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THE PRESBYTERIAN RECORD

FOR THE
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Our Home Missions.

WHAT a magnificent field is that given the Presbyterian Church in Canada to cultivate! The more one thinks about it the more is one impressed not only with its magnitude but its grand possibilities. The reports presented to the General Assembly from the Committees on Home Missions and Augmentation of Stipends, if printed in type similar to what the reader has before him, would fill a volume of several hundred pages. Hence the impossibility of reproducing them in the *Record*. But, supposing we could do so, it would not be safe to say that anyone looking for information would be able readily to obtain such a bird's-eye view of the home missions of the Presbyterian Church in Canada as might be desirable. The truth is, that instead of one report we have nominally four, yet in reality more than that number; and as there is a want of uniformity in presenting the statistics of the different parts of the Church, the result is, that while the reports are all prepared with great care, and while each is doubtless faultless in respect of the data which it furnishes, it requires a certain amount of time and patience, and a familiarity with the machinery of the Church possessed by few, to master the situation. Much of the difficulty arises

from the perpetuation of lines of demarcation betwixt "East" and "West," which, however indispensable in the meantime, are bound to disappear eventually. In the eastern section of the Church, "operations were conducted in every presbytery within the bounds of the Synod;" in the western section, in all save five. The presbyteries of Whitby, Stratford, London, Huron and Maitland have no mission stations within their bounds. The number of mission fields in the 32 western Presbyteries is 276, and of preaching stations 820. In the eastern section there are apparently 45 fields and 170 preaching stations, which gives us in all 321 distinct fields and 990 preaching places. The number of missionaries employed last year, for longer or shorter periods, in both sections, was 329, of whom 121 were ordained ministers and licentiates and 208 students and catechists. The average Sabbath attendance at all these stations was 43,065, the number of families connected with them, 11,701, and of communicants, 13,997. The receipts by the Boards of Management, including the College societies and Lumberman's mission (but irrespective of contributions by the people in the mission fields for local supplies), were \$66,475.60, — namely \$55,159.60 from the western section and \$11,316 from the eastern, for purely home mission purposes. Adding the amounts received for the augmentation of

stipends in the smaller congregations of the Church that are not yet self-supporting, say \$25,429.68 in the west, and \$8,082.14 in the east, we reach the respectable amount of \$99,987.42 contributed for these two kindred purposes during the past year. This does not of course include sums expended by individual churches on town and city missions, of which no proper estimate can be made, nor the considerable sums given since April by many Presbyteries to make up the amounts deducted from augmentation grants. But if we include the sums paid by the stations for supply (including board), we must add \$65,739.71, which brings up the sum total to \$165,727.13 for the year.

The amount required to carry on the home mission work proper is apportioned to the several Presbyteries according to their supposed relative ability, and is disbursed after careful enquiry into the requirements of the several fields, due regard being had to what may reasonably be expected from themselves.

The largest grants were made last year to the following Presbyteries in the western section:—Barrie and Bruce—including Muskoka and Algoma—\$8,388.73; to Regina, \$4,915.20; Minnedosa, \$3,355.50; Winnipeg, \$2,581.45; Calgary, \$2,527.20; Rocklake and Brandon, \$3,606.05; Quebec, \$1,143.38; Montreal, \$1,945; Lanark and Renfrew, \$1,894.50; Glengarry, \$1,615.55; Kingston, \$1,939.60; Columbia, \$3,222.64. Toronto was the largest contributor, giving \$8,149.64, and only receiving \$644 from the fund; Montreal gave \$3,218.30 and received \$1,945; Hamilton gave \$2,706.69 and received \$648; Paris, \$2,452.47, receiving only \$25; London, \$1,970, and taking back only \$32; Kingston gave \$1,126.54 and received \$1,939.60; Ottawa gave \$1,845.77 and received \$49 more than it gave; Glengarry, Whitby, Guelph, Stratford, Huron and Maitland together contributed \$5,706.36, and drew nothing from the fund.

As by far the largest amount of money is spent in support of missions in Manitoba and the North-West, it is gratifying to find that the results have been correspondingly large.

It is now nineteen years since the Presbytery of Manitoba was formed. Winnipeg had then a population of 421, now it has 22,892; Manitoba had then 19,000, now it has 150,000. Relative to the other denominations we stood third in 1871, now we stand at the head of the list. In 1871 we had only nine congregations and mission stations, now there are 510 within the bounds of the Synod of Manitoba and the North-West. Then we had 189 families, now

7,081; then very few communicants, now 8,218; then six churches, now 144; then two manse, now 30; in 1871 the contributions for Church purposes were \$2,000, in 1890, \$129,535.

During the past year the committees have been encouraged by grants of money from the Presbyterian Church of Ireland, the Church of Scotland and the Free Church of Scotland. The Synod of the Maritime Provinces showed its sympathy with the work in the North-West by contributions from the congregations amounting in aggregate to \$3,419.04. The students' missionary societies of all the colleges rendered valuable aid in furnishing both men and means to aid in carrying on the work. The committees have also received valuable assistance from individual congregations, and from women's missionary societies and bands, who, besides contributing money, supplied boxes of clothing for the use of the missions.

Brieflet No. 18.

STRASSBURG IN 1865.

^{Ex} THIS fine old city is not far from the Rhine, and about two hours by rail from Heidelberg. It has long been famous for its grand Cathedral, its lofty, steep-roofed, red-tiled houses, elaborately embellished with antique wood-carving, its storks' nests, and its wonderful astronomical clock. It has changed owners many times. For two hundred years it was the capital of a department of France. As a result of the Franco-Prussian war, it reverted to Germany in 1870. During the siege a large portion of the city was destroyed; the Cathedral also suffered severely, but immediate steps were taken to repair the damage; handsome new streets were built up, the suburbs were beautified with parks and gardens, and the magnificent new Kaiser Wilhelm University was opened in 1872.

I shall never forget my first visit to Strassburg. On arriving late one evening in August, 1865, the city was in a blaze of lights: even the Cathedral spire—the highest then in the world—was illuminated with thousands of tapers to its topmost pinnacle. What did it all mean? It was the Emperor Napoleon's fête day. His popularity had begun to wane, so it was considered safer for him to be here than at home; for in those days the report of a royal progress in Paris would sometimes be concluded with a sentiment like this: "Nous remarquons avec plaisir que sa

Majesté n'a pas été assassinée." Early next morning we had a good look at this remarkable man and his beautiful consort as they walked up the central aisle of the Cathedral. This noble edifice is accounted the grandest creation of mediæval architecture in Germany. It has stood a finished and unique work of human skill for nearly five hundred years. The material of which it is built is so durable that the elaborate external carvings remain as perfect as when they left the sculptors' hands. As for the spire, which rises to a height of 466 feet, it has been aptly compared to Brussels lace done in stone. The top of it is reached by a flight of 660 steps, which gradually narrow to about one foot in width and, for the last stage, wind round the outside of the gossamer structure, making the ascent difficult and dangerous. The recollection of reaching the summit, clinging to the slender pinnacle with both arms, while endeavouring to survey a panorama of two hundred and fifty miles in diameter, is the more vivid that it happened just then to be blowing a gale of wind, and it was bitterly cold.

The celebrated clock stands in one of the transepts, in an oak case about sixty-five feet high and twenty-four feet wide. It has ever so many dials, and besides giving the time of day at Strassburg and every place else, it indicates the revolutions of the planets and many other things hard to be understood. At noon each day it enacts a pantomimic performance as instructive as it is ingenious. Above the hour dial stands the grim figure of Death—a full-sized skeleton. Before him, at the four quarters of the hour, four several figures march past—childhood at the first quarter, youth at the second, manhood at the third, and, at the full hour, old-age—a venerable white-haired pilgrim, staff in hand. Above this Christ, the Conqueror of Death, is seen resting on a cross. At noon, Death strikes twelve on a deep-toned gong. Then begins the procession of the twelve Apostles. Each life-like figure in turn emerges from behind the stage, walks up to the figure of Christ, turns short round, makes obeisance to Him, and passes on—the Saviour meanwhile blessing each one by imposition of hand. As Peter approaches, a door suddenly opens on the balcony overhead. Satan appears, tempting the rash disciple to deny

his Master, which he does by turning his back upon Him, at which a wooden cock perched on the top of a tower flaps his wings and lustily crows thrice. Last of all, Judas sneaks across the platform unblest; the great bell that has tolled one for each Apostle now gives the signal that the procession is over; the crowd of spectators disperses, the doors are closed, and silence reigns in the vast Cathedral.

Our Honan Mission.

REV. JAMES FRAZER SMITH, M.D., writes as follows:—I have no doubt many of your readers will be pleased to hear of progress in the work in Honan, and therefore I send you a short account of our recent tour.

We left Lin Ching Feb. 21st, by house-boat, which, although a much slower mode of travelling than by cart, is much more comfortable, besides affording us a place of retreat, from the inquisitive gazing throng, after our day's work is done. Dr. McClure and Mr. McGillivray went northward to Chang-te-fu etc., while Mr. Goforth and myself went farther south to Hsüin-Hsien and Wei-hui-fu. Our reception at Hsüin-Hsien was very good indeed, although on the eighth day of our stay among them the gentry came to the inn, and through our helper informed us that it was too small a place for two distinguished men to work in. This was their polite way of telling us that they wished us to leave as quickly as possible. However, we gave no heed to them and remained four days longer, as we had intended. We had large orderly crowds every day, and they listened attentively to the preaching of the Gospel, and two at least appeared deeply impressed and seemed anxious to know the doctrine. In Wei-hui-fu the people appeared more indifferent at first, and we heard several rumours of an uprising among the gentry; but we worked there without any annoyance for sixteen days, and there was evidence of a spirit of earnestness and inquiry abroad, and four or five were anxious to become enquirers. One of these, with more zeal than knowledge, went home and commenced to smash his idols, which at once brought down the wrath of his brothers on his head. This is what we may expect, and we pray that God by His Spirit may lead those thus impressed into the truth as it is in Christ.

Through the kindness of Dr. Nevius of Chefoo, we have an earnest Christian as helper, and we only hope that he may be able to remain with us. The opium curse in

Honan, although not as bad as in one or two other provinces, is much worse than in many of the provinces in China, and is going to be a terrible drawback to our work. It not only wrecks the mind and body of the victim, but also destroys his whole moral nature and renders him almost unopen to conviction. The first morning after we reached Honan soil, we were out walking by the river when we heard a man calling at the top of his voice. We had no idea that he was calling to us, therefore walked on; but his cries became louder, and we slackened our pace and he soon overtook us. He at once got down on his knees before us and begged for medicine to cure his opium habit. He had the usual appearance of an opium wreck, and was poorly clad, although from his appearance we knew that he had seen better days. He was told that it was useless to give medicine unless he was under the supervision of a doctor for at least a month. "Woll," he said, "I will soon be ruined. I have but little left, and I am now on my way to town to pawn the only spare garment I have left." The garment which he showed us would not bring more than 100 small cash (about five cents), but it would buy enough opium to satisfy his terrible craving for a little while. Nor does it stop with the men alone, for on this trip I saw three women who were slaves to this terrible habit. In the towns and cities it is estimated that seven men out of every ten use such quantities as to make their reformation almost impossible. I treated, while on the tour, twenty-nine days' work, 1380 patients, about 300 of whom were women, and out of the above number of patients I saw 350 twice or oftener. Extracting teeth is at a discount in North China, and I was called upon to extract only 35 teeth; however, I had 105 other surgical operations as follows:—Entropium 38; Pterygium 18; Cataract 10; Tridectomy 4; Blepharophimosis 2; Hare-lip 1; Nasal polypi 10; Necrosed jaw 3; Cleft palate 1; Opening abscess 7; Tapping in Ascites 1; Removal of tumour 4; Fistula in ano 5; Artificial nasal orifice 1. We have good hopes of being able to secure a place in a village about one mile out from Wei-hui, and we ask an interest in your prayers. We thank God for His goodness during this trip, and are encouraged to press on and expect greater blessings in future.—J.F.S.

Missionary Cabinet.

ROBERT AND JAMES ALEXANDER HALDANE.*

THESE honoured servants of the Lord began their religious career about the time that John Wesley finished his brilliant course. They were not great preachers in

the sense that Wesley, Whitefield and Rowland Hill were such, but they were consecrated men, and had the power of drawing crowds to listen to their simple and earnest presentations of Gospel truth. They were the means of reviving the Churches in Scotland and on the Continent at a time of great spiritual declension.

Robert Haldane was born in London, 28th Feb., 1764. James was born at Dundee, 14th July, 1768. They were descendants of an old family of Scottish barons. On the death of his father, Robert succeeded to the beautiful estate of Airthrey in the south of Perthshire. At the age of seventeen, both brothers went to sea. Robert entered the royal navy, and was distinguished for bravery in several naval actions under Admirals Duncan and St. Vincent. James joined the East India Company's service and rose to be Captain of the *Melville Castle*, with the prospect of soon acquiring an ample fortune. Both brothers, about the same time, and by a way that they knew not, became the subjects of deep religious experience, and both resolved to exchange a sea-faring life for employment of a very different kind. They took a new departure as evangelists. This implied no great pecuniary sacrifice. They had ample means. Robert was indeed wealthy; but when he resolved to consecrate himself to Christ, he also consecrated his purse and all that he had. Shortly after retiring from the sea, he married a daughter of Mr. Oswald, of Scotstown—a beautiful property on the banks of the Clyde. This lady entered heartily into Mr. Haldane's "Eutopian" plans, for the people called him "mad" when he proceeded to sell his magnificent paternal estate in order that he might devote himself more entirely to the path of duty that seemed to open before him. He had spent much time and displayed great taste and skill in improving the lands of Airthrey, which he now sold for a sum of about \$750,000, the proceeds being invested so that they could be drawn upon as occasion required. During the next twelve years he spent nearly half of that amount in erecting churches, educating and supporting preachers, printing and distributing religious literature, and establishing Sunday-schools. Besides some fifty or sixty chapels, he erected large "tabernacles" in

* MEMOIRS OF ROBERT AND JAMES A. HALDANE, by Alexander Haldane; Edinburgh and New York, 1853; pp. 604.

Edinburgh, Glasgow, Dundee, Perth, Wick, Thurso and Elgin. He also founded three training schools for preachers, undertaking the whole cost of their maintenance. About eighty young men were educated for the ministry in these colleges. Evangelistic work was begun in Edinburgh in the circus fitted up for the purpose. It was opened by Rowland Hill in 1798. Three years later, the spacious Tabernacle erected on Leith Walk, seated for 3,200, was dedicated, and his brother James was ordained and installed as the pastor of this the first of the new Congregational churches of Scotland.

Robert Haldane betook himself to study. He read much and thought deeply. The result was a profound conviction of the divine origin and supreme importance of the Holy Scriptures. His motto was—"Christianity is everything, or nothing. If it be true, it demands every sacrifice to promote its influence; if it is not true, then let us lay aside the hypocrisy of professing to believe it." At an early stage in his studies he came to embrace Baptist views. His brother James also did the same, but neither of them ever laid much stress on this distinguishing tenet in their public addresses. While they firmly adhered to the Baptist persuasion as long as they lived, they attached less importance to the outward form of religion and more to the paramount duty of calling sinners to repentance. Robert had at the commencement of his religious life intended going to India at the head of a missionary party, the whole expense of which was to be borne by himself. Benares, the metropolis of oriental paganism—the holiest city of the Hindoos—was the spot where they were to unfurl the standard of the cross. But he was obliged to abandon that enterprize on account of the shamefully obstructive policy of the East India Company, who then ruled India. He next took up the idea of importing a number of African youths, educating them in England, and sending them back to their own country as native evangelists. Owing to some misunderstanding with his associates in this matter, it did not prove successful. Perhaps the most important service which Mr. Haldane rendered to the cause of Christianity—measured by its results—was by his visits to Geneva and Montauban, 1816-1819. At Geneva, especially, he was

eminently useful in stemming the tide of rationalism. His "parlour-lectures" on the Epistle to the Romans drew around him the students attending the theological classes, who listened to his earnest and practical discourses with great relish. Few of them had ever studied the Bible at all before this, and none of them attached much importance to its teachings. Mr. Haldane's expositions were to them an entirely new inspiration, and resulted in the conversion of sixteen at least out of the twenty-five who attended his lectures. Among these were young Merle D'Aubigne, the future historian of the Reformation, the celebrated Frederick Monod of Paris, and Francis Gausson, the pastor of Satigny and founder of the Evangelical Society and College at Geneva. Cæsar Malan also acknowledged having received unspeakable benefit from his interviews with Mr. Haldane. It may be added that twelve young men were educated for the ministry in France at his expense. This good man died in 1842, in the 79th year of his age.

James A. Haldane, after being installed as pastor of the Edinburgh Tabernacle, divided his time between his congregational duties and in making preaching tours through Scotland from the southern borders to John O'Groats. He attracted large audiences wherever he went. Though often exposed to obloquy and derision, he never for a moment faltered, but resolutely persevered in his work. Having ministered for upwards of fifty years *gratuitously*, he rested from his labours in 1851. His remains were followed to the grave by a large concourse of ministers and elders of all denominations in Edinburgh—"a spontaneous tribute of respect such as has rarely been paid to any private individual."

Thus lived and died these two noble brothers. They never aspired to be the founders of a new sect or leaders of a new party. Their single desire was to do good to their fellowmen, and in this they were largely successful. Their works followed them in the renewed impetus given to evangelical religion by the bright example of their devoted lives.

"I gave thee of My seed to sow,
Bringest thou me thy hundred fold?"
Can I look up with face aglow,
And answer, "Father, here is gold"?

Presbyterianism on the Prairie.

SOUTHERN MANITOBA.

THE region known as Southern Manitoba lies south and west of Winnipeg. On its eastern side it includes a large number of French and Mennonite settlers, among whom no Presbyterian missions are carried on. The western part of the region, extending for some two hundred miles to the western boundary of the province, is one of the finest sections of Manitoba, and is settled by an excellent class of settlers, the largest element being from the Ontario counties of Huron and Bruce. Indeed the enormous immigration from Huron and Bruce to Manitoba justifies the remark of the observant Indian chief who said: "Canada—very large place—many people—Huron and Bruce more!" Southern Manitoba is reached by five railway lines radiating south and west from Winnipeg. These are Emerson branch, Gretna branch, and Glenboro branch of the C. P. R.; and the main line of Manitoba and Northern Railway, and Morris branch of the same. The vast importance of Southern Manitoba is thus seen. The chief centres of Southern Manitoba are Emerson, Morris, Gretna, Morden, Miami, Carman, Glenboro, Manitou, Pilot Mound, Boissevain and Deloraine. Its importance is further shown by the fact that it comprises 12 out of the 36 constituencies into which Manitoba is divided. The region is noted for its agricultural productiveness. It is chiefly a wheat-growing section, though cattle, sheep and pigs are reared in abundance. In poultry-raising it takes the first place in Manitoba. Lately a coal mine has been discovered near Deloraine which will be of enormous service to the prairies of this region.

As might be expected from the several considerations named, Presbyterianism is strong. A portion of Winnipeg and Brandon Presbyteries and the whole of the Presbytery of Rock Lake lie in this district. The whole of Southern Manitoba may be said to have been untenanted on the formation of the province in 1871. The writer remembers the time when the whole western part of the region now regarded as so important was entirely unexplored, and that only seventeen years ago! The first mission work done was by a student of Manitoba College in Boyne (Carman) settlement in 1873. Rev. John Scott took hold of the work in Emerson, in 1875, and his name

has a sweet fragrance still all along the boundary line. The next missionary was Rev. H. J. Borthwick (1876), who was sent to the Boyne field, including Pembina Mts., which had then scattered settlers through it for forty miles, and included twenty-eight townships. In 1877, Rev. W. R. Ross, formerly of Pickering, Ont., was given the northern half of this vast field, and Mr. Borthwick retained the south. On the Red River, Rev. James Douglas, formerly of Port Perry, was stationed at Morris in May, 1878, and it was reported that the new Rock Lake district contained 200 families, many of whom had no service. During the next year there was the ever-increasing cry of new settlements in Fertile Mountain and Cypress River districts, but the shortage of the funds of the Home Mission Committee did not allow an extension of the work. In the summer of 1880 James Farquharson, a student of Knox College, occupied the Rock Lake district, and to this locality in the following year he returned to be ordained in it and to make it his home. He had a wide field, which has already been divided up into four if not five separate charges. Settled now at Pilot Mound, Mr. Farquharson has been by far the most outstanding figure in the mission work of Southern Manitoba. The era of railways brought in a new set of conditions, and he rising towns already named form strong Presbyterian centres. Either as settled charges or as vacancies able to support ministers as soon as these can be obtained, there are now fifteen, and in the region to which a solitary Manitoba College student went in 1873, and Rev. John Scott in 1875, the Gospel is now preached regularly at upwards of one hundred points. The extension of branch railways is going on rapidly, and a whole handful of new churches are opened every year. Indeed it has become hardly necessary to ask in the several towns as they are reached on the railways, when the most handsome church of the place rises into view, whether it is Presbyterian or not. To the Church and Manse Building Fund is the Church largely indebted for its progress in this respect. A tribute of heartiest praise is due the self-denying missionaries, who have faced unflinchingly and bravely the cold blasts of the open plains of Southern Manitoba to carry everywhere the blue banner. GEORGE BRYCE.

Siam, fifty years ago, excluded all foreigners. Now all nationalities have equal rights, and instead of the missionaries being driven out, they are encouraged and invited to remain. The king himself, an educated and progressive sovereign, favors and encourages education, giving from his private funds a handsome sum for the erection of a hospital. The government also gave a large grant of land to our Presbyterian missionaries on which to erect educational buildings. Siam has 1,500,000 to each missionary.

Household Words.

WHEN WILL IT BE.

Of that day and hour knoweth no man! No, not the Angels of Heaven, but my Father only, Matt. 24: 36.

When will it be!

Just at the nightfall, when all work is done,
And rest comes, following the vanished sun,
Bringing its peace to those who weary grew,
With labour lasting all the 'ong day through;
Will it be Then?

Or will it be at midnight's solemn hour,
When earth seems sleeping as a folded flower?
Then will there come a knocking at the door,
And the soul start at sounds unheard before,
And listen for a voice in terror dumb,
The dreaded voice of Death that says, "I come,
Art thou ready for the journey thou must take
Before the cock crows and thy friends awake?"

Or will it be at morning, when the sun
Rises on golden tasks anew begun?
Will it be standing at the plow when he
Whose face we dread so much shall come to me
And say, "Give o'er thy labour; say good-bye
To these, thy comrades?" Will I shrink and cry,
"Oh, spare me yet a little while, I pray."
I am not ready. Wait till close of day?"
Ah, soul! not ready? Will the plea avail
Uttered by lips that terror has made pale?
No! He will say "Thou knowest soon or late,
My feet would tarry at thy soul's closed gate,
Wast thou not bidden to be ready? Lo!
I come and find thee unprepared to go.
Thou askest time. Was time not given thee?
Too late regret, and all in vain thy plea!"

Rise, soul, and set thy house in order, lest
At any moment Death should be thy guest.
Be ready for the journey thou must go
At morn or midnight. If he finds thee so,
Brave with a faith in things thou canst not see,
What does it matter when he comes to thee?
—*Advance.*

REJOICE AND BE GLAD.

Sunshine makes glad the heart not only of him who carries it about, but the hearts of others likewise. God did not intend that we should be amiable of disposition, kind, tender-hearted, cheerful and happy merely for our own peace and contentment, any more than he made the sun merely for the purpose of shining because it was bright, or the violet to have a sweet perfume just for its own sake. There was a wise purpose in all this. God had in view our relation to our fellowmen. And we doubt not that it is an established law that we cannot be happy ourselves if we do not make others happy, and one way in which we can accomplish this is by bringing to bear upon them the radiance of a sunny life. How cruel we are when we withhold this blessing. We might hold back that which sustains life, and yet the heart could be joyous, for man

does not live by bread alone, but to withhold that which can make the spirit glad, this is the basest of all our actions.

Again, we say that sunshine has its uses in making our religion what it should be, a thing of brightness. There is danger in making it too cold and gloomy. God did not intend it to be thus. It is a difficult matter at any rate to bring men to accept religion, and if they are left under the impression that when they unite with the Church they are going into the sunless and gloomy regions of an Arctic land, it will make it all the more difficult to induce them to accept the better part. Let joy, brightness, geniality, tempered by the spirit of Jesus, characterize our religion, and these persons will lay hold of it with earnestness. Let us make use of sunshine everywhere. Do cares come, let us go at them with sunny hearts, they will soon melt away under its power. If afflictions come, nothing will so brighten the sick-bed as sunshine. Is the home darkened by the shadow of Death, sunshine will lighten it, and show the golden stairway up which our departed have gone. Sunshine, sunshine everywhere—in the world, in the home, in the Church. There is joy and brightness in heaven, why should it be wanting here?—*Pres. Banner.*

SURPRISED AT BEING BELIEVED.

Mr. Willington, an evangelist, observes: "A friend of mine was preaching one day by the side of the river Clyde, and, illustrating how the people could take Christ as their Saviour, he held out his Bible towards a little fellow of twelve years, saying, 'I will show you what faith is. Here, my lad, is a Bible for you.' 'Thank you, sir,' said the boy, and he was about to walk off with it under his arm. 'Wait a bit, wait a bit!' exclaimed my friend, 'I don't mean you to take that Bible.' The lad looked at him for a moment, then turning to the now smiling audience, who had witnessed the scene, said simply, 'He gave it to me.' 'But, boy,' replied the evangelist, 'I would not part with that Bible for a great deal of money; I never expected you to take it,' and he held out his hand for the book. But the only answer was a sceptical smile from the little fellow. 'Look here,' said my friend, advancing towards him, 'Give me back that one, and I'll buy you another.' 'All right,' was the reply, 'but I keeps this one until I gets the other.' After the meeting my friend and his follower went to a bookseller's and there they were shown some pocket-Bibles at various prices, and the boy calmly chose the most expensive one he was shown, to the surprise of the preacher, who had not expected such faith from the boy. Just as simply as that little fellow believed the offer that was made to him, we ask you to believe the offer God makes to you, and accept the gift He presses upon you."

TEMPERANCE REFORM.

Here are a few clear and indisputable reasons for preaching abstinence in the pulpit, and teaching it in the Sabbath-school. Scripture truth, medical science, and human experience, all agree that the one absolute safeguard against the perils of intoxicants is to let them alone. He that never drinks is safe; he who ever drinks incurs a risk. Good people may differ as to their motives in becoming total abstainers. Some of us refuse to touch alcohol because it is a poison to the brain. Others—like Theodore Frelinghuysen and Bishop Alonzo Potter, and the late eminent English Bishop Lightfoot, of Durham, discard the wine glass for the sake of example to their neighbors. There are two good reasons why I have never touched alcoholic stimulants: First, I am afraid of them; and secondly, I am afraid that my example might decoy somebody else into danger. The decanter and the theatre are two perils that I have always warned young Christians against; in these days the Church of God cannot go into fellowship with either of them and maintain its purity and power.

The temperance reform has reached a crisis in its history. Started originally by such eminent Christians as Dr. Justin Edwards, Dr. Lyman Beecher and Albert Barnes, as a distinctively moral enterprise, it has come to be associated chiefly with legislative measures and political action. Some godly folk are bitterly prejudiced against it as a partisan "game," or a foot-ball of the politicians. Some churches are closed against its advocates. In the meanwhile, every community is suffering frightfully from the curse of the bottle and the dramshop. What is the duty of Christ's Church? Are we excused from doing anything to arrest this monster curse simply because there may be those who are fighting it unwisely? Can the pulpit be silent, and the prayer room be silent, God's people shirk their duty without bringing guilt upon our skirts? The pendulum is on the right swing now. Let us grasp it in Christ's name, and give it a strong impetus against the decanter, and the drink customs and the dram dens.

Vote against the bar, or the "saloon" whenever opportunity offers; fight against license; fight ten fold harder against illicit traffic; but all that is not enough. The root of the whole matter is moral and religious reform.—*Dr. Cuyler.*

BE CONTENT.

Be content with such things as ye have. Some people have better things, others have worse. You perhaps can not have the better, and you have no desire for the worse; then be content with what you have. You may have had better things in the past, you may have worse things in the future. Be thankful

for the present, and be content. If your lot is a hard one, you may improve it, but not by murmuring, fretting, or repining. Just here to-day learn the lesson of contentment, and wait on God for brighter days, for richer fruits, for purer joys.

No blessing comes to the murmuring, complaining, discontented heart. When once this evil demon of discontent has entered into the soul, nothing is right. Even the "angel's food" was not good enough for the murmuring Israelites, and "the corn of heaven" could not satisfy those whose souls were filled with the discontent of earth. But when once the heart has found its rest in God, and all its murmurings are hushed in sweet submission to his will, there is peace in believing, and joy in the Holy Ghost, and a hallowed confidence in the kind providence of Him who hath done all things well. "Let your conduct be without covetousness, and be content with such things as ye have; for he has said, I will never leave you nor forsake you. So that we may boldly say, The Lord is my helper, I will not fear what man can do unto me."—*The Christian.*

WAIT PATIENTLY FOR HIM.

"Rest in the Lord, and wait patiently for him" is a Divine command. The waiting-time may seem long and weary, but it is not in vain; and we may be sure that He who bade us wait will not forget us nor abandon us.

There is a story told of Havelock and his son, who were one morning crossing London Bridge. Suddenly Havelock thought of something forgotten, and for which he needed to return. Leaving the boy on the bridge, he bade him wait till he should come back. He was detained by business, and, his mind being occupied, he forgot the boy and did not return to the bridge at all, but went another way. Reaching home late in the evening, his wife inquired where Harry was. In a moment it flashed upon him.

"Why, Harry is on the London Bridge!" And hurrying away to the bridge, he found him just where he had left him in the morning. The boy had waited all day, and at last his patience was rewarded.

Know then this truth—enough for man to know—
Virtue alone is happiness below.—*Pope.*

To be silent, to suffer, to pray, when there is no room for outward action, is an acceptable offering to God. A disappointment, a contradiction, an injury received and endured for God's sake, is of as much value as a long prayer; and time is not lost which is spent in the practice of meekness and patience.—*FENELON.*

The Rich Man and Lazarus.

AUGUST 10. A.D. 33. LUKE 16: 19-31.

Golden Text, Mark 10: 24.

THE Love of God, exhibited in the parables of Ch. 15, made no impression on the rich and proud Pharisees. They openly derided Jesus' advice, to the right use of riches, ch. 16: 9. He now draws aside the veil of futurity, and sets before them the wrath to come. He shows that in the end the state of a godly man, poor and despised in life, is better than that of a rich voluptuary whose good things were only the pleasures of this present world. He illustrates the Divine law of Retribution, showing something of its rewards and punishments, Rom. 2: 6-10. V. 19. *A rich man*—Type of a class. He gives him no name. He does not charge him with any positive wickedness. There was no sin in wearing fine clothes or faring sumptuously, if he had come by his wealth honestly. But he lived for himself only. His riches made him forget both God and his neighbour. Lazarus might live or die at his gate for all he cared, Luke 14: 13. V. 20. *A beggar*—Poor, sick and hungry, the dogs his only friends. Yet, blessed, for from what follows we see he was rich in faith, Jas. 2: 5. V. 22. *Died*—The common lot of rich and poor, Eccl. 8: 8, Job 21: 23-26. *By angels*—Heb. 1: 14. *Abraham's bosom*—Figurative expression for Heaven, Matt. 8: 11, John 13: 23. *Buried*—Had a pompous funeral. Nothing is said of the burial of Lazarus. V. 23. *In Hell*—R. V., Hades, the place of the dead, where the conscious soul of the wicked awaits judgment in anguish, afar off from the resting place of the blessed. *He seeth*—The knowledge which the wicked will have of the blessedness of God's people is in itself a torment. V. 24. *He cried*—The Jews believed such communications possible. Jesus conforms himself to the prevalent opinion. *Father*—As a Jew, the rich man may have thought that to have belonged to the chosen people insured salvation. Comp. John 8: 39, Matt. 3: 9. *Flame*—Fire is the synonym of suffering, 1 Cor. 3: 13, 1 Pet. 1: 7; it is the image of the greatest pain we can feel. V. 25. *Remember*—Memory surviving death is one of the torments of the lost. V. 26. *Gulf*—A chasm. *Cannot*—Their doom is irrevocably fixed, Eccl. 11: 3, Matt. 25: 46. V. 27. *I pray thee*—Both this prayer and the former one are refused. They are the only instances in Scripture of prayer to departed saints. V. 29. *Moses etc.*—We have the Bible, let us attend to it. A man coming to us from the dead, might excite wonder, but not necessarily, faith. When Jesus raised Lazarus of Bethany, the Pharisees did not renounce their hostility to Christ, but remained hard and impenitent, John 11: 44, 47, 53, and even took counsel together how they should kill both, John 12: 10.

The Ten Lepers.

AUGUST 17. A.D. 33. LUKE 17: 11-19.

Golden Text, Luke 17: 17.

THE journey that the Lord was now taking seems to have been the same mentioned in Matt. 19: 1, Mark 10: 1. It was His last through that region. Instead of crossing Samaria, which would have been His direct road to Jerusalem, He followed the northern boundary to the Jordan, crossed into Perea, then went South until He recrossed opposite Jericho, ch. 18: 35. V. 12. *Lepers*—Leprosy was very prevalent in the East. It is a disease of the skin, hereditary and contagious, exceedingly hard to cure even if not incurable. *Afar off*—Lepers were forbidden to approach other men, for fear of contagion. They had to warn people of their presence by crying out: "Unclean, unclean!" Lev. 13: 45, 46. They associated with each other, 2 Kings 7: 3. V. 13. *Lifted up their voices*—Being at some distance. Comp. Luke 19: 33. They may have heard of His wondrous power, Luke 7: 22. V. 14. *To the priests*—Jesus did not, as on another occasion touch them, Matt. 8: 2, but sent them to the priests, in obedience to the law, Lev. 14: 2, as a test of faith, as in Naaman's case, 2 Kings 5: 10, being told to go before the cure had taken place. V. 15, and as a proof of the reality of it, Matt. 8: 4. Also as a lesson to the priests, who usually belittled Jesus' miracles, Matt. 12: 24, and fiercely opposed Him, John 7: 32-48. V. 15. *Turned back*—Showing that the healing had come gradually as they were moving away. *Glorified God*—A lesson to all to whom God grants special mercies, Ps. 103: 2. *fell down*—prostrated himself before Jesus, a token of deep reverence and humility. *A Samaritan*—Although the other nine had kept his company, whilst suffering from the same disease, they are hardly cured, when they appear to conclude to have nothing more to do with him, John 4: 9. V. 17. *Where are the nine?*—Many call loudly to God for help in times of sickness or affliction, who when He has granted their prayers, forget Him. How many Christians also there are, who having believed and been relieved of their burden of sin, add no works to their faith, and show but little gratitude to God who has done so much for them. V. 18. *This stranger*—By Jews, the Samaritans were treated as aliens, and in no sense as children of Abraham. Yet many of these strangers showed more faith in Christ than the Jews, John 4: 39, Is. 56: 6, 7. V. 19. *Made thee whole*—Has saved thee in the higher as well as in the lower meaning of that word. The others truly obtained bodily health—he, in addition, received the health of the soul. Thus, all who come to Jesus, and keep coming, receive of His fulness, grace for grace, John 1: 16. He is not only able but ready to do for us.

Prevailing Prayer.

AUGUST 24. A.D. 33. LUKE 18: 1-14.
Golden Text, Luke 18: 14.

IT is said of God in Ps. 145: 19, that "He will fulfil the desire of them that fear Him." Yet, many prayers of God's people are apparently in vain, Job 13: 25, Ps. 22: 1, 2. This gives rise to doubts as to the efficacy of prayer. Jesus, by the parables of this lesson, points out what prayer should be, to prevail with God. Each parable is introduced by a statement of its purpose. V. 1. *Always*—At all times, Ps. 55: 17, in all circumstances, 1 Tim. 2: 8, without giving up, 1 Thess. 5: 17. *Not to faint*—Even if God tries faith by delaying His answer, Hab. 2: 3. V. 2. *Avenge*—Do me justice against an unrelenting and merciless enemy. V. 3. *Though, etc.*—This wicked man's conscience was seared, 1 Tim. 4: 2, he cynically boasts of his shame, Phil. 3: 19. V. 5. *She weary me*—He grants to her importunity what he would otherwise have refused; his motive, pure selfishness. V. 7. *Shall not God*—If persistent prayer prevailed with such a man, how much more with a Just and Holy Judge like God, Gen. 18: 25, Ps. 89: 14. *Elect*—Those who when they hear God calling, obey the call, Rom. 8: 30, 1 Pet. 1: 2. *Which cry*—Rev. 6: 10. *Bear long*—R.V., he is long-suffering over them, 2 Pet. 3: 9. Through this long-suffering of God, many obtain salvation, Rom. 2: 4, Acts. 2: 37, 41. V. 8. *Find faith*—Comp. 2 Pet. 3: 3, 4. God will remain faithful, even though His people grow weary under trial. Persecution especially tries men's souls, 1 Peter 6: 7. Such trials were near, Acts 8: 1. V. 9. *Certain, etc.*—In this second parable, Jesus shows what must be the disposition of the heart of those who wish their prayers to be heard. *Trusted in themselves*—Instead of trusting in the righteousness of Christ, Rom. 3: 25, 26. *Despised others*—Is. 65: 5, Rev. 3: 17. *As other men*—To know ourselves we have to compare our fancied goodness, not with the imperfections of other sinners, but with the perfection of God. V. 12. *I fast*—Strict observance of forms of religion is not the most important thing in the eyes of God, Zech. 7: 6-10, Matt. 23: 23. *Tithes*—His generosity is to be commended, but not the spirit in which he boasted of it. V. 13. *Afar off*—Mark the penitent spirit and deep humility of the publican. They are essential accompaniments of prevailing prayer, Ps. 51: 17. *A sinner*—To confess our sin is to be in the right way to have it forgiven, 1 John 1: 9. V. 14. *Justified*—Forgiven. His prayer had been heard. *Abased*—R.V., humbled, Luke 14: 11. If humble, earnest prayers remain unanswered, we must remember that we often know not what we should pray for as we ought, Rom. 8: 26, and like Jesus humbly say, "Thy will be done," Luke 22: 42. God knows best what is good for us.

Entering the Kingdom.

AUGUST 31. A.D. 33 LUKE 18: 15-30.
Golden Text, Luke 18: 17.

COMP. Matt. 19: 13-25, Mark 10: 13-22. To show men the way to Heaven is the purpose of all the teaching of Christ, John 20: 31, Rom. 15: 4. Simple faith, humility and self-denial are pointed out here as indispensable conditions of salvation. V. 15. *Infants*—Little children, Matt. 19: 13, not old enough to come of their own accord, but brought by their parents that *He might touch them*—i.e., lay His hands upon them, and pray, Gen. 48: 14, Matt. 19: 13, a consecration to God. The disciples rebuked them, at which Jesus was much displeased, Mark 10: 14. He took them in His arms and blessed them. V. 16. *Of such*—Members of the Christian Church, which is the visible Kingdom of God on earth, must like little children be humble, tractable and trusting. The children of believers belong to the Church, Gen. 17: 7, Acts 2: 39. V. 17. *As a little child*—With humility and gratitude, as an undeserved gift, Matt. 18: 3, 4. V. 18. *Ruler*—He came running, and knelt, Mark 10: 17. *What shall I do*—Although he had tried earnestly to keep the commandments, he had not found peace, Rom 3: 20. V. 19. *Nons good*—This answer would help to destroy false hopes founded on his fancied goodness. V. 21. *I kept*—He had not yet understood that "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all," Jas. 2: 10. V. 22. *Sell all, etc.*—Equal to saying to him: Which will you choose, My service with poverty or the world with wealth? As the ruler aimed at perfection, this was a reasonable answer, Matt. 19: 21. Jesus by His omniscience may have seen that his riches were a snare to him. The counsel was kindly given, for Jesus loved him, Mark 10: 21. V. 23. *Sorrowful*—He could not make up his mind to give up so much even for Christ, Matt. 19: 22. V. 24. *How hardly*—Because the danger is great that they will trust in their riches, Mark 10: 24. The love of money is the root of all evil, 1 Tim. 6: 10. V. 25. *A camel*—Proverbial expression to say that a thing is very difficult. V. 26. *Who then*—Knowing how much men cling to wealth, the disciples thought that that saying of Christ was "hard," John 6: 60. V. 27. *Possible*—In fact many wealthy Christians have consecrated their riches to God, and even given them all up for Christ, Acts 4: 34, 37. V. 28. *Left all*—Matt. 4: 20, Mark 2: 14. Although what they had left for Christ may not have been much, yet being all they had to live upon, it was their wealth. V. 30. *Mans fold*—Answer to Peter's question in Matt. 19: 27. The peace of God is worth more than all the world can give, Phil. 4: 7. *Life everlasting*—With a richer inheritance than the best on earth, 1 Pet. 1: 4.

Ecclesiastical News.

SCOTLAND :—Stanley holds sway over the public mind just now. Edinburgh, Glasgow, Dundee and Aberdeen have shown him all honour, and we see by the Government programme of to-day that African matters are likely to assume a more satisfactory form, for which desirable result, Stanley has done his best. . . . Mr. Williamson, St. Cuthbert's, is off to Australia, and among those who supply the pulpit in his stead are Dr. Landels, (Baptist), Principal Cairns and Rev. John Smith, Broughton Place (both U.P.) and Professor Monerie, London. A good consensus of differing men. Professor Drummond is also in Australia doing good work in his own wide sphere. . . . At the close of the F. C. Assembly, Dr. Walker, of Dysart, the esteemed editor of the Monthly Record of his Church, was presented with a purse of \$2,500 in acknowledgment of his valuable services. The Rev. James Paton of St. Paul's, Glasgow, having attained his semi-jubilee, was presented by his congregation with a purse of \$750, whilst Mrs. Paton was presented with her husband's portrait, together with some silver ornaments. Mr. Paton is well known as the sympathetic and loving editor of his brother's autobiography, the most thrilling incidents of which occurred in Tanna and Anitaoa. . . . An illuminated address was presented by former St. Andrew's students to the Very Rev. Dr. A. K. H. Boyd at the close of the Assembly of which he was moderator. Dr. Bannerman of Perth, has been elected Chairman of the College Committee by the Free Church. The Rev. Dr. Menzies, Professor of Biblical Criticism in St. Andrew's University, entertained his congregation at Abernethy to a garden party, previous to resigning his pastorate. . . . We have to record the death of the Rev. Mr. Alexander of Duntocher F. C., at the age of 83; the Rev. John Calder, Partoch, at 91, and in his 96th year; Sir George Burns of Wemyss House, Wemyss Bay, son of the late Dr. Burns of the Barony, and one of the founders of the Cunard S. S. Company. The Rev. James McCole, formerly of Kilchoma, Isla, has been restored to the office of the ministry. D.

ENGLAND :—The laying of the memorial stone of the new Presbyterian church at Cambridge was an occasion of special interest, and not without some significance. The policy of the Cambridge authorities for some time past has been to remove the barriers which confined the advantages of its University training to members of the Established Church of England, and to open its doors to persons of all creeds and denominations. This has brought to Cambridge and Oxford, too, a very considerable number of Presbyterian students, and was the immediate cause of forming a Presbyterian congregation in this citadel of Episcopalianism. The Rev. Principal Dykes, in the course of an interesting address, stated that it was at Cambridge where their Presbyterian forefathers of the reign of Queen Elizabeth and the subsequent reigns found their natural allies and their strongest supporters in the faith, both of ecclesiastical reform and of spiritual teaching. He thought that that spirit which animated the University of Cambridge and distinguished it

during the latter part of the sixteenth century and during the greater part of the seventeenth century, had continued substantially to be characteristic of the University in still later times. . . . The Revised Directory of Worship for the Presbyterian Church is now running the gauntlet of the Presbyteries. Dr. Donald Fraser says that the movement is not pro-liturgical. "The Westminster Directory had practically become obsolete. The committee had so far dealt somewhat with the regular service. The first point was now to call on the people to worship. The reading of Scripture sentences formed the best beginning, to be followed by a prayer of confession of sin. This confession represented the Reformation feeling, and did not occur in the ancient liturgies. It was due, mainly, to the influence of Calvin, who also approved of the minister then giving a comfortable declaration of forgiveness. In the subsequent part of the service a place was made for the repetition of the Apostles' Creed. This was agreeable to the feelings of English people who liked to take part orally in the service." . . . Rev. John McNeill has ceased his evangelistic services in Exeter Hall and betaken himself to open-air services in the parks. S.

IRELAND :—The successive numbers of the *Witness* (Belfast) are full of reference to the coming jubilee of the union of the Synod of Ulster and the Secession Synod, which took place in the first week of July, 1840. In the last issue, just to hand, there is a list of ministers that were ordained prior to the union and that still survive. This list is over the signature of Dr. Orr, the Clerk of the Assembly, and may be taken as thoroughly accurate. The dates of ordination are also given in every case. There are many interesting things in the list, dry as it may seem, and there are surprises. It is a surprise to find that thirty of the nestors of a former age are still in the land of the living. If anybody had asked me yesterday how many pre-union ministers survive, I would have answered about a dozen, certainly not more than fifteen; yet here are thirty, and the names of all familiar to me. Here is another surprise, that one of the thirty was ordained away back in Nov. 27th, 1820. Just think of it, if he lives to Nov. 27th next, he will have spent three score and ten years since the hands of the Presbytery were laid on his head in the act of ordination. That is a story that can be told of very very few. Why the youngest of the thirty who was ordained June 30th, 1840, seems a boy beside him. Yet a son of that boy sat beside me in the classes nearly thirty years ago. He lived but to enter on the work of the ministry and was then called up higher. Of the survivors twenty-two belonged to the larger Synod and but eight to the smaller. These numbers do not represent the comparative strength of the Synods, which were in the proportion of two to one. There were on the roll of the Synod of Ulster at the time of the union 295 ministers and 292 congregations, and on that of the Secession Synod 146 ministers and 191 congregations. Of the thirty survivors, twenty-four are still on the roll of the General Assembly of the Presbyterian Church in Ireland; three on the roll of the Free Church of Scotland; two on the roll of the Presbyterian Church in Canada, and one on the roll of the Presbyterian Church in the United States.

The three on this side of the Atlantic are Thomas Lowry, formerly of Brantford, Thomas Macpherson of Stratford, and William Blackwood of Philadelphia. Of the twenty-four resident in Ireland five are still in harness, though some of these are asking now for leave to retire. Dr. Blackwood is still in harness. We do not know about the three in Scotland. In looking back over the half-century that has elapsed since that union, our brethren in Ireland may well say:—"Goodness and mercy have followed us."

N.B.—To the list of ministers of our Church who have survived their jubilee should be added the name of *Rev. Dr. McCulloch* of Truro, N.S., ordained in 1839. The date of *Rev. Thos. Macpherson's* ordination was 1836, not 1838 as stated in June Record.

UNITED STATES:—The proposed union of the four "Psalm-singing" denominations is "off" for the present. These bodies are the United Presbyterians, the Associate Reformed (in the South), the Reformed Presbyterian in its two branches—old side and new side Covenanters. They are all agreed as to the usefulness of using hymns in the service of God other than the psalms of David. The great obstacle to their union is the objection of the old side Covenanters to swear allegiance to the Constitution of the United States, because of its alleged want of an explicit acknowledgment of the Headship of the Lord Jesus Christ over the nations of the earth. Along with this, they deem it inconsistent with their peculiar views to entertain fraternal relations towards other ecclesiastical bodies. And so history repeats itself. It sometimes looks as if the shadow on the dial has gone back to the year of grace 1746, when Burgher and Anti-burgher withstood each other to the face, and, proceeding from censure to excommunication, the one solemnly consigned the other to Satan; yet there are many excellent godly ministers in these Churches, and their union would be a distinct gain to Presbyterianism. The United Presbyterian General Assembly, which met in Buffalo in the end of June, is said to have adopted an overtone against ministers and elders using tobacco. The decree will not be retro-active. Such office-bearers as have already contracted the habit will not be dealt with, but it bars the door against all new comers who are addicted to the weed. Professor Francis L. Patton, D.D.,—a graduate, I believe, of your Knox College, Toronto,—took perhaps the most distinguished place of any member of the late General Assembly at Saratoga in connection with the great Revision debate. He was admittedly the controlling spirit of the movement and handled the reins with consummate ability. Dr. James Moffat, emeritus Professor of Church History in Princeton Seminary, died on June 7th in his 81st year. He was a native of Galloway-shire, Scotland; an excellent scholar, and author of a number of valuable works on ecclesiastical history. Mrs. Susan Brown has just given \$100,000 for another dormitory at Princeton. This is her second gift of same kind.

CANADA:—Our friends in Toronto have already begun to consider what arrangement may be necessary for the meeting of the Pres-

byterian Alliance which is announced to meet there in September, 1892. A Committee has been appointed of which Mr. Mortimer Clark is Chairman. One of its first duties will be to provide an 'expense fund'—the sum required being in the neighbourhood of \$8,000. . . . Methodism is making rapid strides in its development. At the laying of the corner stone of a new church in Montreal recently, the venerable Dr. Douglas said:—"It was now fifty-eight years since, a little Scottish lad, he had come to this city. Then there had been but one small church with a very limited congregation. Now—and he had been at the founding or opening of every one of them—he had seen that one church develop into twelve or fourteen prosperous churches. He knew that their brethren of other denominations rejoiced at their success, as they in theirs, because they were one in the essentials of Christianity. They should go on from triumph to triumph, from the Atlantic to the Pacific, adding conquest to conquest, until every acre of this great Dominion of Canada had been won for the Church of the Living God. . . . The Episcopalian King's College at Windsor, Nova Scotia, has celebrated the hundredth year of its existence. It is in a less flourishing condition than its best friends would like to see it, being much in need of endowment and additions to its teaching staff."

Our Own Church.

THE GENERAL ASSEMBLY in appointing the annual collections to be taken up in all the congregations on the third Sabbath of August for its HOME MISSIONS, thus signifies its desire that attention should be given to this branch of the Church's work early in the ecclesiastical year. There is no need for us to emphasize the importance of the work. The underlying principle rests on the very highest authority:—"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." It is right and proper that the Church should obey its great commission to "disciple all nations." Its own vitality, indeed, depends on her doing this. The Church that ceases to be a missionary Church must die. But the same authority that bids us rescue the perishing heathen in far off lands very explicitly says:—"Beginning at Jerusalem." The whole work of the Church will be better done if we first of all do our duty to our own countrymen. And it is well that the congregations should be informed as early as possible, and as fully as possible, as to the requirements of our Home Missions in both its branches for the current year. If it is too much to expect that every member and

adherent of the Church shall commit to memory the whole of the elaborate report which the Committee presented to the Assembly, and which will be found in the printed minutes, there is no good reason why they should not become acquainted with at least the general scope of the work, the manner in which it is carried on, and the amount of money that is required for it. Every minister should feel bound to give his people this information, and unless that is done it is not to be expected that there will be very much interest taken in the matter. It should be clearly understood, that the Home Mission work is distinct and separate from the scheme for the Augmentation of Stipends. Both are necessary, and the claims of each are based on principles of equity that cannot be gainsaid. The amount required by the Committees for Home Missions this year is \$55,000 in the western section and \$8,000 in the eastern; and for Augmentation of Stipends, \$30,000 in the west and \$9,500 in the east.

PERSONAL:—Knox College, Toronto, is to be congratulated on the appointment by the General Assembly of *Rev. R. Y. Thomson, B.D.*, formerly minister of Hensall, Ont., to the Chair of Apologetics and Old Testament Literature. Mr. Thomson is a young man yet, having been ordained in 1883, but he is said to be a fine scholar and eminently qualified to fill the important position to which he has been called. *Rev. S. J. Taylor* of Moose Jaw, N.W.T., has accepted the secretariat of the Board of French Evangelization and enters on his duties immediately. In addition to his other gifts Mr. Taylor speaks French fluently. *Rev. C. A. Doudiet*, so long connected with the French work has been inducted to the congregation of Buckingham, Que., in the Presbytery of Ottawa. *Rev. John W. Black* of the English Presbyterian Church has been received as a minister of this Church by the Presbytery of Montreal; also, *Rev. Alexander Barclay*, late assistant minister at Dumfries, Scotland. He supplies St. Paul's Church, Montreal, during the holidays. *Rev. Dr. Jenkins* of London, England, formerly of Montreal, is on a visit to Canada at present. Professor Weir of Quebec, Dr. Campbell of Montreal, Rev. James Hally of St. Therese; Rev.

Messrs. R. P. Mackay, John Neil, William Frizzell, William Patterson, and Dr. McTavish, all of Toronto, have crossed the Atlantic this summer, and doubtless many others of whose movements we have not heard. The Cummings of Nova Scotia have arrived home after a fine excursion to the Continent, Italy, Egypt and Palestine. *Rev. M. G. Henry* has returned from Harbour Grace, Newfoundland, and *Rev. E. McNab* late of Newport, N.S., has gone to take his place. *Rev. John Rennie*, formerly of Chatham, Ont., is still doing duty at New Amsterdam, British Guiana. One of his daughters is in South Africa, and the other members of his family are in Scotland.

TRINIDAD:—Rev. Kenneth J. Grant's impromptu appeal to the General Assembly for means to assist in establishing a training school for native missionaries in Trinidad has already borne fruit—more than one contribution of a thousand dollars having been promised.

AUSTRALIA:—We are sorry to hear of the death of Mrs. STEEL, wife of *Rev. Dr. Robert Steel* of Sydney, N.S.W. Dr. Steel has acted many years as agent for the missionaries in the New Hebrides, and by his writings has done much to commend their work to the Presbyterian Churches. He has sympathies of many in the Canadian Church in his bereavement.

EDUCATIONAL:—The Ladies College, Halifax, concluded a remarkably successful session in the end of June. The whole number of students in the different branches was 364, of whom ninety were resident students. King's College, N.S., has entered upon the one hundredth year of its existence as an educational institution, and is said to be flourishing in old age.

ORDINATIONS AND INDUCTIONS.

WHITE LAKE, Lanark and Renfrew:—Rev. Donald Stewart of Finch, Glengarry, was inducted on June 24th.

KIRKLAND, St John:—Mr. F. W. Murray of the Presbyterian College, Halifax, was ordained and inducted on the 27th of May.

CARLUKE, Hamilton:—Mr. Walter Muir was ordained and inducted on the 3rd of July.

LONDON, Ont.—Mr. W. J. Clarke was ordained and inducted to Park Avenue Church last month. Mr. Clarke succeeds the Rev. J. A. Proudfoot, D.D., long known and highly esteemed as pastor of this congregation, formerly called the "First Presbyterian Church."

CALLS:—Rev. W. F. Allen of Newburg to Newcastle, Ont. Mr. M. P. Tolling of Knox College, Toronto, to St. James Church, London, Ont. Mr. C. J. Hastings of Presbyterian College, Montreal, to Constable and Westville, N.Y., United States, and was inducted on June 17th. Rev. Dr. Campbell of Collingwood, to Erskine Church, Hamilton, Ont. Mr. Walter Muir of Knox College, Toronto, to St. Paul's Church, Carlisle, Hamilton. Rev. Godfrey Shore to the West End Presbyterian Church, St. John, N.B. Mr. Neil Shaw of Knox College to Tilbury Centre, Chatham.

DEMISSIONS:—Rev. A. McLelland of Ashburn and Utica, *Pres. of Whitby*. Rev. Robert Knowles of Rosebank and Clayton, *Lanark and Renfrew*, to take the position of ordained missionary at Alice and Pettawawa, and to reside at *Pembroke*, which is his post-office. Rev. Alexander Ross, formerly of Knox Church, Pictou, N.S., now of Woodville, Ont.

CHURCH AND MANSE.

ST. JOHN'S CHURCH, Toronto, having undergone extensive alterations and repairs—to secure increased accommodation for its flourishing congregation—was re-opened for worship on a recent Sabbath. This is one of the new Congregations in Toronto that is putting a copy of the *Record* into every family. Rev. J. McP. Scott is the minister. The new church at Five Islands, in the Presbytery of *Truro* (Rev. J. A. Cahill, pastor), was opened for worship on the 9th of July. The manse at Musquodoboit Harbour, N.S., has been destroyed by fire. It is only a few years since the church at that place shared a similar fate. The new manse at Kirkland, N.B., is accounted one of the best in that section of the Presbytery. A handsome stained glass window has been placed in St. Stephen Church, St. John, N.B., in memory of late Mrs. D. Macrae.

PRESBYTERIAL ITEMS.

MONTREAL:—Fourteen congregations on the south side of the St. Lawrence are moving to be disjoined and erected into a separate Presbytery. Rev. James Fraser of Chatham, Que., addressed the Presbytery at considerable length on the subject of recent Jesuit legislation, dwelling upon the historical aspect of the questions involved, and arguing that the basis upon which the legislation proceeded as a settlement of the so-called Jesuits' estates was thoroughly unsound.

LANARK AND RENFREW:—Arrangements have been made to celebrate the jubilee of Presbyterianism in this Presbytery at Renfrew during the present month. New churches

are to be built at Middleville, Arnprior and Almonte. The subject of missionary meetings throughout the bounds is engaging much attention.

Obituary.

MR. JOHN HOUSTON, eldest son of Rev. Samuel Houston, of Cooke's Church, Kingston, Ont., met his death by drowning on the 24th of June. By this sad event the promising career of a bright, steady and industrious young man has been suddenly arrested, and the dark shadow of bereavement has fallen on the manse family, who have the sympathies of many friends in their sore affliction.

MR. JAMES BUCKHAM, elder in the congregation of First Chinguacousy, died on the 3rd of February, 1890, in the 60th year of his age, leaving a widow and family to mourn his loss. Mr. Buckham, in the position of elder, enjoyed the full confidence and respect of the people. Throughout a protracted and very trying illness he exhibited great patience. Jesus was to him "a very present help in trouble," and his end was peace.

MR. DONALD STALKER, an elder in St. Andrew's Church, Huntingdon, Que., died at Port Lewis on the 17th of June last, in the seventieth year of his age. He was a native of Argyleshire, Scotland, and came to Canada more than fifty years ago. He taught the Sabbath-School at Port Lewis for years with good results, and was ever a sympathetic friend and wise counsellor to the members of the Church there.

French Evangelization.

THE annual collection on behalf of French Evangelization is appointed by the General Assembly for Sabbath, July 27th. The number of missionaries employed at present is sixty three, thirty of whom are able to preach in both French and English. In most of the fields the only Protestant service held is that conducted by the Missionaries of the Board. There are now thirty six mission schools under the Board. In these there are 1020 pupils, of whom 423 are Roman Catholics. Applications have recently been received from two other districts for mission teachers. The girls school at Pointe-aux-Trembles is now being greatly enlarged. When this is completed there will be room in the buildings for nearly 200 pupils. Of the amount required for the extension, there is yet required \$3,000. The cost of supporting a pupil at Pointe-aux-Trembles is \$50 per annum. The Board are anxious to admit at least 180 next session, which opens in October. Every person or Sabbath school becoming responsible for the support of a pupil, will have a particular boy or girl assigned to them, concerning whose progress reports will be furnished, and from whom letters will be sent, from time to time.

Full particulars as to the Pointe-aux-Trembles Schools will be found in the Annual Report of the Board. An average contribution of \$1 per Sabbath from the teachers and scholars of a School, will suffice to support a pupil, and it is confidently believed that if the attempt is made this can be accomplished in many Sabbath schools that hereto have done little for missions. To guide the Board in deciding upon the number of pupils to be admitted next session, superintendents are asked to bring the matter, without delay, before their Sabbath School and to intimate the result to the Secretary of the Board as early as possible, stating whether they prefer to pay the amount in quarterly, half-yearly, or annual instalments, and when the first instalment may be expected.

In Schools where it is found impossible to obtain the full amount requisite to support a pupil a liberal contribution is earnestly solicited on behalf of the work.

The General Assembly some time ago adopted the following resolution:—"That for the purpose of cultivating the missionary spirit among the young, all Sessions and Superintendents be required to see that the Schools under the charge give SOMETHING, however little, to the missionary enterprises of the Church."

The total amount required this year for the several departments of the work of the Board is \$70,000, or about forty per cent. in excess of the receipts of the past year. To obtain this largely increased amount the Board appeal to all who desire the furtherance of the Lord's work among our French-speaking fellow-countrymen. The most effectual way to counteract the aggressive efforts of the Jesuits is to give the people of the Province of Quebec and of the whole Dominion the pure Gospel of Christ.

Copies of the Annual Report of the Board can be had from Rev. Dr. Warden, 198, St. James Street, Montreal, to whose address contributions should be forwarded. A copy has been sent to the Superintendent of every Sabbath-School addressed to the care of the minister or missionary in charge.

COLIGNY LADIES COLLEGE, OTTAWA.

As our readers are aware this Ladies College is now the property of our Church. The buildings occupy a most eligible site in the capital and are admirably adapted for educational purposes. They are spacious, well furnished, lighted with gas, heated by steam and hot water, and provided with all modern conveniences for health and comfort. The grounds contain several acres, and are utilized for lawn tennis, croquet &c.

The success last year was most gratifying, there being in all eighty-seven pupils, and the progress made was very satisfactory. The staff of teachers has been selected with a view to thoroughness and efficiency and the terms are made so low as to remove all pretences for parents sending their daughters to convents. The next session opens on September 16th, and consists of three terms, averaging thirteen weeks each. The prospects for the future are very hopeful, there being already many applications for next session. Particulars can be obtained from Rev. Dr. Warden, 198 St. James St., Montreal.

Echoes of the Assembly.

^{Dea.} THE ASSEMBLY travelled four days—five if the Sabbath is included—before it reached debatable ground, but when it did, it entered the arena with a will—it may even be said with a distinctively Presbyterian *relish*. Not that anything transpired unworthy the occasion, or the men; on the contrary, nothing was said or done inconsistent with that "charity that thinketh no evil." If there was some plain speaking and tenacity of opinion that is characteristic of such assemblies, there was also much forbearance, a tender respect for the feelings of those who found themselves in the minority, and, on the whole, a fine conciliatory spirit was manifested from first to last.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—We have already explained that this subject came up for discussion by a side wind, as it were. It was competent for the Assembly then and there to have settled this vexed question, by calling for the yeas and nays, as to whether or not the laws of the church, as they now stand, permitted marriages of this kind. But tender regard for the conscientious convictions of all concerned dictated a milder course, namely, that it be remitted to the Presbyteries, in terms of the Barrier Act, to define the meaning of the deliverance on this subject agreed to by last General Assembly, which reads as follows:—

In view of the fact that 25 out of the 29 presbyteries have reported approval of the remit on marriage with a deceased wife's sister, namely, whether subscription of the formula in which office-bearers accept the Confession of Faith shall be so understood as to allow liberty of opinion in respect to the proposition, "A man may not marry any of his wife's kindred nearer in blood than he may of his own," the committee recommend the General Assembly to discern that the subscription of the formula shall be so understood as to allow liberty of opinion in respect to said proposition.

The point which Presbyteries have really to decide seems to be this—Does liberty of opinion extend to liberty or practise in this behalf?

SHALL WE INSTITUTE A MISSION TO THE JEWS?—Weighty arguments had been advanced in support of the recommendation of the Foreign Mission Committee that steps should be taken for the establishment of such a mission—"beginning at Jerusalem." Not only was there a certain sum of money in hand for this purpose, but there was growing evidence of a desire on the part of many members of the Church to contribute towards it. Hence the propriety of providing an outlet for this spontaneous generosity. On the other hand, it was stated that the Church has as many foreign missions in hand as can well be attended to at present; that missions to the Jews are attended with great difficulties; and that Jeru-

salem is not the most eligible place to begin such a mission. The question was re-committed to the Foreign Mission Board, with instructions to consider the whole matter in the light of the discussion now had upon it and to report to next Assembly.

TEMPERANCE.—The substance of the committee's report will be found in another part of this issue. The following is the form in which the deliverance was finally adopted, by a vote of 153 to 42:—

This Assembly believes that the general traffic in intoxicating liquors is a source of terrible and enormous evils;—that it blights the prospects, destroys the health and character, and ruins the soul of the individual;—that it mars the happiness, wastes the resources, and degrades the life of the family;—that it lowers the moral sentiment, and endangers the peace and safety of society;—that it greatly increases the number of the "lapsed masses," intensifies every evil, and is a most fruitful source of crime;—that it not only hinders most seriously, and in many ways, but antagonizes the Church in her work of uplifting the race, and winning souls for Christ;—and that it is contrary to the teaching of Scripture, and the spirit of the Christian religion.

There was, as usual, a very lively discussion over this deliverance—not a very large minority, indeed, as the vote indicates, but an influential one, objecting to the extreme views, contained in the deliverance, and especially that part of it which declares the liquor traffic to be "contrary to the teaching of Scripture." It is certainly desirable that the terms employed in a deliverance of this kind might be such as to command entire unanimity. The recommendations contained in the report and adopted by the Assembly are, briefly, these:—

(1) That the faithful preaching of the Gospel is the essential element in the work of building up a prosperous and godly nation. (2) That office-bearers and members of the Church should practise and inculcate Total Abstinence. (3) That the pure fruit of the vine should be used in the Sacrament of the Supper. (4) That in all public schools the evil effects of alcohol on health and morals should be specifically taught. (5) That as no legislation short of Prohibition, rigidly enforced, will ever be sufficient to free our land from the terrible evils of intemperance, it is the duty of the Dominion Parliament to enact such a law. (6) That the co-operation of the other Churches of the Dominion should be secured in petitioning the Government in favour of prohibition.

CIVIL AND RELIGIOUS RIGHTS.—The report of the committee appointed by last General Assembly for the Defence of Civil and Religious Rights was presented by Principal MacVicar. The following are some of the objects which the Committee think the Church ought to aim at furthering by all legitimate means:—1. The complete separation of Church and State—each to be independent in its own sphere—a free Church in a free State. The mutual rights of each to be respected, but neither to invade the prerogative of the other. 2. The abolition

of all grants from the public exchequer for ecclesiastical or sectarian purposes. 3. The abolition of compulsory tithes and other ecclesiastical dues. 4. The providing of elementary education by the State; and, *v. hinc* recognizing the propriety of giving instruction in the truths held in common by Christians, in no case shall money raised by taxation be devoted to the propagation of peculiar religious dogmas or denominational views. 5. The re-organization of the Council of Public Instruction in the Province of Quebec in such a manner as to secure the educational rights of the minority. 6. The abrogation of the offensive clauses in the Order of Precedence for the Dominion, which recognize certain ecclesiastics and utterly ignore the great Protestant Churches, which represent the majority of the people of Canada. The report says:—"The first protests against the Jesuits' estates emanated from one of our presbyteries; so it may be fairly claimed that the firm attitude assumed by our several church courts combined with the influence exercised by the outspoken deliverances of the annual assemblies of the other Protestant churches of the Dominion and of the several societies of a non-ecclesiastical character which have dealt with the matter, has contributed not a little to awaken the attention of the people of Canada to the importance of maintaining unimpaired their heritage of civil and religious liberty. It is manifest that the aggressions of Ultramontanism have received at least a temporary check, and that the public mind is more thoroughly alive than it has been for a long time to the necessity of guarding vigilantly the legislation of the country and the education of our youth from the undue influence of Romanism. The tone of the discussions in the Federal Parliament as well as the several local legislatures in the past year has made this apparent and gives hope for the future.

The part of the report relating to separate schools led to a very lengthened and lively debate. *Mr. Sedgwick* spoke strongly against interference with separate schools. *Mr. D. J. Macdonnell* defended the resolution as it stood in the report. *Dr. McClaren* objected to an abstract resolution decreasing complete separation between Church and State—which would apply to Indian schools, for example. *Principal Caven* had grave doubts as to the propriety of receiving money even for Indian schools from the Government. He wanted to hold himself perfectly free of the whole matter. It was finally resolved to re-appoint the committee with instructions that they use diligence in watching the course of events and report to the next General Assembly.

CHRISTIAN UNION.—*Principal Caven* moved the adoption of the report of the committee, of which he is convener. He invited the Assembly to express its opinion on some points, so as to put aside any false hopes, even at this stage

of the negotiations. He would not say just now that they did not hold the Historic Episcopate. They must begin with the apostles, and there they were willing to rest themselves. They were all Episcopalians. The greatest scholars were agreed that the bishop and presbyter were the same. His whole heart and soul desired the outward union of the Christian Church, already united in the mystical body of Christ. He did not desire to see an immense ecclesiastical organization covering and dominating the whole earth, but to see the last of the sad spectacle of a number of bodies on the same territory all striving keenly for possession of the same people, and, in some instances, to do the same work. He longed to do anything consistent with truth in the direction of securing the union of the Church of Christ, if the providence of God should open up the way. *Principal Grant* would like their action to be such that no one could say that the responsibility for any failure of Christian union lay at the door of the Presbyterian Church in Canada. In terms of the report, which was unanimously adopted, the General Assembly expresses its earnest desire for the more perfect fellowship of all who hold to one Head, even Christ; so that as there is and must be essential unity in the Redeemer's mystical body, there may be the more complete manifestation of that unity and the Church, freed from the distractions of division, may be the better prepared for the great work which her Lord has appointed her to do in the world, and re-appoints the Committee on Union, with instruction to hold itself in readiness to meet with any similar committees which have been or may be appointed by the other churches, and to report to next Assembly.

THE CHINESE IN BRITISH COLUMBIA.—An overture was read and discussed respecting the establishment of a mission to the Chinamen living in British Columbia, of whom there are some 5,000 or 6,000. *Dr. Robertson* and *Professor Hart*, in supporting the overture, looked upon this as a providential call to duty which should not be neglected unless there were serious objections to it. *Principal King*, *Dr. Armstrong*, *Messrs. D. J. McDonnell* and *W. T. Herridge* spoke in favour of the enterprise. *Dr. Moore* and others emphasized the financial difficulty and deprecated adding to the number of our Foreign Missions, especially as the Methodists have a mission on the Pacific coast, which, to some extent, at least, meets the case in question. The overture was remitted to the Foreign Mission Committee, which has already undertaken a mission to the Indians on the Pacific coast.

STATE OF RELIGION.—In the absence of *Rev. James A. R. Dickson* (convener), the report was presented by *Rev. Dr. James*, of Walkerton. A discussion ensued in regard to the Christian Endeavour movement, which was on the whole favorable to such societies, provided they were

amenable to and under the guidance of kirk-sessions.

FOREIGN MISSION SECRETARIAT.—The proposal of the committee to appoint a paid general agent, who should give his whole time to the interests of the work, was fully discussed and in the main approved, the committee being instructed to consider details and report to next General Assembly. The name of *Dr. John Morton*, of Trinidad, was favorably entertained for the secretaryship. That something of this kind must be done soon is evident, at the same time it implies a new departure in the administration of our Foreign Missions and involves inter-synodical issues of a delicate kind that will need to be carefully considered.

MINISTERS RETIRING.—The following obtained leave to retire from the active duties of the ministry:—*Rev. George Christie*, of Bedford, N.S., *Rev. W. A. Johnston*, of Marlow, Que., *Rev. George Crombie*, of Smith's Falls, Ont., *Rev. Archibald Currie*, of Sonya, Ont., *Rev. D. Gordon*, of Harrington, Ont., *Rev. George Bremner*, of White Lake, Ont., *Rev. Robert Wallace*, of Toronto, *Rev. A. W. Waddell*, of Blenheim, Ont., and *Rev. A. McLelland*, of Ashburn, Ont.

MINISTERS RECEIVED.—*Revs. G. Waddell Black*, from the English Presbyterian Church, *D. C. Jones*, from the American Presbyterian Church, *John Sutherland*, from Australia, and *Alexander McGee*, from the Presbyterian Church of Ireland.

CHURCH ARCHITECTURE.—*Rev. James Cumberland*, of Stella, presented the report of the committee. It recommends a scheme which the committee believed will have the hearty co-operation of the architects of Canada and would result in the improvement of their church buildings. Designs are to be called for from architects of Canada for churches of all descriptions, the sums of \$75, \$50 and \$25 to be given as premiums for the three best designs, not as a recompense, but as an acknowledgment of assistance. A book of designs and pamphlet is to be published by the committee. The Ontario Association of Architects has undertaken to conduct the competition. A motion directing the committee to carry out the scheme and appropriating \$175 for the purpose was adopted.

PEACE ON EARTH.—An overture was read from the United States General Assembly asking co-operation in petitioning the Governments of the earth in behalf of peace. The overture aimed at the settlement of international questions without recourse to war, but by reference to a Christian tribunal. It was stated that a conference would take place in July, 1891, to which the Assembly was invited to send a delegate. This is a new movement, and a motion referring the matter to a committee, consisting of the *Rev. Dr. Laing*, *Rev. Dr. Reid*, *Rev. Dr. Fraser* and *Principal Grant*, was adopted.

COMMISSIONS.—*Revs. Messrs. Patterson and Frizzell*, of Toronto, were appointed a deputation to represent the Presbyterian Church in Canada at the Jubilee meeting of the Presbyterian Church of Ireland. *Dr. Warden* and *Rev. D. J. Macdonnell* were appointed to proceed to Prince Albert, N.W.T., to enquire into the condition of the academy and other matters connected with the church which want looking after.

CLOSE OF THE ASSEMBLY.—The business being finished, the Moderator briefly addressed the Assembly. Part of the 122nd Psalm was then sung:—

Pray that Jerusalem may have
Peace and felicity;
As their that love thee and thy peace
Have still prosperity &c.

Prayer was then offered by the Moderator after which the Assembly was dissolved and another appointed to meet in the city of Kingston, and within St. Andrew's Church there, on the second Wednesday in June, 1891.

HIGHER RELIGIOUS INSTRUCTION.

The friends of higher religious instruction no doubt read with pleasure the report which the committee were able to lay before the General Assembly and noted the flattering reception which it obtained from that venerable court. The Assembly has done all it can for us in passing the following resolution:—

"That the work of the committee be recommended to the liberality of our Sabbath Schools, and that a collection be invited towards the expenses of the scheme of higher religious instruction on a day to be named by the committee."

The Committee has acted upon this authority and has designated *the last Sabbath of September* (th 28th), requesting that on that day the Syllabus be brought once more under the notice of the scholars, and candidates be encouraged to enter their names for next examination, and also that a collection be taken up towards defraying the expenses of the scheme. A copy of the report for last year will be sent in good time to every minister and superintendent. The Assembly declined to set apart, authoritatively, a "Children's Day," but there could be no objection to churches and Sabbath-schools holding such services on September 28th as might be deemed by them to edification. It certainly cannot be inappropriate that on that day parents and congregations generally should be reminded of their duty to the

young and of the importance of thorough efficiency in the Sabbath-school, and that all should "with one accord in one place" invoke the Divine blessing. Many in our congregation would esteem it a privilege to assist our work if it was explained to them and an opportunity of contributing afforded.

The diplomas are ready and will shortly be filled up and signed. A sub-committee is engaged in selecting books for the prize winners, and another is entrusted with the choice of a design for the medal. The die will then have to be cut and the medals struck and engraved with name of medallist and department, but we hope to have them distributed for presentation by the end of September. Should any minister or Sabbath school superintendent wish a blank copy of the diploma for framing, as a stimulus to his school, I shall be happy to send it at cost price, ten cents.

T. F. FOTHERINGHAM,
Convener.

State of Religion.

THE following summary of the report is taken from the *Toronto Globe*, and gives a faithful resumé of its more salient points:—

The Committee sends out a formidable-looking list of questions, upon the answers to which they base their report. The Committee makes no general summary, but gives extracts from the statements of synods regarding the several questions. It is impossible, owing to the number of questions and the different state of affairs in different districts shown by the answers, to give more than a general summary. The first series of questions relates to religion in the family. The testimony shows that on the whole parents fulfil fairly well their duty in the matter of home instruction in Scripture truth, in the use of the catechism and in family worship. Regarding the last, the Committee speaks of "an improving state of things." As a rule the children attend church with their parents. In regard to the fulfilment of "the solemn vows parents have taken upon them at the baptism of their children," the answers show a far from satisfactory state of things, though this may be because the congregations have found it difficult to answer the question categorically in the affirmative, and thus leave an unfairly unfavorable opinion. Regarding the state of religion in the congregation, reports show that the ministers are diligent and faithful, and generally the elders carry on their work systematically and earnestly. The sessions in most cases ascertained the number of families observing family worship,

and their reports show that from 50 to 75 per cent. are mindful of this ordinance. The attendance at the Sabbath services is reported good as a rule, and the exceptions are usually accounted for by bad roads or the fact that the congregation is scattered. A prayer meeting after evening service is held in many cases, but it does not seem to be the rule. The communion is generally largely attended, but the prayer meeting seems to attract comparatively few members in too many cases. The Sabbath Schools as a rule are well attended, many of them by grown people as well as children. The spiritual condition as a rule gives ground for encouragement. Many people are lead through the Sabbath School to membership in the Church. There are many missionary organizations among the Churches, and, as a rule, intelligence regarding missions is received gladly and interest in missions is deepening. Regarding the state of religion in the community, as might be expected in a country like Canada, the prevailing feeling is that the community favour the work of the Church, though one session in Toronto Presbytery declares: "No; the community everywhere hate Christ." At many points evangelistic services have been held with good results. In Ontario generally the Sabbath is well observed except in lake ports and railway centres, and the same is true of the Maritime Provinces. Manitoba and the Northwest make no complaints, but the Columbia Presbytery's report would indicate that in the Pacific Province the Ontario Sabbath is an almost unknown institution. Among the hindrances to Christian work are worldliness, intemperance, gambling, denominational rivalry, Romanism, national dishonesty and sickly morality, inconsistency of professed followers of Christ, and others. The Committee makes the following recommendations:—(1) That sessions very specially call the attention of parents to the privilege and duty of family worship and family religious instruction. (2) That as a means of developing the gifts and graces of the young people a Young Peoples Society of Christian Endeavor or similar association be organized in all congregations. (3) That sessions be enjoined to take pains to ascertain the religious condition of the congregation in terms of the queries sent down to them, by all means evading general answers which mean nothing.

Sabbath Schools.

THE annual report of the Assembly's Committee on Sabbath-schools, presented by Rev. T. F. Fotheringham of St. John, N.B., Convener, is an elaborate and carefully prepared document, taking cogniz-

ance of two distinct organisations—the Sabbath-school, and the Society for promoting the Higher Religious Instruction of Youth. The statistical returns from the former are confessedly incomplete, and many of the answers to questions are indefinite. No reports were received from the Presbyteries of Brandon and Columbia, nor from the Synod of the Maritime Provinces, which does not meet until October. The estimated total number of Sabbath-schools is 1718, of which 281 sent in no returns.

The number of officers and teachers is 15,434, or 583 more than last year. The estimated number of scholars, including primary and Bible classes, is 139,135, being 6,927 more than last year. Sixty per cent. of the scholars are in the habit of committing the shorter catechism to memory. More than this is surely desirable. About sixty per cent. of the scholars seem to have, in some sort, studied the lesson for the day before coming to the Sabbath-school. That forty per cent. come unprepared is a sad revelation of the decline in home religious instruction.

CHURCH RELATIONS:—It is estimated that some 2468, or forty-five per cent. of the total eldership of the Church, are teachers and are thus obeying the Master's injunction to one who was 'also an elder,' "Feed my lambs." Fifty-three per cent. of the scholars attend the ordinary Church services. In connection with only 93 schools (fifty-four per cent. of the whole) is a communicants' class reported.

Yet the Committee feel that instead of omitting this question because so few have replied, special attention should be drawn to the importance of forming classes for the study of some such text book as Prof. Macadam's "The Master's Memorial." A clear and detailed exposition of the ordinance of the Supper and the baptismal relations of the young would dispel many errors and prejudices. It would fortify the Church of the future against sacramentarian superstition and anabaptist individualism and lead to a richer, because more intelligent, appreciation of the blessings which are "represented, sealed and applied" in the Sacraments of the New Covenant. One Presbytery suggests that the question be omitted because it does not fall within the scope of the Committee's commission. We submit that our field should not be narrowed, but rather broadened, so that we may legitimately take cognizance of all that concerns the religious welfare of the youth of the Church.

There is reason to believe that some 4193 scholars have become communicants during the past year. The total number of communicants on the rolls of 913 schools is 13,335. Few of our schools have reached the standard

attained by that at Waddington, N.Y., in the Presbytery of Brockville, where all are enrolled either as scholars or teachers, yet this is certainly the goal for which we should strive. In some form or other, the systematic study of God's Word should engage the attention of every Christian on the Sabbath day, and this is more likely to be attended to if there is concerted action under earnest-minded instructors.

CONTRIBUTIONS:—1,143 schools (66.5 per cent.) report that \$69,130 have been raised for all purposes. Since officers and teachers have contributed to this amount as well as scholars, we must take the average for the whole membership of the Sabbath-school. This will be 48 cents apiece; last year the average was 45 cents nearly. Estimating the unreported schools, as before, we obtain a grand total of \$3,626, an increase of \$8,066 over last year.

Only 577 schools (33.6 per cent.) are reported as contributing to any of the Schemes of the Church. We have reason to hope that our returns on this are very defective, but dealing with them as we are in duty bound, we add a quota for the unrepresented schools and obtain a total of \$27,662, or \$662 less than last year. The average contribution per member of the Sabbath School was 17 cents, or less than one cent for every three Sabbaths. Many schools have not informed us as to the proportion contributed to each scheme. Of the sum mentioned above, \$22,816 have been allocated as follows:—Home Missions and Augmentation, \$5,239; Foreign Missions, \$8,942; French Evangelization, \$6,275; Colleges, \$582, and the remaining schemes, \$1,775.

HIGHER RELIGIOUS INSTRUCTION.

The Committee have given special attention to the institution of the scheme of Higher Religious Instruction. As soon as possible after the rising of last Assembly, copies of the syllabus and Regulations were mailed to all ministers and Sabbath-school superintendents whose post-office addresses your Convener could ascertain. Collecting cards for the purpose of soliciting subscriptions towards defraying the expenses of the Committee were also issued. Meetings were held during the session of the Synod of the Maritime Provinces on October 4th, and also at Toronto on 23rd and 24th of the same month. At these meetings the Committee made all the necessary arrangements connected with the examinations for 1890, and appointed sub-committees to mature certain matters requiring more lengthened consideration.

The total number of candidates who applied for examination was 1,087, but 1,156 are reported as having given more or less attention to the subjects laid down. Of those who entered, 634 chose the Biblical Department, 361 the Doctrinal, and 92 the Historical. Many were ambitious enough to try two depart-

ments, so that the actual number of separate individuals was less than the numbers mentioned. Only 600, however, sent in papers to be examined. This falling off is easily explained. Some, no doubt, sent in their names in order to secure a place, without having very clearly decided to study. Others may have been persuaded by enthusiastic companions or teachers, but having no taste for hard work, however desirable a diploma might be, they drew back when the day of examination approached. Few took the matter up in earnest until near the end of the year, and the time for preparation was so short that some did not feel themselves ready to face the ordeal. In certain cases we know large classes were disappointed in not being able to procure the text books laid down. The scheme created a larger demand for these volumes than booksellers anticipated, and the sources from which supplies could be most readily obtained were not known to everybody.

The hearty thanks of the Assembly are due to the chief examiners who set the questions, to their colleagues who read and valued the answers of candidates, and to the presiding examiners for their able assistance so cheerfully given. The question papers were fully up to a college standard, and the answers were reported upon with mingled justice and mercy. The scheme has met with a success far beyond the expectations of its promoters, and there is an increasing interest in it manifesting itself. Your Committee heartily recommend the Assembly to continue it as a permanent agency in the religious instruction of our youth.

RECOMMENDATIONS:—*Inter alia*, (1) Sabbath schools are urged to adopt the system of registers recommended by the Assembly. (2) Teachers and office-bearers are urged to impress the young with the duty of cultivating the grace of liberality, by frequently bringing before them the claims of the schemes of the Church. (3) That the Assembly expresses its satisfaction at the success which the Scheme of Higher Instruction has attained, and instruct the Committee to publish another Examination Syllabus for 1891, not later than December next. (4) That the examinations for 1890 be held on some day not during the Christmas holidays. (5) That Sabbath-school teachers be urged to hold weekly meetings for lesson study, and to form normal or other classes designed to promote their efficiency. (6) That the Committee be empowered to elect an Executive Board of five members, besides the Convener, which shall meet as often as necessary, and whose travelling expenses shall be paid out of the funds of the Committee. (7) That the Committee be instructed to enquire in regard to the number, names and contributions of the various organizations of a religious or literary character existing amongst our young people, and more or less avowedly in

connection with the Church, and report the result of its enquiries to next Assembly. (3) That the work of the Committee be commended to the liberality of our Sabbath schools, and that a collection be invited towards the expenses of the Scheme of Higher Religious Instruction on the last Sabbath of September.

Temperance.

ABSTRACT OF REPORT OF COMMITTEE OF GENERAL ASSEMBLY.

REPORTS were forwarded by 40 out of the 43 Home Presbyteries of our Church, and, with few exceptions, they were full and carefully prepared. All these reports show that returns were received from much more than the usual number of Sessions,—but why not from all? The deliverance of the Assembly on this important subject has much weight; and as it is based on the information furnished by sessions in their returns, it is important that every session should do its share in helping to make that deliverance a fair representation of the mind of the whole Church. In the Summary that follows, your Committee has tried to place before you facts and conclusions justified by the reports that have been received.

Question 1.—“To what extent does the liquor traffic affect public morality and domestic happiness in your congregation and community?”

1. IN THE CONGREGATION.—The effects appear only to a limited extent, so far as communicants and their families are concerned, although, even here, there are many sad objections. Congregations lose in two ways. Many are hindered from becoming members, and some, after years of moderate drinking, drop from the membership of the Church. Country congregations, as a rule, are less affected than those in villages, towns, cities, and along railroads. The reports all regard the situation as hopeful, as the improvement, of late years, has been very marked. 2. IN THE COMMUNITY.—Here the unanimity of the reports is depressing. Only from a very few quiet country districts, where congregation and community are nearly identical, is there any other than the one sad story,—that the evil effects are great, both as regards public morality and domestic happiness. The reports warrant your Committee in concluding. (1) That the Church, in its attitude towards the liquor traffic, is hopefully widening the line between it and herself, so much so that those alive to her interests soon cease to look favourably upon that traffic, and that those who become its friends soon lose interest in religious matters. (2) That, with but few exceptions, the liquor traffic has been driven from the country districts, and is now confined to villages, towns and cities. (3) That the

evils of intemperance are most apparent where liquor saloons are within easy reach. In places far removed from them these evils are comparatively little seen. (4) In proportion as the prohibitive features of our existing liquor laws prevail, the evil effects of the traffic are reduced.

Question 2.—“In what forms are the evils of intemperance more specially manifested?”

The answers to this question, although they profess to specify only some of the forms, and do not therefore reveal the whole truth, are full enough, and terrible enough to show that the liquor traffic, judged by its fruits, fully justifies the earnest cry, heard on every side, that it be rooted up.

1. IN THE INDIVIDUAL.—Formation of depraved appetite and vicious habits.—Idleness.—Waste of strength, time and talent.—Ruin of business.—Discontent.—Obliteration of the moral powers, and the loss of manliness.—Hardness of heart.—Untruthfulness.—Imbrutening of character.—Unchastity.—Loss of health and life.—Loss of the soul. 2. IN THE FAMILY.—Neglect of parental duties.—Domestic strife.—Wretchedness, misery, want, suffering and death.—Cruel ill-treatment of wives and children.—Degradation of family life. 3. IN SOCIETY.—Drunkenness.—The use of profane and obscene language.—Neglect of social duties.—Frequent accidents and injuries to property and life.—Demoralization and ruin of promising young men.—Paralyzation of business.—Brawls in the street.—Rowdism on public highways.—Cruelty to animals.—Theft.—Rioting.—Gambling.—Lowering of public morality.—Poverty.—Increasing the number of the “lapsed masses.”—Perjury in courts of justice by liquor dealers and liquor drinkers.—Intensifying the social evil.—The reckless use of firearms.—Assault.—Murder. 4. IN THE CHURCH.—Indifference towards spiritual things.—Blunting of the religious feeling.—The young are estranged from the Church.—Indifference to the Gospel call.—Neglect of the House of God and means of grace.—Disregard for religion.—Sabbath desecration in its worst forms.—Antagonism to the Church on the part of liquor drinkers and liquor sellers.

Question 3.—“Is there in your congregation a Band of Hope, a Prohibition League, a Woman’s Christian Temperance Union, or any other Temperance Society?”

Some congregations have large Bands of Hope, and some have Societies for old and young; others have pledge books in Congregations and Sabbath Schools, but Congregational Societies are, as yet, not at all general. Nearly all the different Organizations, however, for men, women and children are mentioned as doing good, active work, within the great majority of our congregations. Very few indeed report no Temperance Society of any kind within their bounds.

Question 4.—“Do any members of Session or any of the Sabboth School Teachers take an active interest in Special Temperance work?”

In many congregations all the Elders and S. S. Teachers, and in a great majority some of the Elders, especially the younger men, and nearly all the S. S. Teachers, are active temperance workers. At the present time there must be about 19,000 elders and S. S. workers in our Church, and the reports on Temperance show that a large proportion of these are actively engaged in Temperance work, principally among the children and youth.

Question 5.—“What is the law in your municipality as to the sale of intoxicating liquors? How is it carried out? Give reasons for any failure observed.”

Four classes of laws are in force in the Dominion. (1) PROHIBITION in the North-West Territories, which, however, reports claim to be rendered largely ineffective by the “four per cent. beer licenses,” and the use and abuse of the “permit system.” 2 THE CANADA TEMPERANCE ACT OF 1878, OR “SCOTT ACT,” which has done much to aid in advancing the cause of Temperance and Prohibition. In Prince Edward Island, where it has had a pretty fair trial, the results have been good, although from having to depend so largely on private enterprise for carrying it out, its enforcement has been somewhat spasmodic. (3) LOCAL OPTION.—In Manitoba seventy-three out of one hundred and ten municipalities are under this form of law, which is reported to be “fairly well enforced.” The testimony from Ontario and the North-West is that the results, from even a partial enforcement of a partially prohibitory law, were better than are now obtained under a license law. (4) LICENSE LAWS enacted by the different provinces, varying somewhat in the stringency of their restrictive features, that of Nova Scotia being the most advanced in this respect, and that of British Columbia the least stringent. “Any who pay a license fee can sell seven days of the week, and twenty-four hours of the day.” During last winter important amendments, increasing the restrictive features, were made in the liquor laws of Nova Scotia and Ontario. In the case of Ontario these amendments “sweep away all licenses for vessels,—make it more difficult to obtain tavern or shop licenses,—and authorize local prohibition by municipal by-law.” Reports show that in portions of Quebec, and in four of the six counties in Nova Scotia under the License Law, the majority of the rate payers have refused to grant any licenses.

A variety of reasons are given for failures to enforce the law the principal of which may be thus briefly summarized. (1) The abuse of the “permit system” and “four per cent. beer licenses” in the North-West. (2) Lack of enforcing provisions in the Scott Act. (3)

Want of fidelity and courage on the part of some officials. (4) Lack of sympathy with the temperance movement on the part of municipal authorities, and of magistrates, constables and inspectors. (5) Annoyance and discouragement to temperance workers from technical objections and delays in the courts. (6) Difficulty in getting reliable witnesses. (7) Political influence, especially at election times. (8) In some places a lack of public sentiment, and (9) The impossibility of enforcing a license law, itself wrong in principle.

Question 6.—“What are the regulations in your Province as to teaching scientific Temperance in the Schools? How are they observed in your own schools?”

The reports clearly indicate that the interest taken in this phase of the question by temperance workers has not been sufficient to make such teaching at all general. There is much room for improvement in this respect.

Question 7.—“State your views on the whole Temperance question, with any suggestions as to what should be further done?”

(1) There is general dissatisfaction with the present state of the liquor traffic and the liquor laws. Local and partial prohibition is insufficient, and license laws are less effective than local and partial prohibition. (2) Decided expression is given to the opinion that to license the sale of intoxicating liquors is wrong in principle. (3) The general tone of the reports is hopeful. Nowhere is there evidence of any setting back in the public sentiment, but, on the contrary, there are clear indications of a determination to press on to higher attainments. (4) Without exception, so far as your Committee has the means of judging, the reports declare that nothing short of “PROHIBITION” will satisfy. “Onward to Prohibition” is the cry all along the line.

What now of the means to be employed? Here also there is a marked unanimity. (1) The preaching and teaching of the Gospel of Christ. Great stress is properly laid on a faithful and unremitting pulpit, and on giving the young the proper start. (2) A good suggestion is that “every congregation should have a standing Committee on Temperance, as in Presbyteries, Synods and Assembly, to report on the subject at each annual meeting.” (3) More faithful efforts are urged in endeavouring to secure total abstinence on the part of all communicants, and to get all uniting with the Church to become, if not already so, total abstainers. (4) Let there be no relaxation in the use of “moral suasion,” public agitation and public education on the whole question of Temperance. (5) Let the existing laws be rigidly enforced. (6) Let wisely directed efforts be made to have the restrictive features of these laws still further improved. (7) Let there be no halting until

an efficient prohibitory law shall have been obtained and enforced, and (8) That, with these ends in view, our people, in choosing men to fill public positions, vote only for those who are well known to be in full sympathy with Temperance and Prohibition.

CHINESE IN BRITISH COLUMBIA.

BY REV. JAS. ROBERTSON, D. D.

The number of Chinese in British Columbia is estimated at between five and six thousand. Of these, from 2,500 to 3,000 are in Victoria, 500 in Vancouver, over 500 in New Westminster, over 1,000 along the line of the C.P.R. and the rest scattered over the Province at different points. They are employed in clearing the land, canning fish, working on railways, lumbering, mining, laundrying, as domestics, etc. The Methodist Church has recently established a mission among them at Victoria; a European who was born in China being placed in charge. Another mission has been begun in Vancouver by a Chinaman under the care of the Victoria missionary. Two women are doing some work in New Westminster. These are the only missions begun so far, and they are wholly inadequate, considering the work to be done. The Synod of Manitoba and the North-West Territories consequently ask that a mission may be established among these people at a point to be afterwards determined. They ask that the mission be under the charge of the Foreign Mission Committee, like any of the other missions, so that the moral as well as the financial support of the Committee may be behind the enterprise. Their opinion is that a young man of missionary spirit who would give himself wholly to the work would be most likely to meet the requirements. Since many of the Chinese can speak English, he would be able to enter upon his work without much delay. It may be added that at Winnipeg, Calgary, Banff and other points, our home missionaries and others have been doing good service among these people, and with gratifying success.

New Hebrides.

REV. JOS. ANNAND, in the *Halifax Witness*, says:—It is quite a privilege for us to have our mails now delivered every four weeks. Three mails already this year and another due next week make us feel as though we were in civilization again. We sincerely hope that we may not be compelled to return to the old sailing ship. So far as we can judge from the prospects commercially at present we have good reason to believe that the steamer will continue to run. If the present arrangements prove satisfactory then our *Dayspring* fund may cease, and with about £75 added to our salaries, making in all £250 per year, we can pay our own expenses of shipping and passages, and dispense with the services of the paid agent in Sydney. Thus far the steamship service has been very satisfactory. Mr. A. H. Macdonald writes me from Victoria that he hopes to settle

on Santo this season. We sincerely hope he may. There is nothing transpiring here of much interest. Just now there appears to be a struggle between the powers of evil and the Gospel. We know who must come off the victor. Heathenism for some few weeks past has been rampant around us. The temptation was too strong for the Tangoan youth who was with us for ten months. When the night dancing began he left us, and joined it. Our school and Sunday services have been less satisfactorily attended of late. However, we always have at least thirty at church and generally more. We are not the least discouraged, for we always expected to see some open opposition before the victory was gained. None but the inexperienced anticipate gathering in these people rapidly during the first five years of labour among them. It takes the truth a long time to find its way to their hearts and consciences. The reason of this is evident. Their minds are so deadened by a lifetime of sin and devil service, and their habits of life so degraded, that it is really wonderful that the Gospel changes them at all. Then, perhaps, the greatest difficulty of all in the way of evangelizing them is their language. It is so imperfect and cramped that nothing but constant drilling can bring home to their minds the real truth that we wish to impart.

Missionary Outlook.

THE CONFERENCE IN CHINA.

THE China Missionary Conference, which was held in Shanghai last month, is of world-wide interest. Nearly every Christian denomination in the world has representatives in the missionary work in the great Empire of China, and large sums of money are expended annually in its support. China has been an extremely difficult field for Christian missionaries—the most difficult, perhaps, of all fields.

It has been now more than eighty years since the first missionary landed on the shores of the Empire, though China has not really been open to missionary work for much more than half of that period. For many years after the missionaries had access to the people of the five ports, results were very few, and but little impression was made upon these strange and inhospitable people; but in later years the progress has been much more rapid.

The first Conference of Protestant missionaries was held in 1877. According to the statistics then presented, there were in all China but 13,515 Protestant communicants. According to the report presented to the second Conference last month, there are now 37,287 Protestant communicants. This is a gain in thirteen years of 23,772, or nearly 200 per cent. In 1843 there were but six converts, it is said, in the whole Chinese Empire. In thirty-four years the increase was upward of 13,500, or at the rate of 397 a year. The rate of increase for the last thirteen years has been 1,828 a year. This is a very remarkable rate of growth.

It is full of encouragement both to the missionaries who have been working in the field for so many years, and to those Christians at home who have been giving liberally in support of the work. We may expect that this rate of increase will not only be maintained in the future, but that year by year it will become higher and higher. This is the tendency in fields which offer extreme opposition to the spread of the Gospel in the beginning. When once the crust of opposition is pierced through, the process of conversion becomes greatly accelerated.

There is now a very large force, comparatively, of missionaries in China. In 1887 there were 473 foreign missionaries, including the wives of missionaries. Now the total has advanced to nearly 1,300, of whom 589 are men. This shows an increase in thirteen years of nearly 300 per cent. Thirteen years ago there were only 73 ordained preachers and pastors; now there are 209, with 1,260 unordained ministers and 180 female helpers. Then there were 312 organized churches, of which only 18 were wholly self-supporting; now there are 520 organized churches, of which 94 are wholly self-supporting. Then there were 16 hospitals; now there are 61. Then the total contributions by native Christians for all purposes was \$9,272; now it is \$36,884. A statistical comparison would show many other items in which there has been a remarkable advance.

During these thirteen years there has also been growth in the feeling of fellowship between the missionaries of the different denominations represented. When the first Conference was organized in 1877 there were some missionaries who doubted both the expediency and practicability of such a conference. They did not see how it could do any good, and they feared it might do harm. There is probably to-day not a missionary in China who is not thoroughly convinced that the Conference is both a wise and helpful institution. The harmony that marked the proceedings of the Conference amounted to unanimity on all important questions.

JAPAN TO BE CHRIST'S BY 1900.

DR. VERBEEK, the distinguished missionary, who was one of the very first along with Dr. Brown to enter Japan with the glad tidings of salvation, and who has been of such inestimable service to that empire by his work in aiding to translate the Scriptures, is now here visiting the Reformed Churches of this country. He gives the most clear, connected, satisfactory and thrilling accounts probably yet heard here of the progress of Christianity from the beginning in Japan. It is his firm and joyful belief that before or at the end of the

present century, i.e., in about ten years, there will be no more need to send missionaries from this or any other country to the kingdom of the Mikado. The Doctor is intensely earnest in urging that many missionaries should be sent new and with all speed. Now is the all critical hour. The iron is hot, the blow must be struck. The empire of that deeply interesting nation is in a transition state. Public opinion shifts by the day. All the elements of society, high and low, are in commotion. It is the opportune and golden moment for proclaiming Christ.

Well, then, let it be done. Think of it!—the most progressive and noblest nation of the Orient won completely for Jesus by 1900!—*Christian Intelligencer.*

HORRID HEATHEN RITES.

By late advices from the west coast of Africa, it is learned that a most revolting sacrifice has just taken place in the interior. A few months ago the old King of Eboe died, and, as is customary, traders from New Calabar went up to pay their respects to the new monarch. On their arrival the traders found the "Ju Ju" rites, performed on the death of the native king, still in progress, and about forty victims had been sacrificed. The old king was still lying in an open grave large enough to accommodate nine of the departed ruler's youngest wives, who had been murdered in the most cruel manner. Each of them had her ankles and wrists broken, so that she could neither walk nor crawl. In this maimed condition, and suffering most excruciating pain, the poor creatures were placed at the bottom of the grave, seven of them lying side by side. The king's body was then placed on them in a transverse direction.

Then the two remaining women were laid by his side. They were left without food or water to wait for death, which, however, it is said, did not come until after four or five days of intense suffering. In the meantime four men were stationed around the grave, armed with clubs, ready to knock backward any of the women who, despite their tortures and their pain, might manage to crawl to the side of the pit. In other parts of the town other human sacrifices were taking place. Suspended from various trees were the bodies of several men. They, too, were undergoing agonizing deaths, holes having, in most cases, been bored through their feet near the ankles. Through these holes ropes were drawn, and the men were tied to a high tree, head downward, and left to die.—*Presbyterian Review.*

The silver and gold is the Lord's, and He has only to touch the hearts of our women of wealth to lead them to give largely of their abundance.

The Presbyterian Record.

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Literature.

IMAGO CHRISTI, by Rev. James Stalker; © A. C. Armstrong & Son, New York, 1880; pp. 298; price \$1.25. This treatise on the Mind and Teaching of Christ, fresh from the pen of one of the most eloquent preachers and best writers in the Free Church of Scotland, merits unqualified commendation. It is the most suggestive and stimulating critique on the life of Jesus we have ever met with, and will be useful not only to ministers, but to all who have any desire to imitate the example of the Great Teacher.—W. Drysdale & Co., Montreal.

MEETINGS OF PRESBYTERIES.

- Minnedosa, Neepawa, 23rd July, 2 p.m.
- Winnipeg, Knox Church, 22nd July, 7.30 p.m.
- Brandon, Portage la Prairie, 21st July, 3 p.m.
- Ottawa, Knox Church, 5th August, 10 a.m.
- Lan. and Renfrew, Renfrew, 25th Aug., 7 p.m.
- Lindsay, Cannington, 26th August, 10.30 a.m.
- Quebec, Morrin College, 26th August, 3 p.m.
- Calgary, Calgary, 3rd September,
- Columbia, New Westminster, 9th Sept., 3 p.m.
- Barrie, Barrie, 29th July, 11 a.m.
- Kingston, St. Andrew's Ch., 16th Sept., 3 p.m.
- Montreal, Convocation Hall, 30th Sept., 10 a.m.
- Owen Sound, Divis'n St. Hall, 16th Sept., 9 a.m.
- Maitland, Wingham, 9th Sept., 11.15 a.m.
- Stratford, Millbank, 8 Sept., 2.50 p.m.
- Sarnia, Strathroy, 16 Sept., 2 p.m.

MCGILL UNIVERSITY, MONTREAL.

The Calendar for the Session of 1890-91 contains information respecting conditions of Entrance, Course of Study, Degrees, etc., in the several Faculties and Departments of the University as follows:—

FACULTY OF ARTS.—(Opening September 15th, 1890.)
DONALDA SPECIAL COURSE FOR WOMEN.—(Sept. 15th, 1890.)

FACULTY OF APPLIED SCIENCE.—Civil Engineering, Mechanical Engineering, Mining Engineering, and Practical Chemistry. (Sept. 16th, 1890.)

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FACULTY OF MEDICINE.—(Oct. 1st., 1890.)
FACULTY OF COMPARATIVE MEDICINE AND VETERINARY SCIENCE.—(Oct. 1st, 1890.)

FACULTY OF LAW.—(Oct. 1st, 1890.)
MCGILL NORMAL SCHOOL.—(Oct. 1st, 1890.)

Copies of the Calendar and of the Examination Papers may be obtained on application to the undersigned.

J. W. BRAKENRIDGE, B.C.L.,
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Page for the Young.

THE PIGEON AND THE OWL.

There once was a Pigeon, as I have heard say,
Who wished to be wise;
She thought to herself: "I will go to the Owl,
Perhaps he'll advise;
And if all he tells me I carefully do
I'll surely get wisdom." Away then she flew.

When little Miss Pigeon arrived at the barn
She found the Owl there.
Most humbly she cooed out her wish; but the
Owl
Did nothing but stare.
"Well, well!" thought Miss Pigeon, "of course
I can wait;
I wont interrupt him; his wisdom is great."

She waited and waited. At last the Owl
blinked
And deigned a remark:
"You'll never be wise, foolish Pigeon, unless
You stay in the dark,
And stretch your small eyes, and fly out in the
night,
And cry 'Hoo-hoo-hoo.' with all your might."

So little Miss Pigeon to practice began;
But all she could do
Her eyes would not stretch, and her voice
would not change
Its soft, gentle coo;
And she caught a sad cold from the night's
damp and chill,
And lacking the sunshine besides, she felt ill.

Then little Miss Pigeon gave up being wise:
"For plainly," said she,
"Though owls are the wisest of birds, theirs is
not
The wisdom for me;
So I'll be the very best pigeon I can."
And what do you think! She grew wise on
that plan!

—*Wide Awake.*

"THEN GOOD-BY."

The tower door of St. Leonard's Church,
Bridgenorth, England, was left open, and two
young boys, wandering in, were tempted to
mount up into the upper part, and scramble
from beam to beam. All at once a joist gave
way! The beam on which they were standing
became displaced. The elder boy had just
time to grasp it when falling; while the
younger, slipping over his body, caught hold
of his comrade's legs.

In this fearful position the poor lads hung,
crying for help; for no one was near. At

length the boy clinging to the beam became
exhausted. He could no longer support the
double weight. He called out to the lad below
that they were both "done for." "Could you
save yourself if I were to loose my hold of
you?" replied the younger lad. "I could, I
think," returned the elder boy. "Then good-
by, and God bless you!" cried the little fellow,
loosing his hold. Another second and he was
dashed to pieces on the stone floor below, his
companion clambering to a place of safety.

This is a true story. The record of it is pre-
served in the Bodleian Library, at Oxford.
Some tales of heroism excite us to pour forth
our wonder and approval in many words, but
this one strikes us dumb. Surely this little
boy, in this one brief, awful act of self-sacrifice,
had found his way to keep his Lord's com-
mandment.

THE BIBLE IN THE BARN

Willie was a poor little boy who worked in
a machine shop. When he was fourteen
years old he gave his heart to Christ, and felt
as if he must work for Him. So he left his
trade and began to sell tracts and Bibles to
people who did not have them, or know of
them. He felt that he himself was young and
weak, but every day he prayed that Christ
would lead him and tell him what was the
best and wisest thing to do.

One morning he called at a farm-house and
wanted to sell the man a Bible. The man
refused to buy, and then Willie asked to leave
one there. "You can't leave one in my house;
if you leave one at all, the barn's the only place
that's fit for it," replied the man, expecting to
drive Willie off by his wicked words.

"All right," said Willie cheerily, thankful
to be allowed to leave it within the reach of
the household, for in some places they refused
it outright and drove him away. "Our
Saviour once lay in a manger, and that will
be a good place." So it was carried out to the
barn, and with a prayer that it might be read,
went on his way. The farmer impressed by
Willie's gentle and courageous words, wondered
what the Bible had to say about Jesus in the
manger, and finally went out and began to
read it. That reading led to his conversion,
and his conversion led his family to seek and
find Jesus. Was Willie wise or foolish to trust
in Jesus? Could he have worked so wisely
trusting in his own strength? No; it is Jesus
who makes us wise and gentle and brave, and
leads us always into the right way.

"Little hearts, O Lord, may love Thee,
Little minds may learn Thy ways,
Little hands and feet may serve Thee,
Little voices sing Thy praise;
Growing wiser, stronger, happier,
Loving Jesus all their days."

Acknowledgments.

Received by Rev. Dr. Reid, Agent of the Church at Toronto, Office 15 Toronto street. P.O. Drawer 2607.

ASSEMBLY FUND.

Received to 5th June, 1890.....	\$ 62.05
North Luther.....	2.55
London, St James Ch.....	5.00
Dragon.....	3.00
East Williams.....	1.63
Aylmer.....	2.00
Beckwith.....	2.00
Donald.....	2.00
Thamesville.....	8.14
Ormsvold.....	4.00
Cavendish and New Glasgow.....	4.00
Annan.....	1.89
	\$ 101.31

HOME MISSION FUND.

Received to 5th June.....	\$ 788.72
Manitou.....	13.00
W Guilimbury, 1st Ch.....	40.00
Morrison.....	17.15
Novar.....	15.87
Sundridge.....	24.86
Burk's Falls.....	23.50
Cartier.....	15.03
Laskay.....	7.00
Markdale.....	5.00
Nassagawaya.....	20.00
Scott and Uxbridge.....	10.00
Manilla.....	2.00
Simcoe, St Paul's SS, North } West.....	26.00
Paisley, Knox Ch.....	45.20
Theford.....	25.00
McIntyre.....	3.00
Beckwith.....	10.00
Nelson.....	12.00
Thamesville.....	18.03
A friend, Berrie.....	10.00
Hawkesbury.....	8.35
Westmeath.....	1.64
Preceptor Senex.....	3.00
Leith.....	5.00
	\$1154.32

STIPEND AUGMENTATION FUND.

Received to 5th June.....	\$ 460.01
Beaver Creek.....	4.50
W Guilimbury, 1st Ch.....	12.00
Nassagawaya.....	7.00
Scott and Uxbridge.....	10.00
Seymour.....	4.25
Rylstone.....	5.00
Guelph, St Andrew's.....	40.00
Coulonge.....	6.00
Onida.....	11.00
McIntyre.....	6.00
Thamesville.....	20.00
Botany.....	13.00
Hawkesbury.....	12.00
Preceptor Senex.....	1.00
Annan.....	6.04
Blyth.....	19.00
	\$ 637.10

FOREIGN MISSION FUND.

INDORE COLLEGE.

Beaverton.....	\$ 10.53
A D Ferrier, Fergus.....	50.00
Brampton Y.P. Association.....	100.00
Beaverton, Knox Ch.....	25.25
Columbus.....	36.75
Arthur Mowat, Toronto.....	2.00

Per Roy J Wilkie.....	636.78
North Bruce and Saugeen.....	34.00
Donald McKay, Toronto.....	100.00

FOREIGN MISSION FUND.

Received to 5th June.....	\$2380.71
Burnside.....	1.00
Hampden.....	8.00
Laskay.....	4.00
Markdale.....	3.00
Nassagawaya.....	15.00
Scott and Uxbridge.....	12.00
Ashburn.....	12.25
Mrs P Field, Metcoshin.....	5.00
Manilla.....	1.00
Turin.....	7.80
Guelph, St Andrew's.....	50.00
Lake Road.....	12.90
Dunblane.....	10.54
Paisley, Knox Ch.....	49.50
Prospect.....	103.00
High Bluff.....	20.00
McIntyre.....	8.00
Beckwith.....	10.00
Montreal, Crescent St Ch, Rev J H McVicar's salary.....	100.00
Ingersoll (col at Miss McKellar's designation).....	19.00
Donald SS.....	11.85
Donald, Mrs. Robertson's Chinaman's class.....	5.75
David Yulio, Montreal, Mr. McKenzie's salary.....	600.00
Crowland.....	4.50
A friend, Berrie.....	35.00
Montreal, Chalmers's J M Soc, Formosa.....	45.00
Coto des Neiges.....	18.00
Hawkesbury.....	3.10
Toronto, Erskine Ch SS.....	2.50
Toronto, Erskine Ch SS Roman.....	15.80
Toronto, Erskine Ch SS, N W Queen's University Miss Asso.....	1.25
Rev Dr. Smith's salary, etc.....	700.00
Carleton Place, Zion Ch.....	74.00
Osgoode Line.....	13.00
Preceptor Senex.....	1.00
Leith.....	4.00
	\$4667.45

KNOX COLLEGE FUND.

Markdale.....	\$ 2.30
Nassagawaya.....	10.00
Scott and Uxbridge.....	1.00
Lake Road.....	3.00
Caledonia.....	11.50
Welland.....	4.88
Annan.....	4.21

QUEEN'S COLLEGE FUND.

Caledonia.....	\$ 5.00
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MONTREAL COLLEGE FUND.

Caledonia.....	\$ 6.00
Beckwith.....	5.00

MANITOBA COLLEGE FUND.

Received to June 5th.....	\$ 75.24
Scott and Uxbridge.....	2.00
Guelph, St Andrew's.....	20.00
Caledonia.....	9.00
Beckwith.....	5.00
Preceptor Senex.....	1.00
	\$ 112.24

KNOX COLLEGE ENDOWMENT FUND

Received to 5th June.....	\$ 62.00
R. Flaws, Guelph.....	7.00
McLeod Stewart, Ottawa.....	25.00
Binbrook and Saltfleet.....	5.00
David Cruickshanks, Keene.....	10.00
Rev R. H Myers, Norwich.....	15.00
	\$ 124.00

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

D- John Caven and Wife.....	\$ 10.00
George Duff, Cookstown.....	50.00
A friend, Perth.....	100.00
J Henderson, Toronto.....	50.00
J L Thompson, Toronto.....	50.00

WIDOWS' AND ORPHANS' FUND.

Received to 5th June.....	\$ 68.25
Scott and Uxbridge.....	3.00
Ashburn.....	5.25
Manilla.....	1.00
McIntyre.....	4.00
Beckwith.....	5.00
Montreal, Chalmers's J M Soc.....	10.00
Ottawa, St Paul's.....	15.00
Carleton Place, Zion Ch.....	13.00
Preceptor Senex.....	1.00
Annan.....	2.43
	\$ 127.93

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th June.....	\$ 144.00
Rev James Sutherland.....	10.00
" Alex. Stewart.....	8.00
" J. K. Baillie.....	20.00
" Dr. Matthews.....	44.00
" J. Leishman.....	20.00
" Dr. Caven.....	8.00
" D. McIntosh.....	8.00
	\$ 262.00

AGED AND INFIRM MINISTERS' FUND.

Received to 5th June.....	\$ 377.40
W Guilimbury, 1st Ch.....	4.00
Hymnal Committee.....	300.00
Markdale.....	3.00
Scott and Uxbridge.....	3.00
Ashburn.....	5.50
Lake Road.....	1.60
Theford.....	6.75
McIntyre.....	4.00
Beckwith.....	5.00
Crowland.....	1.60
Greenbank.....	10.67
Montreal, Chalmers J M Soc.....	10.00
Lachine, St Andrew's.....	44.56
Lachute, Henry's Ch.....	14.85
Ottawa, St Paul's.....	30.00
Carleton Place, Zion Ch.....	20.00
Preceptor Senex.....	3.00
Annan.....	3.79
	\$ 848.72

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th June.....	\$ 90.50
Rev James Sutherland.....	3.75
" D. McRae (2 yrs).....	8.00
" Alex. Stewart.....	6.00
" C. E. Pitblado.....	20.00
" Dr. Caven.....	11.00
" D. McIntosh.....	4.00
	\$ 143.25

CRINA INLAND MISSION.
R Rouge, St Andw's P O Qu \$ 6 00

CONTRIBUTIONS UNAPPORTIONED.

Toronto, Central Ch.....	\$ 500.00
Columbus.....	77.00
Brussels, Melville Ch.....	60.00
Ermondville.....	55.00
Dundas.....	78.70
St Helen's.....	29.00
Aoton.....	74.25
Aoton SS.....	23.75
Toronto, Knox Ch.....	717.02
Thamesford.....	107.00

Received during June by Rev. P. M. Morrison, Agent at Halifax, Office, Chalmers Hall, P. O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged.....	\$3456.75
Blue Mountain.....	6.00
New Mills, Charlo & R Jaquet.....	30.00
Cape North.....	5.00
W A McCarty (Taylor's Head).....	5.00
St Philip's, Westville.....	46.80
Willing Workers, St Stephen's, St John.....	36.00
Acadia.....	35.00
Cape North SS.....	5.00
In memoriam Mrs Geo Lawson from Executors.....	50.00
St Columbia, Hopewell.....	57.25
Ladies' Glengarry, Hopewell.....	34.00
St John's, Stellarton.....	16.89
Bass River, NS.....	18.58
Portauquie.....	13.37
Blackville and Derby.....	14.00
Widows and Orphans Fund.....	75.00
Geddie Memorial Fund.....	90.00
	\$3998.64

HOME MISSIONS.

Previously acknowledged.....	\$ 156.15
Two sisters, Pictou, N S.....	6.00
Blue Mountain.....	4.00
N Mills, Charlo and R Jaquet.....	30.00
Cape North.....	6.00
Acadia.....	60.00
Bass River, N S.....	17.82
Portauquie.....	12.40
Blackville and Derby.....	14.00
West River and Green Hill.....	42.81

FOR THE NORTH-WEST.

W F M S, St Andrew's, Pictou \$	45.00
Mission Band,.....	5.00
River Louison SS.....	5.00
Lady, 1st Ch, Truro.....	62.50
	\$ 466.63

COLLEGE FUND.

Previously acknowledged \$	270 86
Knox Ch, Pictou.....	20 50
W A McCarty (Taylor's Head).....	5 00
Div B of Montreal.....	130.00
Div Can B of Commerce.....	24.50
Bass River, N S.....	8.00
Portauquie.....	5.70
Coupon Moncton Debenture.....	45.00
Coupon Halifax Debenture.....	26.29
Coupon Guysborough.....	232.00
Coupon Spring Hill.....	21.72
Div Union Bank of Nfld.....	621.25
Int estate of Judge James.....	95.00
	\$1705 82

AUGMENTATION FUND.

Previously acknowledged.. \$	67.67
Barney's River.....	10.00
Blue Mountain.....	4.00
N Mills, Charlo and R Jaquet.....	20.00
Acadia.....	35.00
Bass River, N S.....	8.60
Portauquie.....	3.53
Harbour Grace.....	84.00
	\$ 182.80

BURSARY FUND.

Previously acknowledged. \$	40.00
Prin and Int of money borrowed by Thos Alex Le Page..	50.00
Coupon St John Debenture.....	30.00
	\$ 120.00

AGED MINISTERS' FUND.

Previously acknowledged.. \$	65.75
N Mills, Charlo and R Jaquet.....	15.00
Int John Miller.....	26.04
Rent per W McKeen.....	11.00
Int J P Jardine.....	18.00
Int St Andrew's, Truro.....	125.00
Coupon Halifax Debenture.....	13.37
	\$ 274.16

FRENCH EVANGELIZATION.
Received by Rev Dr Warden, 198 St James Street, Montreal, Treasurer of the Board of French Evangelization, to July 7th, 1890.

Ordinary Fund.

Already acknowledged..... \$	924.62
Westmeath.....	5.30
Markdale.....	4.00
Barrie.....	4.00
Cannington SS.....	4.00
Pt Crawford, Indian Head.....	5.00
A young friend, Kn'x Ch, Guelph.....	10.54
P M A, Molesworth.....	25.00
J W.....	10.00
Hawkesbury, St Paul's.....	2.00
Execrs Jas Hill, Beverly, Ont.....	553.33
Brockville, St John Ch.....	25.00
A R F, Nairn.....	5.00
Exs Wm Richardson, Nichol Township.....	100.00
Geo D Ferguson, Fergus.....	200.00
Madoc, St Peter's.....	20.00
John Johnstone, Grafton.....	50.00
Madoc, St Columba SS.....	13.00
Valleyfield SS.....	10.61
Russell.....	11.47

Per Rev. P. M. Morrison:—

Fisher's Grant.....	7.00
Blue Mountain.....	4.00
N Mills, Charlo and R Jaquet.....	15.00
Amherst, St Stephen's.....	65.00
Stellarton.....	37.60
Blackville and Derby.....	12.00

Per Rev. Dr. Reid, Toronto:—

Laskay.....	4.00
Scott and Unbridge.....	4.00
Manilla.....	1.00
McIntyre.....	3.70
Beckwith.....	10.00
A friend, Berrie.....	5.00
Carlton Place, Zion Ch.....	40.00
Preceptor Senex.....	2.00
Leith.....	3.00
	\$2,196.17

POINTE AUX TREMBLES SCHOOLS.
Received by Rev. Dr. Warden, 198 St. James St, Montreal, Treasurer, to July 7th, 1890.

Ordinary Fund.

Already acknowledged..... \$	305.43
The endless chain.....	3 58
Motherwell SS.....	20.00
Two friends, Stonewall, M.....	5.00
Orillia SS.....	15.00
Chas Ansell.....	1.00
Mrs H. Cooke.....	1.00
A friend.....	1.00
Brantford, Balfour St SS.....	50.00
Cape North SS.....	2.00
Oakville Seed Sowers Mission Band.....	5.00
Miss Eph'ia Walker, Princeton.....	50.00
A R F, Nairn.....	5.00
Oshawa SS.....	12.50
Manilla.....	1.00
	\$ 477.43

Building Fund.

Already acknowledged..... \$	477.73
Rev M Barr, Seaford.....	1.00
Per Mrs J H Gray, Brampton.....	1.00
Miss M Lowry, Hagerman.....	3.10
A friend.....	2.00
Fergus, St Aw's Ch Ladies Aid.....	10.00
A friend, Ripley.....	5.00
A friend, Exeter.....	5.00
Peterboro, St Paul's Ch Ladies.....	25.00
Per Mrs E Munro, Thorold.....	9.60
Per Mrs J S Anderson, St Helens.....	0.75
Woodstock, Ont, Chalmers SS.....	25.00
Per Mrs J Murray, Lochra, NS.....	10.00
Shubenacadie, Teachers and Scholars.....	13.00
Friends, Oakville, per Miss Patton.....	8.00
Miss Lexie McLean, Scotsburn.....	2.00
Per Mrs Johnstone and Mrs Lord, Grafton.....	1.00
Janet McLennan, Apple Hill.....	5.00
Per Mrs Carrie, Blake.....	14.20
Brucefield (add'l).....	1.00
E S Howatt, Tryon.....	5.00
Red Bank.....	1.00
Dartmouth, St James Ch.....	11.50
	\$ 636.88

COLIGNY COLLEGE, OTTAWA.
Received by Rev Dr Warden, 198 St James St, Montreal, Treasurer.

Already acknowledged..... \$	2 00
Miss M Lowry, Hagerman.....	2.00
Brockville, St John's Ch.....	25.00
	\$ 29.00

MINISTERS' WIDOW AND ORPHAN FUND, MARITIME PROVINCES.

Rev George Patterson, DD, Sec'y.
Receipts from 30th May to 5th July, 1890. *Ministers' Rates*—Rev J E Duston, Jas D Murray, T G Johnson, AB Dickie, Jas Fitzpatrick, Jas Fowler, Jas A McKeen, and Moses Harvey \$14 each; John Forrest \$20, Dan McGregor \$34, Jas Ross \$41.95, Thomas Downie and James Murray \$10.50 each, David Drummond \$7, A W Herdman \$10, Total \$218.96, of which for fines and interest \$1 96.

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND, JAMES CROIL, TREAS., MONTREAL.

Wolesley, NWT, Rev A Campbell.....	4 31
Renfrew, Rev Dr Campbell.....	30.00
New Amsterdam, Rev J Rennie.....	12.00
Montreal, Rev Jas Patterson.....	6.00