from" such a Scheme?*

It will unify and simplify the work of the Church and make it not so much a work for some particular scheme as "for Christ and His cause." For example, if this Scheme be not undertaken, within two weeks from the rising of the Assembly canvassers will be out to secure additional endowments for some of the colleges. The Aged Ministers' Fund and the Widows' and Orphans' Fund are both in need, and subscriptions would soon be called for. It is far better, both as to the principle of it and in economy of working, that

there should be this one grand effort, embracing all the schemes that need, binding the Church and its work together, rather than that separate efforts for different departments should be permitted to strengthen whatever there may be of jealousy or selfish interest between the different spheres of our Church's work.

It will help to unify East and West. I want to give to the East and I want the East to give to the West. I deplore the division of the Church into sections, and for Presbyterians from the Atlantic to the Pacific to rise as one man and subscribe this Fund will help to make stronger that bond which should bind Canada in one, not only in a common patriotism for a common country and in Christian devotion to a common Lord, but in loyalty to our one beloved Presbyterian Church in Canada; one Country, one Church, one work for the Master.

It will give a great impetus to all the departments of our church work, for all the Schemes are to benefit by it. This has already been mentioned in speaking of the "needs" of such a scheme.

It will permanently raise the scale of liberality in our church. If for two years men and women increase their giving and find that instead of an injury it has been a blessing they will not fall back to a lower scale. True Christians ever leave the things that are behind and press forward, and the effect of this scheme should be a permanent increase in that grace which is of the very essence of true Christianity.

If undertaken in the right spirit it will be the means of a great spiritual revival. This should be its chief benefit to our church. If I thought the only result would be to secure a certain number of dollars, few or many, I would not give to it either thought or time. It should be more than a mere money gathering scheme and it will be more if we seek to make it so. Let us get nearer the great loving heart of Christ, and learn more of His spirit of self-sacrifice for us, then will we with willing hearts work and give to help on the cause for which He suffered and died, and we will enter into a deeper and richer life with Him.

THE CENTURY FUND SCHEME.

AS ADOPTED BY THE ASSEMBLY.

1. The total amount aimed at for the Century Fund shall be one million dollars. It shall consist of two parts; one of six hundred thousand dollars, to be known as the Common Fund, for the Missionary, Educational, and Benevolent Work

of the Church, as specified under sections 2 and 3; and the other of four hundred thousand dollars for discharging of debts on Church Property.

2. There shall be no endowment asked for the ordinary missionary expenditure of the Church, but, in order to obviate borrowing from the banks, before the collections for the year come in, the following working balances be aimed at:—

Hone Missions, East.....	\$ 6,000 00
Home Missions, West (to make up \$50,000).....	30,000 00
Augmentation, East (to make up \$6,500)	3,000 00
Augmentation, West.....	15,000 00
Foreign Missions, East.....	15,000 00
Foreign Missions, West (to make up \$50,000).....	20,000 00
French Evangelization.....	15,000 00

3. The following shall also be embraced in the Common Fund:—

Presbyterian College, Montreal.....	\$. 40,000 00
Queen's College, Kingston (Theological Department).....	40,000 00
Knox College, Toronto.....	40,000 00
Manitoba College, Winnipeg.....	40,000 00
Presbyterian College, Halifax.....	15,000 00
Church and Manse Building Fund, Northwest (of which \$10,000 for N. Ontario).....	60,000 00
Church Building Fund, N.B., P.E.I. and Newfoundland.....	24,000 00
Aged and Infirm Ministers' Fund, West	60,000 00
Aged and Infirm Ministers' Fund, East	12,000 00
Widows' and Orphans' Fund, West.....	60,000 00
Foreign Missions, West, for a Building Fund.....	50,000 00
Foreign Missions, East, for a Building Fund.....	10,000 00
Augmentation, West, for a Building Fund.....	25,000 00
French Evangelization, for Building Fund.....	20,000 00
	<u>\$600,000 00</u>

4. Members and adherents are expected to contribute to the Common Fund as a whole, yet any desiring to designate their contributions to a particular object embraced in it, shall be at liberty to do so.

5. Nothing shall be paid out of the Common Fund, except for the objects specified above, but congregations and individual contributors are encouraged to reduce or liquidate debts on churches, manses or other church property, with the understanding that the amounts thus paid, if reported, shall be included in the Century Fund. Such congregations and individuals are expected to designate a certain portion of their contributions to the Common Fund, the proportion to be determined by themselves.

6. The Century Fund is special and extraordinary, therefore contributions made in connection



with it ought not to interfere with ordinary givings to congregational objects or to the Schemes of the Church.

7. All moneys paid to the Common Fund after this date and up to May 1st, 1901, or reported by the latter date as having been paid to debts on church property, shall be included in the Century Fund.

8. For the successful carrying out of the scheme, a general agent shall be set apart for this work for a term of two years, whose duties shall be to secure thorough organization in synods, presbyteries and congregations in connection with it, to present the scheme wherever possible, and to do all else in his power to further it. The committee recommend that Dr. Robert Campbell, Moderator of the Assembly, be appointed to this office.

9. A large Advisory Committee, consisting of six sections, corresponding to the six synods of the church, shall be appointed as an executive by the General Assembly for the purpose of carrying out the scheme of a Century Fund authorized by the Assembly, with instructions to co-operate with the General Agent in every part of his work, and to lend him all the assistance and support in their power.

10. The Advisory Committee shall be as follows:

Dr Warden, Convener.

SYNOD OF THE MARITIME PROVINCES—Dr Falconer, Dr McMillan, Dr Sedgwick, Dr Gordon, W H Chase, J M Robinson, D Henderson, D J Fraser, A W Robertson, T Fowler, W H Spencer, E Smith, A Rogers, A Gandier, Thos Stewart, E D Millar, Geo Millar, J S Sutherland, T F Fullerton, R G Strathy, T C Jack, D McGregor, A F Carr, ministers; and Mr Robert Murray, Hon Senator McKeen, Judge Forbes, Dr Walker, Messrs Geo Mitchell, J D McGregor, J C McIntosh, J D McKay, T C James, D McDonald, R G Reid, Edward Smith.

SYNOD OF MONTREAL AND OTTAWA—Dr Barclay, Dr MacVicar, Dr A B McKay, Dr R Campbell, (Montreal), Dr Moore, Dr Herridge, Messrs A J Mowatt, D Tait, A H Scott, Dr Macrae, C B Ross, Dr Kellock, D W Morrison, Dr Bayne, D M Ramsay, A A Scott, A Givan, E Scott, ministers; Hon E H Bronson, Dr Alguire, Messrs D Morrice, Colin McArthur, Jas Rodger, Walter Paul, A C Hutchison, J M Gill, Jonathan Hodgson, William Yuile, A S Ewing, A G Farrell, D B McLennan, G H MacGillivray, J M Garland, Hiram Robinson, George Hay, David MacLaren (Ottawa), John Armour, F Frost, MP, J M Clark, James Gillies, W C Caldwell, M P P, Alex Lumsden, Hon George Bryson, R Munro, A McFee, D McCormack, J A Reid, James Cumming, Malcolm McCuaig, T A Dawes, D Robertson, Frank Ross, John T Ross, Alex Baptist, A Thomson, J J Campbell.

SYNOD OF TORONTO AND KINGSTON.—Principal Caven, Principal Grant, Dr Robertson, Dr McTavish, Dr Somerville, Dr Milligan, Dr R Torrance, Messrs L H Jordan, W G Wallace, J A Macdonald, J McD Duncan, H Gracey, R E Knowles, R D Fraser, Dr E F Torrance, R Laird, J M Aull, D D McLeod, Alexander MacGillivray, ministers; and Hon Mr Justice MacLennan, Sir Thomas Taylor, Col. McCrae, Messrs R Kilgour, G T Ferguson, G Reith, J K Macdonald, John McIntyre, Q C, J R McNeillie, Jos Henderson, Jas Bain, jr, John Mather, A Neilson, George Gillies, Hugh Montgomery.

SYNOD OF HAMILTON AND LONDON.—Dr Fletcher, Dr Lyle, Dr Johnston, Dr R Hamilton, Dr Thompson, Dr J L Murray, Messrs J G Shearer, J H Ratcliffe, W J Clark, W A J Martin, D R Drummond, J C Tolmie, John Ross, E A McKenzie, James Wilson, ministers; and Messrs Leggat, John Knox, George Rutherford, John McCulla, John Penman, F Reid, John Charlton, M P, Isaac Rathburn, D D Wilson, George Somerville, Hon J M Gibson, R Lawrie, Dr Geo Hodge, R McQueen, F W Merchant.

SYNOD OF MANITOBA AND THE NORTH-WEST.—Dr DuVal, Dr Bryce, Dr Wright, Prof Hart, Messrs Joseph Hegg, C W Gordon, R G McBeth, C B Pitblado, Prof Baird, J W Muirhead, E A Henry, J Farquharson, W M Omand, H C Sutherland, J E Munro, W J Herbison, J A Carmichael, S C Murray, W M Rochester, M C Rumball, A Lee, ministers; and Hon D H McMillan, Hon Hugh J Macdonald, Hon C J Meikle, Hon F Young, Hon R Watson, Hon David Laird, Messrs C H Campbell, James Fisher, K McKenzie, E F Hutchings, R H Myers, A M Campbell, D McKellar, R A Mather, J B McLaren, Robert Martin, Archibald McDonald, Dugald Cameron, John Sutherland, D McArthur, H O Graham, A C Fraser, M P, J M Douglas, M P.

SYNOD OF BRITISH COLUMBIA.—Dr Campbell, Messrs M D McLaren, W L Clay, G A Wilson, D McG. Gandier, R Frew J C Herdman, D G McQueen, Charles McKillop, J C Stewart, J A Logan, W B Cumming, J A Jaffray, Thos. Menzies, ministers; and Hon. Senator Reid, Mr Justice Forin, Dr. Milne, Dr Lafferty, Major Walker, Messrs. R P Richet, A Lawson, G R Maxwell, M P., P McL Forin, Thos Tweed, Thornton Fell, D McDowall, John Brown, C H Haslam, M P P., J B McKilligan, W Munsie, W Short, J Lineham, J F MacCrae, J Macdougall, W J Walker.

11. The general agents of the Church shall be joint treasurers of the Century Fund.

The Advisory Committee met on Wednesday and appointed Synodical Conveners:—Mr R Murray, Halifax, Dr Barclay, Montreal, Sir Thos Taylor, Toronto, Mr Geo Rutherford, Hamilton, Dr DuVal, Winnipeg, and Rev E D McLaren, Vancouver,

## STANDING COMMITTEES OF ASSEMBLY.

## I. PRESBYTERIAN COLLEGE, HALIFAX.

## 1. Board of Management.

Dr Sedgwick, Chairman; Principal Pollok, Dr Currie, Dr Gordon, Prof. Falconer, Dr Forrest, Dr McMillan, J S Carruthers, Geo. Fisher, D. Fraser, E D Millar, L G MacNeil, J McLean, A McLean Sinclair, T Stewart, H K McLean, A Gandier, J M Fisher, A Rogers, J S Sutherland, A B Dickie, A McMillan, J F Forbes, G Miller, A. S. Morton, T Cumming ministers; and Hon, B Rogers, Dr Stewart, W H Chase, J D McGregor, Dr James Walker, R Murray, R Baxter, Judge Trueman, Judge Forbes, Hugh McKenzie, Senator McKeen, and George Mitchell.

## 2. Senate.

Principal Pollok, Chairman; the Professors of the College; Dr Forrest, Dr Black, J M Robinson, C McKinnon, H H Macpherson, T Fowler, R Laing, J Carruthers, C Munro, W P Archibald, J B McLean, H Dickie, T Stewart, and T F. Fotheringham, ministers; Prof. Macdonald, Prof. Walter Murray, Dr A H Mackay, and R Murray.

## III. MORRIN COLLEGE, QUEBEC.

Governors appointed by the General Assembly :—Dr Barclay, D Tait.

## II, PRESBYTERIAN COLLEGE, MONTREAL.

## 1. Board of Management.

Mr D Morrice, Chairman; Principal MacVicar, Dr Scrimger, Dr Jas. Ross, Dr John Campbell, Dr A B Mackay, Dr Warden, Dr Barclay; Robert Gamble, J R McLeod, J Hastie, D W Morison, J Fleck, W T Herridge, D Currie, T W Winfield and G Whillans, ministers; Sir J W Dawson, Lord Strathcona, A C Hutchison, Jas Robertson, D T Fraser, D Robertson, W Yuile, A C Clark, C MacArthur, John Stirling, W Paul, M Hutchinson, A S Ewing, C Byrd, W Drysdale, Geo Hay, Jas Davidson, (Sherbrook), and Dr Berwick.

## 2. Senate.

Principal MacVicar, Chairman, the Professors and Lecturers of the College, Dr A B Mackay, Dr R Campbell, Dr D Paterson, Dr Barclay, N A McLeod, A J Mcwatt, D Tait, W D Reid, John McLeod, P H Hutchinson, Dr Bayne, C B Ross, S J Taylor, J A MacFarlane, H Cameron, J F McLaren, A Russell and G Woodside, representing the Alumni, ministers; Sir J W Dawson, Principal Peterson, Prof Murray, Dr Kelly, D Morrice, and A McGoun.

## IV. QUEEN'S COLLEGE.

## Bursary and Scholarship Committee.

Mr J McIntyre; Q C., Convonor; Principal Grant, W W Peck, John Mackie, and J D Boyd, ministers; Geo Gillies, Judge McTavish, and G N Northrup.

## V. KNOX COLLEGE.

## 1. Board of Management.

Mr W Mortimer Clark, Chairman; Principal Caven, Dr McLaren, Dr Warden, Dr Bruce, R W Dickie, Dr Fletcher, Dr Parsons, Dr R N Grant, Dr Mungo Fraser, S Young, John Kay, A Stewart, G R Fasken, J Neil, J Currie, S H Eastman, A Gilray, W J Clark, II R Horne, E Cockburn, R J M Glassford, W R Mackintosh, Dr E F Torrance, J M Cameron, W G W Fortune and Prof Ballantyne, Ministers; J K MacDonald, D Fotheringham, D D Wilson, A I McKenzie, R Kilgour, G Rutherford, G C Robb, and J A Macdonald.

## 2. Senate.

Principal Caven, Chairman; the Professors and Lecturers of the College, Dr McMullen, Dr Abraham, Dr Somerville, Dr R Torrance, Dr Gray, Dr Wardrope, Dr McCurdy, Dr James Carmichael, Dr D C McIntyre, Dr Milligan, E W McKay, J S Scott, M MacGregor, W Farquharson, J A Turnbull, R W Ross, W G Wallace, J McDuncan, J W McMillan, J R S Burnett, D D McLeod, W Frizzell, John Ross, F J McLaren, R Martin, J Crawford, R P MacKay, and W G Hanna, D M Ramsay, L H Jordan, R C Tibb, and John MacNair, representing the Alumni, ministers; Sir T W Taylor, A MacMurchy, W Mortimer Clark, Geo Dickson, J A Paterson, Jas Bain, junior, and Hon G W Ross.

## VI. MANITOBA COLLEGE.

## Board of Management.

Mr Colin H Campbell, Chairman; Prof Hart, Dr Kilpatrick, Dr Bryce, Dr Duval, Dr Robertson, Prof Baird, Jos Hogg, Dr. Wright, J Farquharson, C B Pitblado, E D McLaren, Jas C Herdman, John Hogg, R G McBeth, and C W Gordon, ministers; Lord Strathcona, Sir T W Taylor, Messrs J C Saul, J Sutherland, A Dawson, James Fisher, M P, Alex MacDonald, K MacKenzie, and J B MacLaren.

## VII. HOME MISSIONS.

## 1. Western Section.

Dr Warden, Convener; Prof Jas Ross, J R Bell, Dr Wright, A T Love, Dr Campbell, Renfrew,

Dr R Torrance, Dr Somerville, Dr McMullen, Dr Hamilton, Dr J R Battisby, Dr Dickson, Dr Robertson, Dr Armstrong, S Childerhose, Dr Jas Stuart, A Givan, M W MacLean, R Moodie, A Findlay, J W McMillan, A Gilray, J H Ratcliffe, J Farquharson, Dr J L Murray, A Tolmie, A Henderson, J Rennie, J M Aull, E D MacLaren, J A McKeen, A A Scott, Dr E. F. Torrance, J Neil, C W Gordon, N McPherson, R E Knowles, H Currie and S Acheson, ministers; R Kilgour, W E Roxborough, John Penman, Hon, E H Bronson, Col McCrae, Geo Rutherford, and W Boulter.

## 2. Eastern Section.

Dr. McMillan, Convener; Dr Morrison, G S Carson, T Fowler, A Bowman, G Miller, J R Munro, R Strathie, D MacDonald, H H MacPherson, J A Forbes, J M Robinson, T Stewart, J W Crawford, James Ross, T F Fullerton, D Henderson, David Wright, D J Fraser, H R Grant, C McKinnon, A B Dickie, A Robertson, and G MacMillan, ministers;—John Willett, H Dunlap, R Baxter, John McDougal, T Cantley, Judge Forbes, R Guildford, and J K Munnis.

## VIII. AUGMENTATION.

### 1. Western Section.

Dr Lyle, Convener; Dr Warden, Dr Kellock, Dr Robertson, Dr Campbell (Renfrew), Dr Somerville, Dr Barclay, Dr Wright, J C Tolmie, A Findlay, C W Gordon, Dr Herridge, J Hay, W J Clark, W G Wallace, E D McLaren, M McGillivray, J A Grant, Ministers; D Morrice, Joseph Henderson, T Crombie, and J A MacDonald.

### 2. Eastern Section.

E Smith, Convener; J W Falconer; G L Gordon, J Sinclair, J M McLeod, W M Tufts, J S Sutherland, P M MacDonald, Dr Black, T C Jack, E S Bayne, D MacGillivray, J A Cairns, D McGregor, W H Spencer, W W Rainnie, F S Coffin, D B McLeod, and H Dickie, ministers; J D MacGregor, T C James, H W Cameron, J B Calkin, and W C Whitaker.

## IX. FOREIGN MISSION COMMITTEE.

### 1. Western Division.

Dr Moore, Convener; Dr MacLaren, Dr Warden, Dr Milligan, Prof Baird, Dr Barclay, Dr Thompson, Principal MacVicar, Dr J B Fraser, Dr MacTavish, A J Mowatt, L H Jordan, Dugald Currie, Dr Johnston, J G Shearer, and R P McKay, ministers; Hamilton Cassels, J R McNeillie,

A Jeffrey, Geo Gillies, D MacKenzie, and D D Wilson.

### 2. Eastern Division.

Dr Falconer, Convener; Dr Morrison, L G MacNeill, D MacGregor, A F Carr, Edwin Smith, M G Henry, A Gandier, J A McGlashan, and E D Millar, minister; T C James, J D McKay, L W Johnston, and Harvey Graham.

## X. FRENCH EVANGELIZATION.

Principal MacVicar, Chairman: Dr Scrimger, Dr R Campbell, Dr Warden, Prof Coussirat, Prof Campbell, Dr Amaron, Dr Lyle, R Gamble, R P Duclos, J R McLeod, D McLaren, J R Dobson, J Fleck, A L Geggie, G C Heine, W R Cruikshank, F M Dewey, F H Larkin, E Scott, D Tait, A J Mowatt, Dr Bayne, J A McFarlane, M McGillivray, A A Scott, A Forbes, J Hastie, J L Robertson, Jas Ross, Wm Paterson, S J Taylor, Dr Wright, J L George, R Atkinson, J M Sutherland, J M Whitelaw, J F McFarland, J B McLaren, J Hay, T F Fullerton, W R Johnstone, P Straith, and J Hunter, ministers; Hon E H Bronson, A C Hutchinson, D Morrice, W Paul, R McQueen, Geo Hay, John Herdt, P R Millar, Paul Payan A G Farrell, Jas Ramsay, Dr Thornburn, W Drysdale, Dr Kelly, and R Brodie.

## XI. DISTRIBUTION OF PROBATIONERS.

Dr Torrance, Convener; N McPherson, Dr Abraham, J A Grant, and J G Shearer, ministers; Geo Rutherford.

## XII. CHURCH LIFE AND WORK.

Mr D D McLeod, Convener; the Conveners of Synods' Committees, D S Fraser, Dr Black, Dr Waits, Dr Wright, Dr McTavish, J D McKay, R Cumming, Dr MacKenzie, Dr A B McKay, Dr MacNish, Dr W A McKay, J McDuncan, J E Munroe, A Lee, D G McQueen, C S Lord, Jas Rollins, W L H Rowand, K McLennan, J W Muirhead, J McInnes, E H Sawers, J Leishman, M C Cameron, Jas Murray, D M Gandier, J Wilson, E A MacKenzie, A J McLeod, C B Pitblado, G Munro, J Mackie, J C Herdman, and Willard MacDonald, ministers; R Murray, G M Roger, A Goodall, J Hardie, W Adamson, Dr Beaton, N F McNachton, J Charlton, M.P., Dr Macdonald, W D Russell, J Patterson, Dr Wallace, J H Cayford, and A F Wood.

## XIII. SABBATH SCHOOLS.

John Neil, Convener; the Conveners of the Sabbath School Committees in the several Synods

and Presbyteries, Dr M Fraser, Dr Bryce, Messrs. John Young, D Thompson, R D Fraser, J G Stuart, T F Fotheringham, J W H Milne, W G Hannah, D M Buchanan, J MacEwan, Dr Abraham, J A Jaffray, W H Smith, W Farquharson, Joseph Hogg, J A Brown, W Shearer. Peter McNab, F W Murray, C Campbell, J W Rae, R Pettigrew, John Ross, R G MacBeth, Daniel Strachan, and C Fletcher, ministers; Geo. Anderson, A W Falconer, J Clark, Dr McCullough, J Reid, James Gibson, W N Hossie, S Waddell, G Haddow, J M Clark, Dr Kelly, D Fotheringham, D T Fraser, R J MacGregor, W Drysdale, Jas Turnbull, W MacIntosh, J McNeil, G A Reid A Bartlett, C M Dawson, W W Miller, J A McCrea, G T Ferguson, T W Nisbet, J B Halkett, A S McGregor, W H Irvin, J A Patterson, James Ross, Neil McKinnon, W E Roxborough, H A White, T Martin, W C Whittaker, and R Kilgour.

#### XIV. MINISTERS' WIDOWS' AND ORPHANS' FUND.

(Late Canada Presbyterian Church.)

Joseph Henderson, Convener; Dr. Warden, R Gambie, A McGillivray, J G. Potter, W Amos, D R Drummond, Wm Patterson, J L George, ministers; J L Blaikie, J Harvie, W Gordon, A Jeffrey, W Galbraith, G F Burns, J Norwich, and D Ormiston.

##### Eastern Section.

R Laing, Convener; Dr Sedgwick, A McLean, A MacLean Sinclair, J McLean, J A Carruthers, A F Thompson, J W Falconer, ministers; R Baxter, G Mitchell, Dr A H MacKay, and J D MacGregor.

#### XV. AGED AND INFIRM MINISTERS' FUND.

##### 1. Western Section.

J K MacDonald, Convener; Dr Parsons, Dr Warden, Dr Armstrong, Dr Dickson, Dr Bruce, A H Scott, R Laird, C H Cooke, Dr W G Jordan, Dr McCrae, E A Henry, H McQuarrie, Dr Fletcher, G McArthur, F McCuaig, L H Jordan, S Acheson, ministers; Wm R Leckie, Lord Strathcona, Dr Wallace, R Lawrie, J A Mather, H J Johnston, John A Patterson, Wm Adamson, Alex Fraser, John Harvey, Geo. Rutherford, R Atkinson, John Brown, and Alex Nairn.

##### Eastern Section.

A Rogers, Convener; E D Rankin, John Murray, Jas Roxborough, A B Dickie, Geo Fisher, J R Coffin, A MacLean Sinclair, W MacDonald,

C Munro, W P Archibald, G Leek, J Sinclair, D MacDougall, Dr Pollok, and J F Dustan, ministers; D MacDonald, Sheriff Archibald, Owen Cameron, and Alex Henderson.

#### XVI. FINANCE.

##### 1. Western Section.

R Kilgour, Convener; Dr Warden, Geo Keith, Wm Wilson, G T Ferguson, J L Blaikie, George Rutherford, D Morrice, C MacArthur, and A T Crombie.

##### 2. Eastern Section.

J C MacIntosh, Convener; Dr Morrison, David Blackwood, J W Carmichael, J F Stairs, George Cunningham, Hugh MacKenzie, and John Stewart.

#### XVII. STATISTICS.

Dr R Torrance, Convener; L H Jordan, A M Hamilton, W R J Martin, R J Glassford, ministers; T C James, R MacQueen, and Col. Higginbotham.

#### XVIII. PROTECTION OF CHURCH PROPERTY.

Justice MacLennan, Convener; Prof. Donald Ross, Dr. Warden, Dr R Campbell, Dr Pollok, Dr R Torrance, Prof Hart, Dr J Campbell, and Dr Robertson; ministers; Hon D Laird, Messrs J L Morris, QC, G M Macdonnell, QC, J MacIntyre QC, Sir W Taylor, W B MacMurrich, H Cassels, Hon D C Fraser, Judge Forbes, Thornton Fell, F H Chrysler, QC, W B Ross, QC, J A MacKinnon, James Muir, QC, A W Thompson, Colin Campbell, Judge Stevens, Judge McKenzie, John A Paterson, Major Walker, Judge Creasor, W M Clark, QC, Hon Justice Sedgwick, Thomas Caswell, Judge Trueman, and A G Browning.

#### XIX. CHURCH AND MANSE BUILDING BOARD.

Mr J B MacLaren, Chairman; Dr. Robertson, Dr Duval, D McG Gandier, W L Clay, Joseph Hogg, G A Wilson, R G MacBeth, J C Herdman, J Farquharson, M C Rumball, J A Carmichael, C W Gordon and D G McQueen, Ministers; Sir T W Taylor, A MacDonald, C H Campbell, and John Patterson.

#### XX. HYMNAL COMMITTEE.

Dr Gregg, Convener; Dr Macrae, Dr Gordon, Dr MacLaren, Dr D L McCrae, Dr Scrimger, Dr. Somerville, Dr James, Dr Armstrong, Dr J B Fraser, J A Macdonald, W J Dey, J Thompson, Dr Herridge, G C Heine, James Anderson, J B

Mullan, Alex. Henderson, R S G Anderson, M MacGillivray, Alex MacMillan, and G Stuart, ministers; W B MacMurrich, R A Becket, W B Geikie, MD, John H Thom, Joseph Henderson, R Murray, James Gibson, James Johnson, John Henderson, and Prof. Dyde; the members in Toronto to be an Executive Committee.

#### XXI. PRESBYTERIAN RECORD.

Dr R H Warden, Convener; Editor of Record, Dr R Campbell, Dr Scrimger, Dr Jas Ross, W D Reid, J Fleck, C. B Ross, and Walter Paul.

#### XXII. YOUNG PEOPLE'S SOCIETIES

Mr A Gandier, Convener; the Conveners of Synod and Presbytery Committees, J McP Scott, J A Brown, A D MacDonald, W R MacIntosh, W S MacTavish, Jas Burgess, W M Thompson, W Shearer, Alex Laird, N H Russell, John Little, C MacKillop, R Haddow, M McGregor, J A Carmichael, J S Conning, E C Gallup, W M Rochester, Dr J Campbell, R M Hamilton, G C Pidgeon, Dr Bruce, D J Fraser, J S Davidson, K J McDonald, D Munro, G MacLeod, D R Drummond, J P Grant, R Patterson, A McWilliams, C T Tough, G P Duncan, T J Thomson, F M Dewey, Jas Fleck, ministers; John S Smith, W J Parks, S Stewart, J C Thomson, Prof J F McCurdy, J Armstrong, J H Burgess, G A MacGillivray, I Pitblado, J B MacKilligan, T M Henderson, G Tower Fergusson, F Reid, J D Higginbotham, Geo E Robertson, and J R Lowden.

#### XXIII. SABBATH SCHOOL PUBLICATIONS.

Dr Warden, Convener; Dr Fletcher, Dr Thompson, Dr McTavish, L H Jordan, R D Fraser, J A Brown, John Neil, and E Scott, ministers; Hamilton Cassels, G Tower Fergusson and Jas Bain.

#### XXIV. COMMITTEE ON SABBATH OBSERVANCE AND LEGISLATION.

Rev D R Drummond, Convener; Principal Caven, J G Shearer, John Crawford, Dr Johnson, D D McLeod, Principal Grant, Prof Dyde, Principal Macvicar, D M Ramsay, J J Elliott, Geo McArthur, H H Macpherson, D J Fraser, Dr Campbell (Victoria) G D MacLaren, R G MacBeth, G R Maxwell M P, J M Douglas M P, D Tait, Prin. Pollok, W H L Rowand, W L Clay, Ministers; John Charlton M P, Walter Paul, Alex Bartlett, John Patterson, D G Fraser M P, J K MacDonald, E H Bronson, R H Myers M P P, U T Kennedy, Judge Creasor, S W Russell M P, J H Paterson, Wm Clark (Cardinal) Senator Vidal. It is recommended that the different local

sections of this Committee meet for conference at the call of the following Sub. Conveners viz:—

Maritime Provinces, H. H. Macpherson.  
Ontario and Quebec, D. M. Ramsay.  
Manitoba and N. West. R. G. MacBeth.  
British-Columbia. W L Clay.

#### INCIDENTS FROM FRENCH REPORTS.

The monthly reports of the French Missionaries throw many a sidelight on their work. Some incidents from these given in the report to Assembly, show that doors are open and the work encouraging.

“During the month I visited ninety-two Protestant, thirty French and forty-eight English Roman Catholic families. The visits were in all instances but one thankfully received. The exception was when the landlady (Irish Roman Catholic) of a sick Protestant tenant walked in at the close of the visit to scold her tenant for admitting a Protestant minister into her house.”

“I have had many conversations with Roman Catholics this month and could speak the truth to them in all liberty and freedom. In one house we were five, and for four hours I unfolded to them the Gospel. In another house we were twenty-five, and from 8 to 11 p. m. we were comparing the Bible with their Romish doctrines, and they have invited me to come again. I have in my visits discovered that poverty kept many from our services.”

“This month I visited some newly settled districts and met with much encouragement on the part of the colonists, many of whom are very willing to accept the word of God. It is especially these poor people who are settling in the bush without money and without sufficient food that have greatest need of consolation and encouragement. How many times I have gone into a wretched little shanty to buy a loaf of bread, and the almost unvariable answer has been, ‘We have no bread.’ Ah, it is especially in these humble homes that I like to rest, in order to revive their hopes and courage at the fountain of living water, and to sooth their wounds with oil and wine of the Gospel.”

The great problem of living is to pass through all struggles, all sorrows, all life's experiences of whatsoever kind, keeping the heart meanwhile pure, sweet, loving, and at peace. Then nothing amid all the world's mighty forces of evil shall have power to hurt us.

## FACTS FROM THE FAR WEST.

In the Home Mission Report to Assembly, there were some facts of special interest regarding the North West, especially as to the influx of foreigners and the character of the men who are doing our work there, and the results of that work.

## FOREIGNERS.

"The inflow of foreigners from Europe presents a problem somewhat difficult of solution. The children in the Winnipeg schools speak 17 different languages, and synopses of the ordinances of North West Legislature require to be published in 13 different languages.

And the beliefs of these people differ as well as their languages. Many of them are poor, having been assisted to the country by the Government. They are thrifty, industrious, saving, and likely to get on. They are settled for the most part in Manitoba, Assiniboia, and Alberta, in colonies of from 200 to 1,000 families, and in consequence are likely to preserve their manners, customs, and traditions all the longer.

Untainted with views, and innocent of practices, that check the growth of population elsewhere, their rate of increase will be much higher than that of ordinary Canadians, hence the necessity in the interests of sincere patriotism, good government, public morality, and true religion, that they should be evangelized and assimilated as speedily as may be.

Except the Doukhobors, of whom only 4 per cent. can read and write, the most of them have received a fair education. The Doukhobors profess a species of the Quaker faith. The most of the rest belong to the Greek, Roman Catholic, Lutheran, or Reformed Churches. There are over 50,000 foreigners, or 20 per cent. of the total population, in Manitoba now.

Deputations have waited on representatives of our own Church, and petitions have been sent requesting that missionaries might be appointed to labor among some of these colonies. Some of their young men have, after examination, been admitted to Manitoba College as students for the ministry.

Correspondence has also been opened up with Dr. Moody, the veteran missionary of the Free Church of Scotland, at Budapest, Hungary, with the view of getting a few suitable men at once to begin work among the more recent arrivals, and he has made recommendations which are under consideration.

Already services are conducted in five languages among these people by eight missionaries,

and at other points some work is being done through interpreters. Five foreign nationalities are represented in our Theological classes.

At the observance of the Lord's Supper at one of our missions, hymns were sung in four different languages, and all sang "Rock of Ages," each in his own language, but all to the same tune. Whatever the resultant of this mixture of blood and belief, the duty of the Church is clear, viz., to leaven the minds of these strangers residing within our gates, with the Gospel of Christ.

## CHARACTER OF THE MISSIONARIES.

In this whole western country the frontier missionaries are serving the Church with distinction and fidelity. In so large a staff there are differences in ability and adaptability, but with safety it may be affirmed that no equal number of men anywhere maintain a higher character or render more faithful service to religion.

Very rarely has a missionary in the West been brought before a Court of the Church for unworthy conduct, or even dereliction of duty—they exemplify the doctrines they preach. They are not only total abstainers, but are active in advancing the cause of temperance; and people always know where to find them.

They are jealous for the good name and moral standing of the places in which they reside, and have spoken and labored for the extirpation of vice and the purification of social and public life; and this with good sense and courage, but without noise. To the unfortunate they are friendly, and to the sick and stranded helpful.

Last winter was the coldest in twenty-five years, and yet Sabbath services were kept up with unflinching regularity, when thirty or thirty-five miles had to be travelled in the discharge of duty, and three services to be held.

One missionary, without better outfit than a horse and saddle, with long distances to cover, in a thinly settled district, declined the offer of an easier mission, because the people were strangers in the country, because there was much sickness among them, and because they would be deprived of the means of grace were he to leave. He missed his appointments only one Sabbath, and one could forgive him when one knew that the thermometer dropped to fifty-seven degrees below zero that day.

Another, the first man of his year at graduation, learning that it was difficult to get a missionary for a poor but important field, volunteered to supply, surrendering his own promising field cheerfully.

Another wrote, "The winter was somewhat

cold, but I enjoyed my work very much ; the attendance at all points was good, even the coldest days, and the people were kind and appreciative. It is true our house was cold—whenever our kitchen was scrubbed a sheet of ice formed on the floor—but, when you knew that other people were no better off, you thought but little about the matter.”

Nor are these men deficient in scholarship. In proportion to numbers there are more graduates in the Synod of British Columbia than in that of Hamilton and London: and yet the salaries of these missionaries are the lowest in the Church. They never get a furlough, and the expense prevents them from even coming to the Assembly.

#### SPIRITUAL CONDITION.

The spiritual condition of this western community is somewhat difficult to appraise—spiritual processes are silent, secret, and elude analysis. To the credit side of the account one must place the fact that, even in the busiest harvest season, there is a complete cessation of work on the Sabbath from the Red River to the Rocky Mountains. But the conditions are different where railway construction is proceeding or mining operations conducted.

In the farming and ranching districts in Manitoba and North-West Territories liquor hinders the advance of Christian work but little. The satisfactory vote polled when the plebiscite was taken, very fairly represents public opinion. The liquor laws in British Columbia need to be made more stringent, and they should be better enforced.

Nor is it to the credit of the Government that so many saloon licenses are issued. The treasury may gain, but the province loses by the present method. The liquor traffic in mining districts is an unmixed evil, and calls loudly for restriction and suppression. But the temperance sentiment in British Columbia on the whole, however, is steadily improving.

Gambling is multiform and universal. The red man, the yellow man, and the white man are alike under the curse; its most numerous victims are in the mines and in the towns.

The primitive domestic conditions in mining, and sometimes in other districts, are inimical to social purity. These are ugly open sores that need to be cauterised and cured. There is hope in the fact that a healthy public opinion is being created, and that vice in grosser forms is being suppressed.

It is to be feared that the family altar in some

homes has never been reared, and that in others it is in ruins. Not one half of our people maintain family worship.

The attendance on the services of the sanctuary is general, and increasing with the improved circumstances of the people, and Sabbath schools are encouraged and supported.

A large number of people of mature years even heads of families, are unpledged to the living of a Christian life. There is little scepticism, and less infidelity, but much indifference—deadness. And yet people are generous in their support of Christian work, the general average contribution being higher than in Ontario.

Crimes against person or property are rare, and such is the confidence in the courts of the country and their executive officers, that lynching is unknown.

In proportion to numbers fewer adherents of the Presbyterian Church are convicted of crime than of any denomination in Canada.”

#### Swedes in the North-West.

Three thousand Swedes are among the new-comers to our far West. We have a missionary among them, one of their own tongue and nation, who writes to Dr. Warden :—“ As I promised, I will let you know how I am getting along. I like the work. The people here are much scattered and it makes the work a little hard. We have the field from Calgary to Edmonton. The people are very glad that we are coming to preach the Gospel, and they are coming to the meeting. Some have very far to go, fifteen miles, but still when the weather is fine they will come. I am working together with Mr. Linde. As far as I can see, God has blessed the work, and I hope that His blessing will rest upon us in the future. As far as God gives me strength I will work for Him and the salvation of the people.”

#### A Perverse Parishioner.

“ I visited,” writes a French missionary, “ some of the families who bought bibles from our colporteur, who passed this way and are reading them. One man who had bought a New Testament was soon afterwards visited by the priest and told to ‘ burn that ‘ Protestant book.’ ‘ Sir,’ said B—, ‘ I bought and paid for that volume and I mean to read every word of it or my name is not B—.’ The good priest flattered and threatened, but my man is still reading and is seemingly not far from the Kingdom.”

## CHURCH NOTES AND NOTICES.

## CALLS.

From Ailsa Craig and Carlisle, to Mr. W. H. Geddes. Accepted,  
 From Woodlands, Glengarry Pres., to Mr. A. McGregor, of Fitzroy. Accepted.  
 From St. Andrew's Ch. Brantford, to Mr. J. S. Scott, of Hespeler.  
 From St. Andrew's Ch., Berlin, to Mr. A. B. Winchester, of Victoria, B.C.  
 From Oakville, Paris Pres., to Mr. John McNair, of Waterloo.

## INDUCTIONS.

At Noel, N.S., 6 June, Mr. Wm. Forbes.  
 At Don and Preston, Guelph Pres., Mr. J. R. Johnson.  
 At Gore and Kennetcook, N.S., 29 May, Mr. W. R. McKay.  
 At St. Johns Ch., Chatham, N. B., 27 June, Mr. J. M. McLean.  
 At Listowel, Ont., 8 June, Mr. J. S. Hardie. Called from Ayr.  
 At St. Aidan's, Cedar Hill, B.C., Presbytery of Victoria, 17 May, Mr. W. E. Knowles, into charge of Cedar Hill, Spring Ridge, and Oak Bay.  
 Into Uptergrove and Longford Mills, 6 June, Mr. A. M. Currie, ordained and inducted.  
 At Thamesville and Turin, 1 June, Mr. John McInnis, called from Elora.  
 At Hampden, Quebec Pres., 23 May, Mr. Duncan McLeod.  
 At Shoal Lake, N. W. T., 30 May, Mr. James Fraser.  
 At Grand River, C.B., 1 June, Mr. Wm. Grant, called from Pt. Morien.  
 At Newmarket, Tor. Pres., 27 June, Mr. A. H. McGillivray, ordained and inducted.  
 At Woodford, Owen Sd. Pres., 4 July, Mr. T. B. Smitb.  
 Into West Church and Sapperton, New Westminster, 25 May, Mr. J. C. Forster.

## RESIGNATIONS.

Of St. Matthew's Church, Montreal, to accept the principalship of Brantford Ladies' College, Mr. W. R. Cruikshank.  
 Of St. David's Church, St. John, N.B., to assume principalship of St. Andrew's College for boys, to be opened in Toronto, Rev. George Bruce, D.D.  
 Of Manotick and S. Gloucester, Mr. D. Findlay.  
 Of Nepean and Bell's Corners, Mr. R. Whillans.  
 Of Campbell's Bay, Bryson, and L. Litchfield, Mr. Wm. Black.  
 Of Strabane and Kilbride, Mr. D. G. Cameron.

## PRESBYTERY MEETINGS.

*Synod of the Maritime Provinces.*

1. Sydney.
2. Inverness. Whyco, 11 July, 11 a.m.
3. P. E. Island, Chltn, Zion, 1 Aug., 11 a.m.
4. Pictou, New Glasgow, 3 July, 1.30 p.m.
5. Wallace.
6. Truro, Bass River, 18 July, 2.30 p.m.
7. Halifax.
8. Lunenburg.
9. St. John, St. John, St. A., 4 July.
10. Miramichi, Chatham, 27 June, 10 a.m.

*Synod of Montreal and Ottawa.*

61. Quebec, Sherbrooke, 4 July, 2 p.m.
11. Montreal, Mont., Knox, 19 Sept., 10 a.m.
12. Glengarry, Alexandria, 11 July, 11 a.m.
13. Ottawa, Otta., Bank St., 1 Aug., 10 a.m.
14. Lanark & Ren., Carlton Pl. 5 Sept. 10.30 a.m.
15. Brockville.

*Synod of Toronto and Kingston.*

17. Kingston, Belleville, 4 July, 1 p.m.
18. Peterboro, Campbellford, 25 July.
19. Whitby, Whitby, St. And., 18 July 10 a.m.
20. Lindsay, Cannington, 19 Sept., 11 a.m.
21. Toronto, Tor., Knox., 1 Tu. ev. mo.
22. Orangeville, Orangeville, 11 July, 10.30 a.m.
23. Barrie, Barrie, 4 July, 10.30 a.m.
24. North Bay, Huntsville, 4 July, 10.30 a.m.
25. Algoma.
26. Owen Sound, Woodford, 4 July, 2 p.m.
27. Saugeen, Mt. Forest, 11 July, 10 a.m.
28. Guelph, Guelph, Knox, 18 July, 10.30 a.m.

*Synod of Hamilton and London*

29. Hamilton, Hamilton, Knox, 18 July, 9 30 a.m.
30. Paris, Ingersol, St. Pauls, 11 July, 11 a.m.
31. London, Port Stanley, 11 July, 11 a.m.
32. Chatham, Blenheim, 11 July, 11 a.m.
33. Stratford, Stratford, Knox 11 July, 10.30 a.m.
34. Huron, Clinton, 11 July, 10.30 a.m.
35. Maitland, Wingham, 19 Sept., 10 a.m.
36. Bruce, Port Elgin, 11 July, 2 p.m.
37. Sarnia, Sarnia. St. A., 12 July, 11 a.m.

*Synod of Manitoba and the North-West.*

38. Superior, Keewatin, September.
39. Winnipeg, Man. Col., 2 Tu., July, bi-mo.
40. Rock Lake.
41. Glenboro, Holland, 11 July.
42. Portage La Pra., P. la Pra., 5 July.
43. Brandon, Carberry, 11 July, 10 a.m.
44. Minnedosa, Newdale, Knox, 3 July.
45. Melita, Carnduff, 11 July.
46. Regina, Ft. Qu'Appelle, 12 July.

*Synod of British Columbia.*

47. Calgary, Okotoks, 6 Sept., 10 a.m.
48. Edmonton.
49. Kamloops, Kamloops, at call of Mod'r.
50. Kootenay, 29 July, 10 a.m.
51. Westminster, Eburne, 12 Sept.
52. Victoria, Victoria 1st, 5 Sept., 2 p.m.



## Our Foreign Missions.

LETTER FROM REV. K. J. GRANT, D.D.

San Fernando, Trinidad, June 14, 1899.

Editor of the RECORD:

In resuming work after an absence of six months on furlough it gives me great pleasure to tell of the forward condition of the work of this district in all its departments.

In addition to the native laborers that supported Mr. Fraser & Babu Lal Bihari, their hands were greatly strengthened by the services rendered by Mr. Clark of the Training School and Miss Archibald of the Mission School. We regret very much that Miss Archibald has been compelled to rest for a few months.

Our arrival and the departure of Mr. and Mrs. Fraser and Miss Archibald led to a reception and a farewell combined, by the congregation on one evening, and the Christian Endeavor on another. The heartiness shown was all that any faithful worker could desire. We recognize a vitality, buoyancy and enthusiasm that are very helpful to us under this burning sun. Who would not spend and be spent in a service so noble, and amid much that is depressing with results so cheering.

The Presbyterian church in the Dominion is not ignorant of the good work carried on amongst the East Indians in Jamaica by the U. P. Church of Scotland. Three men from our college are laboring amongst their countrymen there and two more are now asked for.

One of these, Mr. Simon Siboo, who has been in Jamaica for four and a half years, is now here on furlough and testimonials from that Island show the high estimate formed of the man and his work.

Siboo is at present visiting friends in Fyzabad a district of this field, and being anxious to introduce the thankoffering service with which he has become familiar in Jamaica, arrangements were made to hold it yesterday.

I attended with Arthur Girdhari a trusted and valued Catechist.

At 10 a.m. I met forty-five children in a handsome school-house, erected this year by Mr. Fraser. The old school-house was of unhewn timber cut down and carved out by the people. At that time the road was not fit for cartage, hence the covering of roof and walls was of mate-

rials unsuited for the purpose. Now the roads are opened. Yesterday I drove to the school-house comfortably, the settlers are in fairly good homes and their circumstances are steadily improving.

They contribute with creditable liberality every Sabbath. Recently for their new church school-house they subscribed about \$40 and yesterday they gave \$16 in coffee, cocoa, rice, bananas, plantains, pine apples, melons, pumpkins, mangoes, tomatoes, yams, chickens, etc., etc.

The amount is not large but it marks a new departure and if followed up in other districts, the results would be considerable. The missionary finds cheer of heart in the kindness and heartiness of the donors.

## RUM IN TRINIDAD.

LETTER FROM MRS. MORTON.

Tunapuna, May 24th, 1899.

To-day our gracious Sovereign's birth is being celebrated in Trinidad. Many will express their loyalty and joy as they do at Christmas, by drinking bad rum.

I visited the Indian quarter of one village last Christmas afternoon, and saw many young East Indians drunk and incapable.

In our Tunapuna school lately I asked a number of the heathen children "Do you drink rum?" and got for an answer "yes," some of them being mere babies.

Drinking seems to be on the increase among the mass of the East Indians here, notwithstanding the efforts of the missionaries.

As to the state of things among the general population (by estimation only about 286,000,) I quote for your information from the Annual Report of the Receiver-General, the Government figures for 1898, page 3:

"The Estimated Revenue for Licenses, Excise, etc., for 1898 was £173,036. The Actual Receipts were £181,998, or an excess of £8,962."

One of the chief sources of the Colony's Revenue under this heading, is rum duty, for the collection of which the Receiver-General is responsible. Estimated to produce £97,000 in 1898 the actual receipts amounted to £103,612, being an increase over the receipts of 1897 of £7,576.

"Rum as a source of revenue is unfailling and reliable, and though with an increasing population we naturally expect increasing revenue, I have every reason to believe that the increase in the receipts is due in a great measure to the zeal

and careful attention to their duties of the officers who are entrusted with the supervision and collection of the Excise revenue."

With the exception of the rum used in the island for the manufacture of bitters, part of which is exported, all that produced the above nice little sum for the colony's pocket, went down the throats of the unfortunate inhabitants.

The Report speaks of rum as "a source of revenue unfailing and reliable." Why should the revenue only be mentioned, and the crimes, poverty, sickness, and death, of which it is equally an "unfailing and reliable source" left entirely out of sight?

Yet not entirely—witness this same Report under the head of Expenditure.

"Food, clothing, medicine, etc., for Colonial Hospital, Port of Spain.....	£9,392
Food, etc., San Fernando.....	3,361
" District Hospitals.....	4,143
" Lunatic Asylum.....	5,609
" House of Refuge.....	2,643
Medicine, Expenses, etc., for paupers, under the head of "Public Health" .....	1,046
do. Expended by wardens for paupers	1,190
Fees paid to Assisted Schools for paupers, including the children of indentured immigrants.....	3,559
Expenses of capital punishment (1898) £27 13 7 (in 1897 it was £85)	
Food clothing, of prisoners, etc.....	2,277
Total.....	£33,251

Please bear in mind that the above figures are not dollars but pounds sterling, and that the articles provided by this enormous sum are, food, clothing, medicines, coffins, and ropes, for the paupers and criminals of Trinidad.

I ask the readers of the RECORD if anything can be done in Canada to help us.

There is perhaps more drinking in this district among the general population than in any other part of the island.

In Tunapuna village alone there are twelve licensed rum shops. Our Blue Ribbon Band has pledged 723 people; our Christian Indians are largely total abstainers, but still the evil goes on.

Is there no help for us anywhere against it? Might not a Father Matthew, or a Gough, be raised up for us in Canada? We are pleading the cause not of a race but of a country.

The heavily burdened missionaries must necessarily confine their labors almost entirely to the East Indian, who at the same time is being dragged to a downward course by the habits of the general population.

#### LETTER FROM MISS BLACKADDER.

Tacarigua, Trinidad.

Dear RECORD:—

One fine Friday morning, I started out to visit the Eastern coast of our Island, a visit thought about and dreamed over for twenty years. One boy armed with the breakfast basket, another with blanket and pillow, two more with saddles and bridles, made up the number who escorted me to the railway station.

Away we went by rail for nineteen miles, then a friend's dog-cart met me, and four miles over a road spread with freshly broken stones was good exercise for a torpid liver, but dangerous for new teeth.

A pretty home, amid cacao houses and forest trees, met our eye, and the charming mistress, a sweet English lady gave us a kindly welcome to Santa Estella as the beautiful place is called.

A pleasant afternoon spent there, a walk through the well-kept cocoa trees, a cheerful, happy dinner, and a cosy evening, with books, baby and music filled that day.

Two of my young friends came up by the afternoon train, so a mule and a donkey were lent us my friends got coffee early, and quietly at four o'clock in the morning we set out.

The stars shone so clear and bright, the air was so cool, and the ride along green bordered roads, made me think of the old coaching days from Wolfville to Windsor in Nova Scotia.

Over the loose stones went the sure footed animals for some miles, then a corduroy road, then deep holes, and heaps of soft clay, then a stop, as the mule ridden by one of the young men refused to go. The animal behaved as only mules can and do; he jumped, kicked out, back, up, down, spun round and round, then made a rush for the nearest shop, and tried to get Arthur off by rubbing him against a post, but our friend held his own, and the mule thought over the matter and went soberly on.

We met many old friends who had known us in Tacarigua, all seemed glad to see us. All asked for Dr. Morton, when he would put a school for them, when he would send a Catechist.

Slowly the sun rose over the hills, dogs barked, horns sounded, cocks crowed, and people woke up, and wondered to see a "white lady" all by herself. Some thought I was looking after cocoa, others that I must be the "lady who brought up people for treating animals badly."

At one shop, some people swore at me. I did not tell them why I was there and I suppose they felt better, after the manner of men, by using a few strong words.

We at last got to the police station, and were taken in charge by the obliging corporal, put the beasts in the pound, and then loud upon our ears, came the roar of the sea. We ran down a green hill, and there the clear waves came rolling in upon the sandy shore, eighteen miles of it, fringed by cocoanut trees. The boys went into the water, and shall I confess it, I sat down and cried. It did seem so like Cow Bay, Halifax Co., N.S. Not a sail or boat was in sight, all was lonely, no signs of shipping, or business.

We returned, tired and sunburned, but glad we had at last got there. On our return we saw where Dr. Morton had secured a place for a school house, and there among his Orange Grove and Tacarigua Indian people he will have a mission centre soon.

When the people get out there they seem to be more easily reached than on the estates or in villages. I have had several pleasant outings on Saturdays, and find they do me a world of good. I hope next year to go to Nova Scotia, and revisit some of the pretty places in the dear home land. It is with more feelings of sadness than of pleasure that I turn homewards now, so many who kindly thought of me are now in the "Better Land."

I feel better and stronger now than I have felt for years, and hope to be able to visit churches and many societies who have for so long helped me in my work by generous aid and faithful prayer.

#### LETTER FROM THE NEW HEBRIDES.

BY REV. DR. ANNAND.

Tangoa, Santo, March 28, 1899.

Dear Mr. Scott,

The summer now drawing to a close has been tolerably hot with a small rainfall, twenty-five and a half inches since the year began. Calm weather has for the most part prevailed, with bright hot forenoons, and light showers in the afternoons. The lightening in the evenings at times was very vivid and beautiful. We have had nothing approaching a hurricane. For any one who loves heat it has been a charming summer.

Mrs. Annand's health has steadily improved until now she is able to attend to some of her household duties every day. Of late, fever has been quite common among our folk. Every day we have applications for quinine, and often a pupil fails to answer the roll call.

On the 17th, we had a holiday commemorating the completion of our first four years' term. Six young men then finished their course of training in the Institution. We had a special evening meeting that we might hear parting words from those leaving us, and also that we might impressively wish them God speed.

Four of the six who graduated are from Malo, the other two are from Malekula. The former left us by boat for their homes the next day. Their affection for their alma mater was manifested by their tears. They felt keenly leaving their comfortable quarters and their kind friends here. We hope soon to hear of them doing good work on their own island.

The next three to complete their course are also Malo boys, but they will not leave us until the end of November.

In looking over our classes the other evening, and seeing the bright faces, I was reminded of the fact that many of them had been heathen, and that all their parents had lived in darkness.

Twenty-six years ago, when we first came to this field, there was not one Christian among the people now represented by our students. Then and for some time after there was not a baptized person north of the south side of Efate. Five of our students are from Mr. Mackenzie's district, but they come from Efila, among whose parents we first worked for three years.

The whole of our sixty-six students come from districts wholly heathen twenty-five years ago; and many of them from places not half that time under the influence of the Gospel. We are greatly encouraged when we think of what God has done, and is still doing among our New Hebrideans. We hope and believe that, before another twenty-five years pass, there will be few if any of the people left in these islands remaining in heathen darkness.

However, the battle is not yet finished. The enemy disputes every foot of ground. Lately, we had to exercise discipline on the men of two small villages near us. In order to stop the spread of the Gospel they asked the bushmen of certain places to kill either the missionaries, or any of their boys that might visit them. Some of our friends told us of their malice, and we went and disarmed the plotters. We now hold their weapons as a pledge of peace.

25th April.

On Friday Evening the 21st, the S. S. Victoria came into our harbor. She brought Mr. and Mrs. Lang back from their furlough looking much better after their change and rest of six months. With them also came two new pupils from Aneit-

yum, the first from any of the old stations in the group. It is a pity however, that the boys had no opportunity of learning any English before coming here. One of them does not know all the English alphabet,

This mail also brings us many words of sympathy and cheer, as well as assurances of more financial support. A girl in Richmond, Victoria, has begun to support a student by contributing ten shillings a month. May example be contagious.

The work of training goes steadily forward with very little interruption. Occasionally a lad is ill for a few days, or laid aside with a sore of some kind. Upon the whole the health of the students, and their families, has been very good during the summer. We are now all, both teachers and pupils, fairly well,

This has been a great day at the village of Taogoa. One of the persistent heathen there was to-day elevated to the highest social and political rank.

To reach the top of their ladder, which we do not consider very high, great efforts are required. Many aspire to the honor, but few reach it. They rise according to the number of tusked boars that they kill under certain strict regulations. Here a man to reach the coveted highest seat, must kill about a thousand pigs. One hundred of these must have tusks forming a complete circle or very nearly so. These are usually killed ten at a time, along with a number of other boars without those tusks.

The sow is esteemed fit food only for women and white men.

Generally men are well up in years before they have secured the requisite number of pigs. There are, however, some exceptions to this rule. We have now in the institution a student who had, while a heathen, reached the highest grade in the chieftanship on Malekula. He is not much, if any, over thirty years of age.

In connection with to-day's slaughter, there has been preparatory feasting extending over several weeks. Henceforth our honorable gentleman's nobility will be shown, not by his superior house and surroundings; not by his excellence of dress, and dignity of bearing; not even by his greater influence and authority; but by the number of boars' jawbones, with circular tusks, that hang by the door of his house. Alas, for human vanity.

Is it our ambition to reach a like climax? What is our ultimate aim in this world? To ask ourselves a few such persistent questions, may help us to understand our true position in life. Let us all aspire to the glorious dignity of likeness to our Chief.

## SHEEP WITHOUT A SHEPHERD.

LETTER FROM DR. PERCY LESLIE.

Ch'u Wang, Honan, China,

April 17th, 1899.

Once in a year the awful monotony of the Chinaman's life is relieved by the return of the new year. It is one of the few things which John looks forward to. It is a period of financial settlement of no small dimensions, every man knows well that if he can hedge off his creditors till the new year has passed he can easily wait for another year before getting anxious about that debt.

As may be imagined those having outstanding accounts are busily occupied dunning their less fortunate brethren; while those owing money are not less busily occupied inventing excuses or keeping clear of the inconsiderate creditor. As everyone in China seems to think he ought to borrow as often and as much as possible financial matters get rather into a tangle.

Some interesting stories are told of men chasing a debtor.

He gets near the village where the man lives and as he asks his way on the road, he is hopeful of getting near his man. But as he thinks he is about on the spot the debtor seems to disappear like a shadow. No one ever heard of the man's name that he is looking for and the village is harder to find the nearer he gets to it. He may be on the main street of the village he is looking for and someone will tell him with all seriousness that the honorable place he seeks is some miles beyond. Such is the mutual mistrust of their fellow man that they will not run the risk of one of their neighbors being made to suffer by the payment of an honest debt,

We know of a Bible colporteur being in a village where he knew lived a man he wanted to see.

People on the street declared that no such surname was known in the locality, while as a matter of fact a large number in the village bore that name. The only ascribable reason for the deception was the fear that the colporteur was after a debt. At last he found his man by an accident the man was delighted to see him.

The new year season is moreover a great social time. Everyone turns out in their best clothes and if they have no best they borrow from friends or hire from the pawn shops, which latter do a thriving business at this time of year. Calls are exchanged among relatives and friends and politeness appears all over the person.

The almost invariable greeting is "Have you

eaten meat dumplings?" And if a man is unfortunate enough not to have done so he is considered very low in the social scale.

At the mission compound we had calls from the chief men in the town and exchanged cards with others; while these are very small matters yet it shows the cordial feeling that exists between missionary and people, for all of which we have reason to thank God.

This season of the year is also the great worship time, men who neglect their duties in that respect all the year will not fail to fall down before the tablet to their ancestors which occupies a place in every yard.

The household gods also get their dues, their lips are sealed against telling bad stories on the family and they are burnt (being of paper) and despatched to the spirit world to tell of the "deeds done in the body."

Why the scaling process should ensure against the evil being told while the good may still be related is hard to understand but it may be taken for granted that so little of what is good could be told that large risks are taken in that direction.

This season is a great test time for the new born in Christ. His old customs come back with great power and all his friends use their influence to keep him to the unchanging custom of the ages. Not a few have borne genuine persecution for Christ's name on this score.

"The rebels are six miles off." Such was the news that greeted us one morning and such an empty rumor as this brought widespread consternation over a wide area of country. It did not take long to dispel this first idle rumour but others were resurrected as soon as one died out. The result was that people in unprotected villages fled to the nearest walled town or city, taking bedding and emergency outfit with them. Thus our quiet town had a large influx of population for the few days the scare was on.

It is reported that the cause of uprising was on account of the disbanding of a large number of imperial soldiers upon the death of the commanding general. These were reinforced with the discontented and are said to have numbered many thousands. They thus become a band of marauders, pillaging wherever they go and murdering when convenient.

It is reported that the Government after fruitless attempts to quell the uprising at last subscribed large sums of money to buy them off, this money was said to be for the purpose of helping the needy and distressed; however, it was simply a bribe and is a very common plan of quieting rebellious and encourages their recurrence.

When we had rumors of this here, our study in the Scriptures centred around "Sheep without a Shepherd," and hardly anything could be better planned to illustrate the helplessness of the Chinese when trouble is uppermost. No one can or will lead and their utterly shepherdless condition is very pitiful. And yet of these the Lord said "other sheep I have," and here we are in His name inviting them to come under His shelter, but as then so it is now "they will not."

First steps to self support have been made in our mission along the line of enquirers and Christians providing their own food when they come here for instruction at our regular "Station Classes." Two such classes have been held, one each for men and women and in both of these have we every reason for encouragement. The interest seemed to be very strong among all who came and the spiritual power was very marked. From this and other indications we are reasonably encouraged to believe that these people will become a self-supporting, self-propagating Church.

With the warm weather comes a large number afflicted by all manner of sickness and disease. The privilege of helping these is very great, but the more glorious work of preaching to them the Gospel makes this work of highest import. Among the many who do not want this strange doctrine there are constantly the few who are touched by the Spirit of God and enquire whether these things be so for they never heard it on this wise.

Large quantities of Christian literature have been purchased by patients and the untold work of this silent witness in some cases must be very interesting. In a few who are numbered among the elect in Houan the first interest is traced to the influence of some Christian book. A cheering feature is the cheapness with which we can sell to them, a Gospel selling for about one-half a cent, while a New Testament may be obtained for about four cents, some even less.

Building operations have begun on the chapel, dispensary, and hospital buildings, and it is hoped we may work under far greater advantages by the wet weather in July. All these are the gift of Crescent street Church, Montreal, and it is only to be regretted that they are denied the opportunity of seeing the work which will go on there daily, we trust for very many years.

We are grateful to God and to His children who thus join us in this blessed privilege of making known to these people the wonderful works of God. Let us be instant in prayer that our work may not be in vain in the Lord.

## NOTES FROM HONAN.

BY ONE OF OUR MEDICAL MISSIONARIES.

Hsin Chen, Honan, May, 1899.

Opium smokers with the "craving" established, which habit may take only about two months to acquire, very soon have a characteristic color and odor, so that with a little experience one can easily recognize an opium fiend as soon as he comes in contact with him. The skin soon becomes dark and sallow and the smell of opium is readily detected during conversation.

Opium-smokers are decidedly short-lived. Emaciation is not always evident at the beginning, but usually they soon become lean and gaunt, while in the advanced cases the "skull and cross-bones" are manifest in their pinched, wan faces.

This loss of flesh is the result largely of two main causes,—First, the opium interferes very materially with the functions of the excretory organs, resulting in a consequent blocking up of the entire system, causing loss of appetite, costiveness, dyspepsia, indigestion, jaundice, and many other disorders. Again, in China, where the majority are so poor, many have to stint themselves in their daily food, in order to buy the amount of opium necessary to quiet the craving of the monster fiend that rules them.

Opium-users soon lose their self-respect. They are, as a rule, unconscious liars. They also become careless in their dress and habits, and are regarded as dirty by the other Chinese (and when an ordinary Chinaman calls a thing dirty, it is not clean). Non-smokers do not like to associate with them, so that we do not, unless under exceptional circumstances, allow them to remain in the hospital.

Smoking is not so injurious to the digestive system as drinking the fluid opium, or eating the gum or opium ashes. The habit can be broken off in about fifteen days, and many have been cured in our hospital, but as probably over 90 per cent. sooner or later return to the pipe, we have given it up, especially as we have plenty of surgery and other work to do that give so much better results. Opium smoking does not, as some suppose, produce insanity. No opium user is a good insurance risk.

One of the Medical Missionary's greatest joys is that of being used of God in restoring sight to many blind eyes. During the last month we have seen a greater number than usual of pitiable eye cases, whose sight has been completely and irreparably destroyed by native treatment.

In one case, a man with inflamed eye-lids, hav-

ing paid about ten dollars to a quack for a guaranteed cure, found to his dismay, several days later, that he was totally blind, the upper and lower lids of both eyes having grown firmly together. Later on, he asked a barber to cut his eye-lids open again, for he was sure he could see if he could only get his eyes open. The barber cut away with his razor, until the free flow of blood scared him and made him desist. The man having been left in this condition, came to the dispensary for light, but, needless to say, he was hopelessly beyond treatment. The need for medical missionaries in China goes without saying.

A very sick infant was lately brought to us for treatment, and on enquiring as to the cause of a large inflamed sore just between the poor little thing's eyes, the aunt said that it did not seem to cry vigorously enough, so they burnt it there to make it cry like a healthy child.

Chou Lac Ch'ang, our oldest church member, who was once totally blind, but who, about nine years ago, had both eyes operated on by one of our missionaries, is still enjoying good sight, and preaches daily to the waiting patients in the chapel.

There were over a thousand treatments given in the hospital and dispensary last month.

## TOURING.

At White Cat village, where there are four or five enquirers, one man prayed that if they should not be able to put up a tile-roof church, they might at any rate have a corn-stalk shack, with a one cash illustrated bible calendar hanging in it.

Mr. Mitchell writes from there, that, of all he has met in China, the people of that place are the most foul-mouthed. About two thirds of their language is obscene, Broncho Bill cannot approach them. The pastor is called foreign dog.

Mr. Slimmon writes from Hwai Ch'ing Fu, that the Fu mandarin has issued a proclamation, stating that all the mines in that district have been leased to the foreigners for sixty years, for the sum of one million taels; exhorting the people to behave themselves, and to render all the help they can to the foreigners, whether in making railroads or operating mines. The company proposes building lines from their mines, south to the Yang Tsi, and north to Wei Hui Fu, thus securing southern and northern outlets for their coal and inlets for British goods.

At Ch'u Wang, from eighty to ninety patients are treated daily. A new dispensary and chapel, the generous gift of Crescent St. Church, Montreal, is being built.

## AN INTERESTING GIFT.

LETTER FROM REV. DR. MORTON.

Tunapuna May 20 1899

It cannot be said that the Mission Fields of our church lack variety. One worker harnesses his dogs, and journeys with the thermometer "seeking shelter in the bulb." In Trinidad we purchase ice as a luxury and some of us keep no dogs for fear of hydrophobia. Taking advantage of the last weeks of the dry season, I have been exploring in wood and plain. The first run is generally from ten to twenty miles by railway, then perhaps a few miles on a mule, but the chief interest centres in a walk of from six to ten miles on foot. Night before last I slept out towards the centre of the Island, making a two days circuit.

Dogs are very well in the land of snow, but there is a great deal to be said in favor of the pair of ponies with which nature endowed us. After all these years mine carried me eleven miles yesterday, by narrow steep paths and over streams on a single log where only such ponies can go. And then they are so docile and require so little provender.

On the 9th inst after a run of ten miles by railway Andrew Gayadeen and I set out for a field day. Leaving the sugar and cocoa lands which fringe the eastern side of the Caroni Savanna we soon found ourselves on the rice fields which are fast extending over what was till lately regarded as a swamp.

The Savanna is about four miles broad by eight long, and no part of it is more than ten feet above high tide, the western edge being a mangrove swamp below high tide level. It has always been treeless and the burning of the long Savanna grass in the dry season goes far to prepare the new land for cultivation.

Apart from a purchase made by a rice company, the owners and cultivators are all East Indians, some owning their own land and others renting from the large owners.

Here we visited from house to house or met with groups to whom we made known the Word, answered enquiries, gave advice, and for whose welfare we prayed.

While I was eating my breakfast, bread carried in my pocket and milk furnished by the mistress of the hut, Gayadeen, a few feet away, was reading and expounding.

No one seemed to think it strange that the labor was divided and time economized in that way. Why should one eating interfere with the work and opportunities of the others?

We spoke and prayed with all. No Hindu or Mohammedan objected. Though not of the same "way," our good wishes were obvious, and our prayers might bring down the mercy of Heaven.

While taking every house, our course was directed to the centre of the settlement where we were to meet one of the chief proprietors at his well. The other wells are very simple and the water of all is more or less brackish.

This well is twenty-seven feet deep and is walled up and walled over, except the opening, with brick. The brick was burned by East Indians on the spot. The sand, lime, and cement was carried for some miles as there was no road, and the water regarded as sweet and good.

A spot of adjoining land is a few feet above the plain and wooded. The master, Jahari, who lives and does business in Couva, 18 miles away, met us by the well to tell why he had sent for me and this is what passed:—

"I do not want this well ever to be sold by my heirs. I want to give it to you for the people of this place. I want to give you also an acre of that wooded land for a grave-yard, and no poor man, Christian, Hindu, or Mohammedan, is to be denied a free grave. I give you also for school or church purposes, a lot in the western corner, as in my opinion the most central. These properties I will deed to you. This is my mind and will."

I replied, "I am ready to accept the gift your honor wishes to make, but it cannot be deeded to me personally. I will die like yourself. None of us missionaries hold the church or school property. It is held by the Trustees of the Presbyterian Church, incorporated by Ordinance No. 8, of 1893. These Trustees never die out for when one dies another is appointed in his place by our great Church Council.

"Let me accept the gift you have so confidently offered. Be pleased to deed the land to our trustees, then I, and my successors, will fulfil your wishes, and we, and all our children, will remember and speak of you generously."

"Be it so, then," he replied, "and let us fix the bounds."

A tape line which I produced soon enabled us to settle bounds and measurements, and when all was written down and read over to him, Jahari, our Hindu friend, with a wave of his hand toward the property, confirmed his gift by saying:

"Yes, all that I give thee." The deed of gift has since been signed.

After Jahari had left to catch his train we had a prayer meeting with some Christian families who live near the well, and drink thereof, themselves, their children and their cattle.

## OUR BLIND CHILDREN.

LETTER FROM REV. N. H. RUSSELL.

Mhow, India, May 25th, '99.

A very interesting class has been meeting on our verandah in Mhow this week interesting both in themselves and in their chequered history. They are Miss Jamieson's blind children from Ujjain who along with their loved missionary are at present paying a visit to Mhow.

Some years ago Miss Jamieson became interested in the many blind children on the streets of the great sacred city where she is laboring. Daily she gathered them into a class and taught them the beautiful Gospel stories until these poor neglected ones learned that there was some one all powerful all loving and ever watchful who really cared for them.

It was concerning one of these that Miss Jamieson tells the beautiful little story. One morning he came to class with such a happy face. "Miss Sahib" he said "I had a beautiful dream last night. I dreamed I was in heaven and oh! it was so lovely and do you know Miss Sahib no one ever said to me 'get out of the way there' There was lots of room for even me there."

One day a lady missionary was going through Ujjain and being obliged to stop over to make connection with the trains, she met Miss Jamieson. She had with her a lot of famine orphans and among others one little blind girl. She heard of the work among the blind in Ujjain and there and then it was arranged that this little odd number should stay with Miss Jamieson. Thus was begun the blind orphanage.

Several more were sent from the Central Provinces, another came from among the Dhar orphans, Rutlam and Indore also gave their contributions. And thus from many parts of this great dark Central India have been gathered these poor little blind waifs and strays under the influence of the Gospel.

Among them is one little fellow who tells a sad story. When quite small he suffered from sore eyes, to relieve which some female village quack was called in who poured in ground glass with of course the natural result that he was soon totally blind.

His poor parents cried bitterly when they found he was blind for he was their only son. Soon after his mother died and his father went away off to the jungle to work on some railroad construction as coolie. Here he also died and poor Natthu was thrown on the world.

For some time a railway guard took him up, then he became a beggar, enduring terrible priva-

tions especially as the famine came on. He joined a crowd of children who were being taken to some orphanage only alas to find on his arrival that he could not be received because he was blind. Finally however he was brought to Ujjain where he has found a home and better still a Savior.

Another, Jyoti, came from Dhar. One day a man and woman with three children came to our mission bungalow there offering to sell a little girl. She was naked, merely skin and bone, and terribly diseased.

It seemed irony to call her Jyoti which is the Hindi for light for she was almost totally blind. Our missionaries did not buy her but she was left with them and it turned out that she did not belong to her companions but was used by them as a means for begging, being purposely kept in her despicable condition.

Jyoti was not only blind physically but also morally. She lived with the other orphan girls and would often steal their food, sometime begging off from prayers on the plea of sickness that she might take what she could find.

One night when all were sitting at food in their house the light blew out and before it could be lit again another little girl's food was gone. Jyoti on being accused declared that a dog had stolen it for as she said "I saw him."

Marvellous however is the change which has come over this little waif. She is now one of the kindest and best behaved little girls they have.

Such probably would be the history of them all. One has to see them in their clean neat clothes sitting at their lessons with their busy delicate fingers skimming over the raised letters, or to hear them answering so intelligently questions on the Bible, to fully realize what a change has come over them.

They read in the Moon system as sufficient books are not to be had in Hindi in the Braille system. They are very quick, tracing up the place almost as fast as one with the use of his eyes and knowing the different books immediately by passing the hand over the cover.

They have also learned to cook, after many severe lessons of burnt fingers. The girls can sweep, one little girl being able to tell anything she picks up off the floor.

They also have boxes for their clothes and keep their things very neat, being able to dress themselves without any help.

They help to support themselves by making chucks, a sort of bamboo screen hung in front of the open door, and much used in India.

Three of the girls have been baptised and all of



the boys, the first fruits let us pray of a great work.

These results however mean infinite labor and patience on the part of the busy missionaries who has them in charge. But to see Miss Jamieson's enthusiasm and to hear her interesting stories of her charges one can see that the work is its own reward, for it is a labor of love. And in the sweet beyond when the little blind boy's dream comes true there will be a happy reunion all the happier in that no physical weakness can shut out the light of the Lamb.

## Youths' Department.

### WHAT TO READ IN THIS RECORD.

Your own article on Horatius Bonar, for your meetings, will be studied, and his hymns in the Book of Praise will be read. But aite: that, what?

"Do ye nexte thyng," was an old motto, meaning that our duty is always to do the work that lies nearest to hand, instead of dreaming or thinking of some work far away.

So I will ask the young people to begin by reading the missionary letter that is nearest them, which ends at the top of this column. See there how much the missionaries do to lessen the cruelties of heathenism in this life, as well as in teaching the people of life and hope beyond.

Read the next letter by Dr. Morton, how the wealthy Hindoo was led to trust the missionary and to use his wealth in a Christian way for helping others.

Then in two letters from Honan, from Dr. Leslie and another medical missionary, see what a grand work you are helping to do in making bright those dark lands, giving healing and help to body and soul through medical missionaries and others.

Back still farther, and from the far New Hebrides, Dr. Annand tells what should be specially interesting to young people, viz.: that he has between sixty and seventy young men in his college, training to be teachers and preachers to their own people, all of whose parents were in the darkest heathenism up to a few years ago, and many of the lads themselves born in heathenism.

Then three interesting letters from Trinidad, — from Miss Blackaddar, twenty-one years, from Mrs. Morton, thirty-one years, and from Rev. Dr. Grant, for twenty-eight years missionaries there, all shewing what progress the Gospel is making in winning the heathen to a new and better life.

After the foreign field is studied go a little farther back and see on page 205 some striking facts about our own Northwest, the strange new peoples that are coming in there, and our missionaries at work there.

On the first pages you will find some notes on the Assembly, where over 400 ministers and elders met at Hamilton for a week or more, to consider and plan for the work which our Church, yours as well as their's, is doing at home and abroad.

And now read about the Century Fund on pages 197, etc. It is something for young and old. The contributions of children's day are to be devoted to it for two years. Young and old are to have a share. It is to give a great onward movement to all the Schemes of our Church. It is to mark our goodness to God for the century that has been. It is a consecration to him of the century that is coming. It is a grand and glorious work in which to have a part. Never will the opportunity come again to any who can take a part in this one.

### Y. P. S. AT ASSEMBLY.

The Report at Assembly on Young People's Societies, by Rev. R. D. Fraser, Convener, was not wholly cheering. The opening sentences were:—

"Your Committee feel the duty of presenting their report to be this year one of unusual gravity."

"The Church is face to face with an apparent decline of interest in the Young People's Societies, with consequent discouragement."

The Report goes on to state that the membership of Young People's Societies in our Church is 3,000 less than last year, or one-twelfth of the whole.

On the other hand, it must be remembered that these three thousand were those who were least interested, while all the active workers are among the three-and-thirty thousand that remain in connection with the Societies.

But it is a loud call to the membership of each Society to seek by life and work to win those less interested into more active membership and work. Instead of falling out, the Associates should be becoming active. Let each active member choose some one for whom to work and pray, and next year instead of a decrease there will be a large increase.

This much is certain, viz.: that Young Peoples' Societies are a good thing, and good things in the Church of God will always remain until some better thing comes. The Church of God cannot go backward, for—

"God in the midst of her doth dwell,  
Nothing shall her remove."

One question for each young reader is, "How can I best help on this good thing, this work among the young?" and then get to work and patiently and prayerfully do it.

## WHAT PRESBYTERIES SAY OF YOUNG PEOPLE'S SOCIETIES.

The Report to Assembly tells what a number of the Presbytery Reports say about Young People's Societies and their work. Will the young people please study them.

### *Presbytery of Sydney.*

"There is one sweet, tender touch in the junior reports, where we are told that the children visit sick children, carrying flowers and delicacies. They are also engaged in preparing Mission boxes. Fain would we hear of more of such beautiful, almost angelic ministries."

### *Presbytery of Inverness.*

The contributions to the Schemes of the Church are far ahead of last year.

### *Presbytery of Halifax.*

"Whilst a few societies have lost their zeal throughout the Presbytery, in general the interest is well sustained. There is nothing yet in sight that can take the place of the Y.P.S.C.E., with its strict and solemn pledge and pliable organization."

### *Presbytery of Prince Edward Island.*

An increase in membership, and about one-half are in full communion with the Church. Of the total number of members, 816 are young men and 1,088 are young women, the number of young men being much above the average.

### *Presbytery of Miramichi.*

The organization of young people's societies in Mission stations has proved very helpful to people who are deprived of regular sanctuary services.

### *Presbytery of Montreal.*

The Presbytery's Committee held a conference with all the Presbyterian societies in the city, in order, if possible, to arrive at the causes of discouragement. After discussing the subject from every point of view, it was almost unanimously decided that, "although Christian Endeavor is not at present gaining numerically, and whilst perhaps, there has been somewhat of a reflex action, which is inevitable after the young enthusiasm of a new movement has spent itself, we believe that the Christian Endeavor movement is on a solid basis, and is doing as good work as ever before, if not better." Warm and enthusiastic were the words of loyalty expressed towards the movement, especially by the pastors present.

### *Presbytery of Glengarry.*

"Steady progress and along the right lines. At first the giving of the societies was of rather a spasmodic character and devoted largely to objects good in themselves, but outside of our own Church work. The Reports of the past two years particularly indicate a change in these respects. They show that the giving has become

more systematic and that the young people are realizing the relation in which they ought to stand to their own Church's work and see the wisdom of sending their contributions to Missions through the regular channels of their own Church."

### *Presbytery of Ottawa.*

The young people have given away more than six-sevenths of their entire contributions.

### *Presbytery of Lanark and Renfrew.*

In the very front rank as to the givings to Home Missions. The Presbytery has fostered its societies carefully. One thousand nine hundred and ninety dollars has been contributed for home, foreign, and evangelization work, an increase of \$309 over last year.

### *Presbytery of Kingston.*

"It is pleasing to observe that the growth this year is largely due to the ingathering of young men."

### *Presbytery of Peterboro.*

Gratifying increase both as to membership and contributions. Nearly all the societies have adopted the General Assembly's Plan of Study.

### *Presbytery of Toronto.*

The Presbyterial Young People's Union has done much in the way of fostering the societies. The three district conventions at as many separate points outside the city have been enthusiastic gatherings.

### *Presbytery of Orangeville.*

"One minister reports that when he first took charge of the field there was no Endeavor society, no prayer meeting, hardly any one could be induced to take part in prayer, and the whole burden rested on the pastor. Now it is different. The young people are enthusiastic and are willing to take part in prayer or whatever they are called upon to do in order to make the meeting a success. If this can be done in one society, why not in more?"

### *Presbytery of Barrie.*

Decrease in membership, increase in the total contributions for the Schemes, of \$108, and for all purposes of \$129. Three hundred dollars have been raised for Home Missions.

### *Presbytery of Sarnia.*

Six new societies. Some societies disbanded; but, "the disbanding of a society is not a proof of mistaken policy in organizing it, but that the energies of the young people are finding some other channel."

### *Presbytery of Winnipeg.*

The work amongst the young people seems to have gone steadily, if quietly, forward during the past year. "The givings show a very gratifying increase, as they amount to \$871 for all purposes, as against \$304, the preceding year. The total givings for the Schemes of the Church have increased from \$144 to \$396.

## IN THE LINE OF PROMOTION.

A merchant was talking, the other day, on the street, to a friend about a new clerk, who had come to his office but a month before.

"He is very accurate in all his work," he said, "never misses a detail, yet is quick at despatching it into the bargain. I never had a fellow in the office who filled the place so well. The trouble is, he overfills it. I should like to keep him just where he is, as an example to the other clerks; but I can't possibly do it, for I need a valuable man like that in the higher parts of the business.

"When you get energy, intelligence, and thorough conscientiousness united in one individual, that man is in the line of promotion, and nothing can stop it. If I don't take the chance of using his ability in higher work, somebody else will. So by next week he will be promoted to the shipping department, and I shall be advertising for a clerk for his old place."

"You'll have plenty of applicants, too," replied his friend. "They'll say to themselves, 'That place is evidently in the line of promotion,' and that will make it popular."

"Yes," said the merchant wearily, "and they will all be the same sort of cheap clerks—half-workers, half-shirkers—that we every one of us know so well. They'll make mistakes, and neglect details, and take no interest, and think once of their work, and twice of their salary—when they think at all. Then they'll wonder why I don't promote them, as if promotion was a matter of place and time, and not of men. If I promoted most of my clerks, to tell the truth, I would be bankrupt in a year—they'd ruin the business!"

His friend laughed, and they passed on out of ear-shot. But it was a suggestive conversation, which those of us who think we are, or ought to be, in the line of promotion, may do well to consider.—Sel.

## YOUNG PEOPLE'S SOCIETIES.

## THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

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

The monthly Topics are so arranged as to be adapted to the various sorts of Young People's Societies. They are set down for the second weekly meeting of each month and the Topic is treated in the "Record" the month preceeding, in order that Societies may have the materials for the meeting in hand well in advance.

The special "Topic Card" for the Presbyterian Y. P. S. C. E. Societies has been issued as before. It embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism for each

meeting throughout the year. Price \$1.00 per 100. For balance of the year, half price.

"Booklet" containing the same matter, and also Daily Readings for the whole year, price \$1.50 per 100. For balance of the year half price.

Orders and remittances for Topic Cards and Booklets to be sent to

REV. R. D. FRASER,  
Confederation Life Building, Toronto.

## Monthly Topics For 1899.

August—A great Scottish Hymn Writer, Horatius Bonar, and his Hymns in the Book of Praise.

September—Our own Society; the deepening of its life, the strengthening of its work.

October—What our College Students do for Home Missions.

November—Dr. Duff, and Missions in India.

December—Our own Church; the Old Century and the New.

Topic for the week beginning  
August 13.

A GREAT SCOTTISH HYMN WRITER :---Horatius Bonar and his Hymns in the Book of Praise.

## Literature.

The very complete account of Dr. Horatius Bonar and his hymns with which the young people and the readers of the RECORD generally are favored in this issue, through the kindness of Rev. James Bonar, of Greenock, Scotland, nephew of the great hymn-writer, renders reference to other sources of information almost unnecessary. Duffield's "English Hymns" is a somewhat expensive work, \$3.00, but it is found in many libraries. Morrison's "Great Hymns of the Church," costs \$1.25. A search through the Book of Praise for Dr. Bonar's hymns and a careful reading of them will be found a good preparation for the meeting or better still, to take the hymns and the tunes together and sing them one by one.

## Programme.

Four short papers :—

1. The mark of a good hymn (Some of the matter prepared for the February meeting may profitably be used over again.)

2. A sketch of the life of Dr. Horatius Bonar.

3. Dr. Bonar's Hymns as poetry.

4. The "gospel" in Dr. Bonar's hymns.

Very appropriately might all the hymns sung during the meeting be selected from amongst those of Dr. Bonar in the Book of Praise.

## HORATIUS BONAR.

BY REV. JAMES BONAR, GREENOCK, SCOTLAND.

## HIS LIFE.

Horatius Bonar gave instructions that his life should not be written, and effectually secured the fulfilment of his wish, remembering, perhaps, his own words—

My name, and my place, and my tomb, all forgotten,

The brief race of time well and patiently run,  
So let me pass away, peacefully, silently,

Only remembered by what I have done.

Any notice of him, therefore, must be comparatively slight.

Horatius Bonar was born in Edinburgh on the 19th of December, 1808.

Many of his remoter ancestors were remarkable for excellence; and he was singularly happy in his father and mother. His father, James Bonar, was second Solicitor of Excise, and an elder in the session of the congregation founded by Lady Glenorchy, but connected with the Church of Scotland. Cheerful, sagacious, devout, he spent a blameless life in the pursuits of business, philanthropy, study, and authorship. His mother, Marjory Maitland, a woman of child-like faith, gentle spirit, and over-flowing kindness, won esteem and affection from all around her. When she died, in 1854, her son wrote the poem beginning—

Past all pain forever,  
Done with sickness now,  
Let me close thine eyes, mother,  
Let me smooth thy brow.  
Rest and health and gladness,  
They're thy portion now:  
Let me press thy hand, mother,  
Let me kiss thy brow.

Besides parental influence, these things would aid in awakening and directing his spiritual life:—the sudden death of his father in 1821; the happy death of a sister, Marjory, in 1822; the watchful care of his eldest brother, James, a man of original character and of sterling worth, who, from the time of his father's death, filled a parent's place; the companionship of his older brother, John, and of his younger brother, Andrew; and the counsel of Thomas Snell Jones, D.D., educated at Trevecca, and afterwards minister of Lady Glenorchy's Chapel, to whom all of the brothers owed early impressions.

Horatius Bonar was educated at the High School of Edinburgh; thence he passed to the University, and, while attending the classes of Divinity, he received from Dr. Chalmers, then Professor of Divinity, a life-long impulse to the proclamation of God's love in its gracious simplicity. From Edward Irving, who visited Edin-

burgh in the years 1828, 1829, and 1830, he received an impulse towards the study of prophecy, which never exhausted itself.

After being licensed, he became missionary-assistant to the Rev. James Lewis, minister of the South Parish, Leith. In 1837 he was called to, and ordained minister of, the North Parish, Kelso. In 1843, he, with his brothers, and with most of ministerial friends, quitted the Church of Scotland, and became a minister of the Church of Scotland—Free.

At Kelso he proved himself to be "an ambassador for Christ," "a worker together with him," devoting himself in the first place to the oversight of his own parish, and, when the Disruption freed him from ecclesiastical trammels, labouring as an apostle throughout the Borderland.

The beauty of that district, and its associations, poetic and historic, enriched him with many a vision of nature, with many "a thought too deep for tears." We know this from allusions in his poems, as well as from a touching reference in the fragment which closed his literary toils.

But his stay at Kelso bestowed on him yet another gift, it gave him leisure, and he employed his leisure assiduously, and nobly, "redeeming the time" by study, meditation, and writing.

In 1853 he was made a doctor in Divinity by the University of Aberdeen.

In 1855-6 he varied the tenor of his way by a journey to Egypt, Sinai, and Palestine, a journey much less common then than now. He went to the East believing that its days of glory lie in the future; and his imagination caught a glimpse of that glory. He returned from the East, with his belief and hopes confirmed, to prosecute more earnestly than ever his study of those subjects which bear on the knowledge of sacred lands.

But "here have we no continuing city." In 1866 he accepted the ministry of a congregation forming in Edinburgh, and at the meeting of the presbytery of Kelso in which he announced this decision, one of his elders made the following noteworthy statement: "Our attachment to his ministry exists to this day in its unbroken strength; our sense of the value of his teaching continues to increase. His ministrations have lost to us nothing of their freshness and power. As a man of God—preeminently a man of prayer—we give him all honor; his pure, unselfish, holy, walk and conversation among us have gained our entire respect." In December 1866 the Chalmers Memorial Church, built by his congregation, was opened for public worship; and here he fulfilled his course during the remainder of his life, among his own people first, and then "in season, out of season" among all whom his voice could reach.

In 1883 he was Moderator of Assembly of the Free Church of Scotland.

On the 5th of April 1886, 'in age and feebleness extreme'—to use Charles Wesley's dying words—he was present at the celebration of his minister-

ial Jubilee, appearing in public there for the last time. After this days and nights of weariness were his lot, but he passed away in sleep; and entered his heavenly home on the 31st of July 1889. His dust rests in the family burying-ground at the north-east angle of the Canongate parish church-yard.

Saint after saint on earth  
Has lived, and loved, and died;  
And, as they left us one by one,  
We laid them side by side :  
We laid them down to sleep,  
But not in hope forlorn;  
We laid them but to slumber there,  
Till the last, glorious morn.  
Come, then, Lord Jesus, come !

#### HIS EQUIPMENT.

He was intellectually vigorous; and genuine thought is the substance of his writings. He was sensitive, even impulsive. He was possessed of a keen and lively humor. He could wield that creative power which constitutes a poet. He made ready for the moment of song, by many an hour of quiet musing.

He was a thorough and a catholic scholar; at home in the Classics, in the Fathers, in the literature of his profession, in books of his own day; although conservative instincts and perhaps a trace of caprice biassed his judgment. Besides his proper studies he busied himself with hymnology, especially ancient, with Biblical topography, and with portions of the Reformation literature.

Had he been asked abruptly if he accepted the minutize even of Confession of Faith, he would have answered abruptly that he did, and he might have volunteered a rigidly-defined summary of his beliefs, for he was a skilful and a trained theologian. But the truths which ruled his life, which formed the staple of his preaching, were these: The love of our heavenly Father, manifested in the Saviour, and revealed by the Holy Spirit; the duty and blessedness of immediately and trustfully accepting that love; the fruit of assurance in a life of holiness; the prospect of our Lord's coming and kingdom as the true hope of the Church; and the value of the Sacraments, especially of the Lord's Supper.

NOTE.—As Dr. Bonar's views of prophecy deeply tinged his thoughts and his life, and as they were often misunderstood, and even misrepresented, a brief *resumé* may be useful: He believed that we should inquire concerning each prophecy whether it will bear a literal meaning before treating it as figurative or symbolic. He believed that our ignorance should warn us against attempting to interpret prophecy in all its detail. He believed that the close of this dispensation, this economy, shall be signalized by the manifestation of the Anti-Christ, by the resurrection of the just, and by the manifesting of the glory of the great God and our Saviour Jesus Christ.

He believed that no event of cardinal importance separates the Church from that crisis. He believed that these views promote humility and unearthliness, that they stimulate single-hearted activity; he yielded to their control; he walked as one who realized that "the fashion of this world passeth away," as one on whose path the shadows lay, and yet as one whose gaze was fixed on the silent loveliness  
Of the far eastern sky.

It is easy to deride such views, it is easy to praise refutations of them which refute themselves; it is not so easy to expel them from the heart of the Church, for they have been cherished by some of the wisest and best of saints, age after age.

"Let us prove all things; let us hold fast that which is good." The Day will declare it.

#### HIS WORK.

His *personal position*.—He stood aloof from the routine and debate of ecclesiastical courts; he disapproved of many things in the policy of his own Church; he suffered for his independence; but he calmly pursued his course, opening his ear to everyone who sought spiritual counsel, praying for, and rejoicing in times of special blessing, extending his sympathy to every branch of Christ's Church.

His influence was not intellectual, it was not literary, it was spiritual, and chiefly of this kind—he spoke to the conscience, but he spoke not so much by words of alarm, as by constraining each hearer to feel himself in the very presence of the Lord, to feel that there was but a step between him and life, to feel that the question of accepting or of rejecting Divine love might be and must be settled on the spot.

His *preaching*.—The tone and modulations of his voice, peculiarly his own, were refined, winning, and impressive; his manner was perhaps too solemn, and too deliberate, yet it was pervaded with tenderness; by voice and manner alike he exerted that subtle power which springs from communion with God.

The material of his discourses was scrupulously plain, but the fabric was gracefully woven. He seldom discussed the intricacies of theology, or even of experience, in the pulpit; he eschewed the ornaments of fancy, and of imagination; he simply declared "what he had seen and heard;" but his training secured for him at all times lucidity of thought and elegance of phrase.

Some disliked his preaching on account of its spirituality, some for its lack of embellishment, some because its language of conviction occasionally passed into that of dogmatic assertion. But to multitudes it was indeed good news; and multitudes shall be his crown of joy and rejoicing in the day of our Lord's appearing. Many of these have fallen asleep, but many yet remain who dwell lovingly on the memory of his services, especially at the Table of the Lord, when he broke the silence of expectancy with words of peace and joy and hope, which seemed to descend from the very throne of grace.

His *writings*.—His prose works were exceedingly numerous. We name but a very few:—

1. The Night of Weeping, 1845.
2. A book of strong and tender consolation.
3. Prophetical Landmarks, 1847.
4. The New Jerusalem: A Hymn of the Olden Time, by Dr. Bonar, 1852.

4. *The Desert of Sinai*, 1857. *The Land of Promise*, 1858.

5. *Jerusalem, &c.*, Articles on, in "The Imperial Bible Dictionary."

These articles, notably that on *Jerusalem*, are models of clear, concise discussion, and, in spite of recent discoveries, they are not antiquated.

6. *God's Way of Peace*. 1862.

Perhaps the most wonderfully blest of all Dr. Bonar's works; the testimonies to its value are emphatic and numberless.

7. *Catechism of the Scottish Reformation*, ed. by Dr. Bonar, 1866.

*Poetic.*

We name those in which nearly all of Dr. Bonar's hymns may be found:—

1. *Hymns of Faith and Hope*. Three Series. 1857, 1861, 1866.

2. *The Song of the New Creation*.

3. *Hymns of the Nativity*. 1879.

4. *Communion Hymns*. 1881.

5. *Until the Day Break*. 1890.

From these volumes are taken the following hymns contained in the "Presbyterian Book of Praise," except 146, which was written for "Sacred Songs and Solos," and 230, which was (almost certainly) written for a supplement to "Psalms and Hymns for Use in the Baptist Denomination," by the Rev. J. T. Wigner.

4. *Glory be to God the Father*.

70. *Blessing and honor and glory and power*.

123 *I lay my sins on Jesus*.

138 *I heard the voice of Jesus say*.

146 *Yet there is room!—The Lamb's bright hall of song*.

157 *Not what these hands have done*.

160 *No! not despairingly*.

181 *O love that casts out fear*.

230 *Beloved, let us love; love is of God*.

234 *Go, labor on; spend and be spent*.

287 *Thy way, not mine, O Lord*.

321 *A few more years shall roll*.

406 *When the weary, seeking rest*.

423 *Here, O my Lord, I see Thee face to face*.

500 *Great Ruler of the land and sea*.

550 *Rejoice and be glad! the Redeemer has come*.

576 *Light of life, so softly shining*.

This list is excellent, comprising many of Dr. Bonar's finest and most representative hymns, and few of his poorer hymns; thus enabling worshippers to judge by the test of constant devotional use what are their merits, and what, perhaps, their defects.

Dr. Bonar declared that he himself could give little information about the circumstances amid which his hymns were composed, or even about the times at which they were composed; but we know that they were the spontaneous "inevitable" expression of his thoughts and feelings during the greater part of his life; and we know

that around many of them associations of surpassing interest have been gathering from the very first.

We will make a very few annotations on certain of these hymns by Dr. Bonar, which are contained in "The Presbyterian Book of Praise," and we will then attempt some general criticism of his work as a hymn-writer.

*Annotations.*

138 *I heard the voice of Jesus say*.

The judgment of the Church, announced in many ways, seems to place this at the head of Dr. Bonar's hymns.

230 *Beloved, let us love; love is of God*.

Concerning this hymn the Rev. J. T. Wigner writes:

"In 1880, Dr. Bonar gave me some three or four hymns in manuscript, for the supplement to our hymn-book, 'Psalms and Hymns for use in the Baptist Denomination'; amongst them I feel certain was, 'Beloved, let us love.'"

It is, therefore, among the later, if not among the latest of his hymns. Like St. John, he breathed in old age the exhortation, "Little children, love one another."

321 *A few more years shall roll*.

Written about 1842, and therefore among Dr. Bonar's earliest hymns.

406 *When the weary, seeking rest*.

This, of all his hymns, was Dr. Bonar's own favorite.

423 *Here, O my Lord, I see Thee face to face*.

After each season of Communion, Dr. John James Bonar, of Greenock, used to print a memorandum of the ministers who had officiated, of their topics, and of any event which had marked the season; on the reverse of the memorandum he used to print a hymn. The three brothers, John, Horatius, and Andrew, used to "assist" each other at the Communion, as the Scotch say, once a year Horatius was at Greenock on the first Sunday of October, 1855. After the Communion his brother asked for a hymn, and received the hymn of which we write, composed possibly before, but printed then for the first time, and exactly as in the first series of "Hymns of Faith and Hope."

We regret that one stanza of this hymn is almost always omitted, the penultimate stanza leading naturally to the last, the most picturesque stanza, a stanza which must have been in the author's mind when, on the Monday after the Communion, he preached from Nehemiah ix. 12, Let our readers judge if our regret be reasonable:

But, see, the pillar-cloud is rising now,

And moving onward through the desert night;

It beckons, and I follow, for I know

It leads me to the heritage of light,

*General Criticism.*

Dr. Bonar wrote too many hymns; he wrote too

many hymns on the same themes, and on similar aspects of those themes, and not a few of his later hymn are ineffective repetitions of earlier poems.

He was often careless of rime and rhythm; he seldom removed even obvious blemishes from his hymns after they were in print.

Doubtless, too, like every poet, he spoke to his own generation with peculiar intimacy of sympathy, and with peculiar precision of language; and doubtless the Church, in the exercise of its *nobile officium* will gradually sift his poems, approving some, and rejecting some.

Yet in reading them, to borrow Matthew Arnold's remark about Wordsworth, one is struck not only with the good work which he has done, but with the large quantity of that good work. He is the chief hymn-writer of Scotland. He ranks with the chief hymn-writers of England, with Watts, with Wesley, with Heber, with Keble. The hymns of no other modern writer are equally popular with his on both sides of the Atlantic. Let us inquire why his hymns hold such a place.

They are *poetic*.

We may describe a hymn as a well-ordered expression of spiritual emotion, having its end as well as its source in God. Such are the best of Dr. Bonar's hymns.

They are never exponents of Church Calendar, or of Church system; they are rarely suggested by external circumstances. They glow with emotion, sometimes intense, sometimes tender. They are never meditations only; they are the voice of the soul awakened by the contemplation of spiritual truth, by the experience of spiritual life, and turning to God, the living God. They are brightened by the play of gentle fancy, they are colored with Nature's tints. They are wrought in obedience to the dictates of genuine yet unobtrusive culture.

They are *Child-like*.

They are written by one who has been born from above, who has entered a new world, of whom it might be said:

The common sun, the air, the skies.

To him are opening paradise;

by one who has "lost himself" in the love of his Father, and will not waste a thought upon freaks of experience, or subtleties of style, but simply pours forth his heart in song.

They are *Manly*.

They are never gushing, never mawkish, never falsely sentimental. They are written by one who cheerfully encounters the facts of life; by one who courageously accepts his calling as a servant and a soldier of the Lord; by one who is willing to spend and be spent for Him.

They are *Hopeful*.

They are written by one who sustains himself with the assurance that, in no selfish sense, all things are working together for good by one

whose thoughts are ever turning towards the dawn of an eternal day; by one who associates the fulfillment of his aspirations with the coming and the kingdom of our Lord; by one who values the Sacrament of the Lord's Supper as the sign and seal of present and of final bliss.

They are *Sympathetic*.

They are sympathetic in *variety of tone*; sometimes reflective, sometimes plaintive, sometimes cheerful, sometimes exultant; they are sympathetic in *aim*, written by one of like passions with ourselves, by one whom life has tried and tested, by one who is eager to encourage and to strengthen his fellows, "by the comfort wherewith he has been comforted of God."

These are some of the qualities which distinguish Dr. Bonar's hymns; these are some of the qualities which have made them a manual of devotion, and a treasury of song; these are some of the qualities which lead us to believe that many, very many, of his hymns will be prized by the Church of Christ during the years to come.

#### FIRST-CLASS BLUNDERERS.

J. H. ENGLE of Kansas quotes the general freight agent of a large railroad, who says he will in the future employ no young man who smokes cigarettes, and that he intends to get rid of all now in his department who smoke them. "Eighty-five per cent.," he says, "of the mistakes made in the office by my two hundred clerks are traceable to the thirty-two who use cigarettes."

Thirty-two would be less than one sixth of the two hundred clerks employed. They would be entitled to make about sixteen per cent. of the mistakes made in the office. Instead of being content with their proper share of blunders, which would be sixteen out of a hundred, or one for two men, they make eighty-five out of a hundred of the blunders, or about two and two-thirds blunders to every smoker; while the hundred and sixty-eight non-smokers have only fifteen mistakes to divide among them, which give not quite one mistake to eleven non-smokers, against two and two-thirds blunders made by each smoker.

Now is not that a pretty outlook for a young smoker who wants to do business, earn a living, and fill some important position in the world? The idea of a young man, or a boy, muddling his head and making a blundering fool of himself for the sake of sucking a poisonous, dirty little roll of tobacco, opium, and other abominations!

The Chinaman said, "Drink make Chinaman number one fool." If that is so, the cigarette fiend ought to count for "number two!"—*Scl.*

"There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self."

Receipts.

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

KNOX COLLEGE FUND.

Table listing receipts for Knox College Fund, including items like Reported \$80.28, Rev R. Martin 5.00, Mt Forest 4.00, etc.

Table listing various donors and amounts for Knox College Fund, including Hemmingford 39.00, Hillsburgh 35.38, etc.

QUEEN'S COLLEGE FUND.

Table listing receipts for Queen's College Fund, including Reported \$7.50, Hillsburgh 3.00, etc.

RESERVE FUND

Table listing Beq Sarah Poole 352.20, Miss McFarlane 50.00

MONTREAL COLLEGE FUND.

Table listing receipts for Montreal College Fund, including Reported \$5.00, Russell'n Covey Hill 9.00, etc.

AUGMENTATION FUND.

Table listing receipts for Augmentation Fund, including Reported \$295.30, Bayfield Road 3.25, etc.

MANITOBA COLLEGE FUND.

Table listing receipts for Manitoba College Fund, including Reported \$16.54, Mt Forest 4.00, etc.

HOME MISSION FUND.

Table listing receipts for Home Mission Fund, including Reported \$2605.01, Erin 1.00, etc.

FOREIGN MISSION FUND.

Table listing receipts for Foreign Mission Fund, including Reported \$1,359.32, Erin 1.00, etc.

Table listing donors and amounts for various funds, including Russell 15.00, W Arran 15.00, etc.

RESERVE FUND.

Table listing Beq Sarah Poole, Norwich 704.41

WIDOWS' AND ORPHANA FUND.

Collections.

Table listing receipts for Widows' and Orphanas Fund, including Reported \$74.93, Erin 5.00, etc.

Minister's Rates.

Table listing Reported 64.00, Rev N Campbell 9.00, etc.

AGED AND INFIRM MINISTERS FUND.

Collections, etc.

Table listing receipts for Aged and Infirm Ministers Fund, including Reported \$240.05, Bayfield Road 4.25, etc.

Table listing donors and amounts for various funds, including Motherwell 7.00, Avonbank 6.00, etc.

Table listing donors and amounts for various funds, including Tor Erskine 13.00, Valcartier 2.00, etc.



