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THE
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The Nation's Loss.

IT will be some time before the people of Canada will fully realize how much they have lost by the death of Sir John A. Macdonald—the patriotic statesman who devoted his whole life to the welfare of his country. If other men arise to govern as well or perhaps better than the late premier, it will be because he had already laid the foundation of the future prosperity of the Dominion. If anything were wanting to show the hold which Sir John had on the affections of the people, the extraordinary sympathy manifested during his last illness affords touching proof that his integrity, his sincerity, and his *unselfishness* were appreciated no less than his administrative ability by all classes of the people and by men of every shade of politics.

Sir John was born in Glasgow in 1815, and came to Canada with his father, Hugh Macdonald, a native of Sutherlandshire, in 1820. The crowning act of his political career was the consummation of the British North America Act, which inaugurated the new Dominion, on July 1st, 1867. For this

he received the honour of Knighthood. Sir John was twice married: first, to a daughter of Mr. Alexander Clark of Dalnavert, Invernesshire, Scotland. His second wife is a daughter of the late Mr. T. Bernard, a member of the Privy Council of Jamaica. Lady Macdonald has earned the gratitude of every Canadian by her admirable devotion to the best interests of her husband ever since they were united in 1867; and now that she is a widow, a nation's tears attest their sympathy with her.

Temperance and Sabbath Observance.

THERE is a very close connection between these two. Where temperance prevails the conditions of society are favourable to Sabbath observance. Intemperance is the fruitful cause of much of the Sabbath desecration that prevails. The friends of both have shewn symptoms of unusual activity of late. The Churches of all denominations are alive to the importance of the issues and have been making strenuous efforts to influence public opinion in the right direction. The House of Commons has been flooded by petitions from all parts of the country in favour of "total prohibition" as the only effectual cure for the

ravages of intemperance; an influential committee has interviewed the Government on this subject and met with a courteous reception, though at the same time they were impressed with the difficulties which stood in the way of immediate legislative action; two of these were emphasized by the Minister of Finance—(1) the effect of prohibition on the revenue, (2) the difficulty of enforcing prohibition enactments. It is putting it mildly to say that the deputies were disappointed with the result of the interview; but all that can be justly said about it is that the country is not yet, as a whole, ready for prohibition, that there are indications of a growing sentiment in that direction, and that even in "high places" there is manifestly less reluctance to canvas its merits than has been the case in former years.

Judging from the reception Mr. Charlton's Bill met with in the House of Commons, the attitude of public sentiment on SABBATH OBSERVANCE is not very dissimilar to that on the temperance question. It may not be prepared to go all the length that Mr. Charlton proposes in the way of legislation on the subject. It is a good thing however, that the question has been argued on its merits and that it has attracted the attention of so many thinking men. The longer it is discussed the more clearly will it appear to be in the interests of all parties—employers of labour and the employed—to rest one whole day in seven from the ordinary occupations of life. Sir John Thompson doubtless voiced the sentiments of the majority of the Commons in commending the objects of the Bill, which he thought might safely be entrusted to the local legislatures. In the meantime a special committee of eleven was appointed to consider the provisions in detail and report. The Lord's Day Alliance, has had a meeting in Ottawa at which it endorsed the general provisions of Mr. Charlton's Bill and pledged itself to use all legitimate means to secure its passage through the legislature, resolving, *inter alia*.

"That the alliance, whose main object is to secure to toiling man his rightful claim to one day of rest in seven, invites the co-operation of all men and associations of men who seek the end in the endeavour to procure the enactment of a Sunday-rest law for the whole Dominion."

Missionary Cabinet.

DWIGHT L. MOODY—THE EVANGELIST.

IN the valley of the Connecticut river, surrounded by a rich and picturesque country is situated the quiet and pleasant New England village of Northfield, of the existence of which the great outside world might never have heard more, but for its connection with the subject of this sketch, than that it is the post town of a Township containing one thousand seven hundred inhabitants, that it has three churches and a public library. This humble village has however become famous as at once the birth place of one of the most remarkable men of this century in America, and the place selected by him in which to spend the evening of his life in promoting one of the most useful enterprises of the day.

Dwight-Lyman Moody, the sixth of nine children, (two of them, a pair of twins, were born after his father's death), was born there on the 5th of February, 1837. His youth was spent on the old homestead farm where his mother still resides. With no paternal oversight, and naturally of a somewhat wayward and high-strung disposition, he became restless and unsettled in his aims. At seventeen he became a clerk in his uncle's shoe store in Boston, where he soon made his mark as a salesman, having in the meantime connected himself with the Church and Sunday-school of Dr. Kirk, at that time one of the leading Congregationalist ministers in Boston. He was received into the membership of the Church in 1856, and soon after began to take part in the prayer meetings; but so uncouth was he in speech, his minister and other friends kindly hinted to him that public speaking was not his forte, but that he might serve God more acceptably in some other way. Not satisfied with his success in business, he removed to Chicago. In that great busy centre of commerce Dwight sought to relieve the feeling of loneliness which as a stranger came over him by engaging in active Christian work. He first took a class in a Methodist Sunday-school, and afterwards in a mission Sunday-school where the only privilege offered him by the superintendent was that of gathering in and teaching new scholars; but that was just the kind of work that

sued him, and he soon had a class of eight-
een ragged street arabs listening to his un-
grammatical expositions. Encouraged by
success, he started a school of his own in a
deserted saloon in sight of which were two
hundred others in full blast. The work
grew in his hands. He removed his classes
to a large hall which he occupied on Sab-
bath morning for six years, while he began
to conduct evangelistic meetings in other
places during the week. He took an active
interest in the formation of the Young Men's
Christian Association, and the daily union
prayer meeting. At length he determined
to give himself entirely to Christian work,
and from that time until now has continued
in it without ever receiving a stated salary
from any individual or society.

In 1863, a large chapel was erected in
Chicago for Mr. Moody, of which he became
the lay pastor. His friend Mr. Farwell
gave him a house which other friends fur-
nished; soon after this came the great fire
which swept both chapel and house out of
existence. After that he made a short visit
to England and attracted attention by the
vivid manner in which he described his
work in the great godless city of the west.
This led to an invitation, a few years later,
to Mr. Moody and Mr. Ira D. Sankey to
conduct a series of evangelistic meetings in
Britain. They reached Liverpool in June,
1873. Then commenced a succession of
"mass meetings" in York, Newcastle, Stock-
ton-on-Tees, Carlisle, Edinburgh, Glasgow,
Paisley, Greenock, Dundee, Aberdeen, Bel-
fast, Londonderry, Dublin, Manchester,
Sheffield, Birmingham, culminating with a
succession of revival meetings in London,
such as had not been seen since the days
of the Wesleys and Whitefield. Wherever
they went the largest halls were found in-
adequate to contain the crowds who came to
hear the earnest plain-spoken evangelist and
the sweet singer who accompanied him:
opera houses and music halls were called
into requisition and, in several instances,
temporary buildings were erected for this
special purpose. They visited the old coun-
try a second time in 1883, and were privi-
leged to witness good fruits, the result of
their former visit.

Astounding as has been the abundance of
Mr. Moody's labours and the success that
has attended them in direct evangelistic

effort, and in the impetus which he has
given to young men's associations and other
agencies, the work to which he is devoting
his chief attention at the present time is
perhaps the most important of all, for it has
now reached a stage when its permanence is
assured. We refer, of course, to the North-
field Seminary and Mount Hermon School,
which have attained to large dimensions in
the immediate vicinity of his native village.
The former is now in the tenth year of its
operation, and the latter in the eighth.
Together they represent an invested capital
of more than half a million in property.
The annual expenses of the schools are con-
siderably over \$100,000, met by a moderate
scale of fees and the liberal contributions
of friends who take an interest in the work.
The Seminary provides a liberal and dis-
tinctly Christian education for young
women; the Mount Hermon School for
boys "who have small means and high
aims." In both the industrial element
largely prevails, though not to the exclu-
sion of the higher accomplishments.
Northfield has further become noted for
its annual Christian conferences and also for
its meetings specially intended to develop
the missionary spirit. The words found on
Luther's monument in Wittenberg may be
fitly applied to the Northfield enterprise:

"Is it God's work, it will remain;
If only man's, 'tis done in vain."

The question has often been asked
"whence hath this man this wisdom and
power, for he has no pretension to learning
or eloquence?" Well, we are not careful
to answer that question; but those who can
read between the lines may find a clue to
it in John's Gospel 3 : 8.

A recent issue of the *Winnipeg Free Press*
gives an interesting account of the labours of
the Ven. Archdeacon McDonald, lately arrived
in the capital of the North-West, during twenty-
years, and extending over a vast territory sur-
rounding Fort Yukon, in Alaska, and Fort
Macpherson, on the Peel River, and extending
as far west as 156° 30' longitude. Archdeacon
McDonald first went to the country in 1862,
under the auspices of the Church Missionary
Society. In 1872 he went to England for a
year and then returned to Peel River. During
the first period his headquarters had been from
1862 to 1869 at Fort Yukon, in 144° 21' west
longitude and 66° 23' north latitude, or about
a mile within the arctic circle.

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

EXCURSION TO HEBRON.

IT was on the tenth of March that I drove from Jerusalem to Hebron in one of the few carriages of which the Holy Land can boast. I was accompanied on the occasion by three congenial fellow-travellers and a well-informed dragoman, all of whom contributed largely to the enjoyment of the excursion. The distance is twenty Roman miles, the direction being nearly due south. The road is rough and mountainous, but, unlike most of the roads of modern Palestine, it is quite passable for a wheeled carriage. As we drove along this part of the road we met large numbers of the fellahin, or peasantry, from the surrounding districts wending their way with their agricultural products to the holy city—some on huge, unwieldy camels, some on nimble-footed donkeys, and some on the tandem that Nature gave them. My sympathies were deeply stirred in behalf of these down-trodden peasantry groaning under the exorbitant taxation which the Turkish government imposes on them.

But I must hurry on towards Hebron. In the neighbourhood of Bethlehem we saw the town now called Beit-Jala picturesquely situated on the sloping hill-side. Our informant had no hesitation in identifying it with Zelah the home of Kish, and the site of the family sepulchre in which Saul and Jonathan were buried. It is at present a prosperous looking town surrounded by magnificent olive groves, and containing 3,000 inhabitants, all Christians of the Greek and Latin persuasions. The residences of the Greek and Latin Patriarchs are very conspicuous buildings. Two miles further south we reach the place which the natives call El-Burak. Here are the actual Pools of Solomon of which he says in Ecclesiastes:—"I made me pools of water to water the wood that bringeth forth trees." These pools, three in number, are enormous reservoirs hewn partly out of the solid rock, and partly built of great squared stones, all heavily lined on the inside with extremely durable, marble coloured cement. They are so located, one after the other, in the descend-

ing valley that the water which trickles down from the neighbouring fountains filters successively through each of them, and thus is three times purified before entering the aqueduct through which of old it flowed into the holy city. Over the principal fountain from which the water issues there are elaborately constructed chambers which were evidently designed to guard it from the gaze of the passing traveller. The reservoirs are, respectively, three hundred and eighty, four hundred and twenty, and five hundred and eighty-two feet in length—the largest of them when full being capacious enough, as Dr. Thomson of the "Land and the Book" says, to float the largest man-of-war that ever ploughed the ocean. They are still, after a lapse of three thousand years, in a remarkable state of preservation. Water is still conveyed from them as far as Bethlehem. Beyond this the aqueduct is so dilapidated that it is no longer of any service. Baroness Burdett-Coutts several years ago offered the Turkish officials £30,000 for the purpose of reconstructing it all the way to Jerusalem, as it existed in the days of Solomon. But the generous gift was rejected without thanks, on the ground that it would be unlawful to use the money of the Christian for the purpose of conveying the gift of God, water, to El Khuds—the Holy Moslem City!

The celebrated gardens and orchards of Solomon were situated in the vicinity of these cisterns and a little further down the fertile valley which here crosses our road at nearly right angles. The whole valley teems with historical associations and marvels of physical scenery of surpassing interest to the poet, or the preacher, who has an eye for the beautiful in nature and the tragic in human life. The twelve miles from El-Burak to Hebron may be briefly described as a succession of hills and dales with a rude khan, at which we stopped for an hour, and an occasional humble habitation of a native peasant. Yet the land, now comparatively dreary and desolate, is evidently very fertile, capable, particularly, of producing fruit in great abundance and variety.

Arrived at Hebron, we first walked a mile up the adjacent valley of Eshcol to see the Oak of Mamre which stands in an open

space at the head of the valley. This famous tree, now called Abraham's Oak, is a magnificent terebinth, thirty-three feet in circumference with four great wide-spreading branches at about twenty feet from the ground. Tradition says that it was a comparatively youthful-looking tree at the time of our Saviour. It is now a very old-looking tree, and one of its great branches has recently fallen to the ground. We lunched beneath its sombre shade, and talked of all the memorable incidents in Abraham's life which transpired in its vicinity, as related in Genesis. The valley of Eshcol, which we traversed, is as fertile to day as it was when "the spies" took the rich cluster of grapes from it as a specimen of the fruit-bearing capacity of the Promised Land. We saw growing in it, and on the neighbouring hill-sides, the strong, healthy grape vines which have caused Hebron, in all the historic ages to be regarded as pre-eminently the grape-city of Palestine. Except for the uncleanness of its streets and lanes Hebron has an air of stability and prosperity about it which you would not expect to see while passing through the uncultivated solitudes between it and El-Burak. It is strongly built on the Eastern slope of a lofty eminence which rises up six hundred feet higher than Jerusalem. It is one of the most ancient cities now existing on the surface of our globe. At one time a city of refuge, then the capital of King David for seven and a half years, the Arabs now love to call it El-Khulil—the Friend—in honour of Abraham the friend of God. It has at present a population of about twelve thousand, nearly all of whom are Mohammedans of a fierce, fanatical type. The six hundred Jewish residents of the place are easily distinguished by their glossy ringlets and pale, sad faces. A glass manufactory and a water-bottle manufactory, next to the grape culture, are the two principal industries of Hebron. A short distance south of the town there are two long pools, or reservoirs, which now, as in the olden time, supply the people with water for domestic purposes. Over one of them David's young men, at his command, hanged the assassins of Ishbo-sheth, as we read in the fourth chapter of the Second Book of Samuel.

The Cave of Machpelah is, of course, the special object of interest in Hebron. It is,

undoubtedly the sepulchre of the patriarchs Abraham, Isaac, and Jacob, and of Sarah, Rebekah, and Leah. The Mohammedans guard it with jealous care, and have built a mosque over it. As a great favour we were permitted to walk around the sacred enclosure, and saw all that travellers are permitted to see of it. And certainly it did seem to me to be, next to Calvary, and Gethsemane, and Olivet, one of the most sacred spots on the face of the earth. I can never forget the emotions which I experienced as I stood by the earthly resting-place of the patriarchs, and mothers in Israel, who held high converse with God in the days of old. As through a rift in the clouds, Machpelah gave me a glimpse of the great hereafter when we will sit down with Abraham, and Isaac, and Jacob, in the kingdom of God.

French Evangelization.

HEREWITH we give a few of the more salient points of the annual report presented to the General Assembly, reserving for future issues some very interesting details of the work in particular fields:—

The missionary operations of the Board, consisting of colportage, mission schools, preaching stations, and regularly organized churches, are chiefly in the Province of Quebec, but extend also to portions of the Maritime Provinces and Ontario, besides the well-known field of Ste. Anne, Kankakee Co., Illinois. A glance at the map of the Dominion will shew the 93 stations in which the Gospel is regularly preached. In the Province of Quebec there are in all 62 counties, and our missionaries occupy 70 stations in 30 of these counties. The measure of success we are able to report may be deemed sufficient to encourage and stimulate the Church to go forward to overtake the whole land.

COLPORTAGE.—This department of work has been carried on as in the past. The Colporteurs of the Board, having given districts assigned them, work from a centre. They are practically itinerant evangelists. Not only do they distribute the word of God and religious literature, but gather the neighbours together for cottage prayer meetings, as well as to read the Scriptures and pray with the families in their own homes. Every minister and missionary of the Board does more or less of this sort of work. One minister, last year, distributed over 200 copies of the word of God, and, in several instances, had evidence that it was

"the power of God unto salvation." Twelve colporteurs were employed during the whole or part of the year, some of them only a few months. They distributed 1,886 copies of the Bible and New Testament, and about 25,000 tracts and copies of *Le Rayon du Soleil* and *L'Ami de la Maison*. Besides the Province of Quebec, Colporteurs laboured for six months of last year in parts of New Brunswick and Ontario.

MISSION SCHOOLS.—Ignorance is one of the chief hindrances to the work of evangelization. Hence the importance of these Mission Schools which the Board has always sought to plant when suitable openings have been found. During the past year there were 31 schools in operation in the fields worked by the Board. Six of these have become regularly organized schools, and no longer receive aid from the funds of the Board. A Mission School has recently been opened, with prospects of success, at La Jeune Lorette near the city of Quebec, on the Quebec and St. John Railway. The total number of scholars enrolled at these schools during the past year was 1,059; of these 363 belonged to Roman Catholic families. The average attendance was 638. In addition to the above, there are a number of self-supporting schools, which, in past years, were organized and fostered through the instrumentality of this Board.

POINTE AUX TREMBLES SCHOOLS.—The session just ended has been one of the most eventful in the history of the Schools. The attendance was considerably in excess of any preceding year, and the progress and deportment of the pupils almost all that could be desired. In March between seventy and eighty teachers and scholars sat together, at the communion table and commemorated the Saviour's death. Of this number twenty were then received into the fellowship of the Church after an intelligent profession of their faith in Christ.

As enquiries are continually being made regarding the schools, the following information is, in substance, taken from last year's report: These schools are situated on the north shore of the St. Lawrence River, nine miles east of Montreal. They were founded in 1846 by the French Canadian Missionary Society, and were purchased by the General Assembly of our Church in 1880. On the mission property there are two school buildings, one for boys, which can accommodate about 120, and the other for girls, with accommodation for between 80 and 90, including the recent extension. Upwards of 3,300 French Canadians have already been educated here. Many of these now occupy positions of trust and influence as ministers, teachers, physicians, lawyers, merchants, etc. Pupils are admitted between the ages of thirteen and twenty-five, the average being seventeen.

Special prominence is given to the religious instruction of the pupils, and the teaching of

God's Word on the points of difference between Protestants and Roman Catholics. In these every pupil is thoroughly indoctrinated, and it is no exaggeration to state that comparatively few of our English-speaking young men and women are better acquainted with their Bibles, or better able to give a reason for the hope that is in them, than can the pupils of Pointe aux Trembles when they leave the Mission Schools there.

Two years ago the boys' building was enlarged, and last summer the girls' building was entirely renovated, and enlarged to nearly double its former size.

The attendance was one hundred and sixty-eight, of whom ninety-eight were in the boys' building, and seventy in the girls'. The schools are visited and examined monthly by a committee of the Board appointed for the purpose, and towards the end of the session written examinations are held on all the subjects taught during the year.

The enlargement of the buildings and the consequent increase in the number of pupils necessitates a very large increase in expenditure annually. It is hoped, therefore, that many more of the Sabbath Schools of the Church will assume the support of a pupil. From those unable to do so, a contribution is earnestly asked. The Board has no hesitation in warmly commending the schools as worthy of public confidence, assured that no means are likely, by the blessing of God, to be more efficacious in the work of French Canadian Evangelization, and in advancing the cause of Christ in the Province of Quebec. Year after year God has manifestly set His seal upon this work, and blessed the labours of the teachers, but never perhaps has there been a more successful session than the one just ended. "The Lord hath done great things for us, whereof we are glad."

COLIGNY COLLEGE, OTTAWA.—The session has been a prosperous one. Under Mrs. Crawford, the Principal, and her efficient staff of Teachers, the institution has made rapid progress and its future success seems assured. The attendance of students during the year was 121, of whom 31 were boarders. Five of the boarders were French-speaking. The teaching is of a very high order, the Board being determined to spare no reasonable expense or effort to maintain the College in the highest state of efficiency possible, and to make it in every respect worthy of the confidence of parents. The cost for resident pupils for board with furnished room, fuel and light, and tuition in all the ordinary branches, including French, German and Latin, ranges from \$150 to 172.50 per session of 38 weeks. The buildings occupy a most eligible site in the capitol of the Dominion and are most admirably adapted for educational purposes.

SECRETARY.—Rev. S. J. Taylor entered upon the duties of his office as Secretary in Septem-

ber, and has since visited nearly all the Mission Schools and Stations, so that the contents of the present report in regard to these are the result of personal inspection and intercourse with missionaries and converts. He has also had opportunities of presenting the work before Congregations, Presbyteries and Synods of the Church. Much good is looked for in future from the continuances of these services.

FINANCES.—The receipts for the year are as follows:—

Ordinary French Fund.....	\$28,736
Pointe-aux Trembles Schools, Ordinary Fund	10,988
Pointe-aux Trembles Schools, Building Fund....	5,858
Pointe-aux Trembles, Schools Endowment Fund	2,100
Coligny College, Ottawa, Building, Fund.....	1,072
Ordinary Fund.....	7,017
	\$55,770

SUMMARY.—In closing the report, the Board would briefly set forth the position of the work under its care for the past year. There were thirty-six congregations and mission fields. In these the Gospel was preached at ninety-three stations to 973 Protestant Families, and many more who are not nominally Protestant. One hundred and ninety-seven were received into the Church, making a total membership of thirteen hundred and twelve. Eleven hundred and thirty-six scholars attended the Sabbath-schools. The people contributed five thousand and ninety dollars. Twelve colporteurs distributed eighteen hundred and eighty-six Bibles and Testaments, and twenty-five thousand religious tracts and papers, and visited twenty thousand four hundred families. One thousand and fifty-nine scholars, of whom three hundred and sixty-three were from Roman Catholic homes, were enrolled in the mission days-schools. Twenty French-speaking students attended the Presbyterian College, Montreal, of whom two completed their studies and were licensed last month. The girls' briding at Pointe-aux-Trembles was enlarged and furnished, the attendance at it and the boys' school being one hundred and sixty-eight. One hundred and twenty-one pupils attended Coligny College, the success of which has been far beyond expectation. The total number of labourers employed, including missionaries, teachers and colporteurs, is eighty-six. In spite of fears and a financial stress, funds to the extent of fifty-five thousand seven hundred and seventy dollars were provided to carry on the work. Notwithstanding the disappointments and discouragements and apparent failures, which, if not necessary, are sure to be found, there is abundant reason for humility and gratitude unto Him who says: "Not by might, nor by power, but by my Spirit." "Unto Him be the glory."

D. H. MACVICAR, D.D., LL. D.

Chairman.

S. J. TAYLOR, M.A.

Secretary.

Household Words.

LIFE'S WORTH LIVING.

Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight:
Long as there lingers gloom to chase,
Or straining tear to dry,
One kindred woe, one sorrowing face
That smiles as we draw nigh:
Long as a tale of anguish swells
The heart and lids grow wet,
And at the sound of Christmas bells
We pardon and forget;
So long as Faith with Freedom reigns,
And loyal Hope survives,
And gracious Charity remains
To leaven lowly lives:
While there is one untrodden tract
For intellect or will,
And men are free to think and act,
Life is worth living still.

ANCHORED WITHIN THE VEIL

God has given us so many assurances of good things in the future that no Christian who is not blind, or stupid, or wilful, can have doubts and fears. We have an anchor which is both sure and steadfast. It is always safe, for it enters within the veil. No ship puts out to sea without anchors suited to its need. When a storm comes and the ship is liable to be swept into a whirlpool, or dashed against rocks, the captain orders the anchor to be thrown out. If it is large and strong and can get a good hold of the ground, the ship is safe. But the holdings of the anchor may break; the water may be so deep that no anchor can reach the bottom; or the storm may be so great that it drives the ship and causes the best anchors to drag.

So it is with souls on the sea of life. Each one has one or more anchors. Multitudes go to ruin every year because they do not have the Christian's anchor. All their anchors of self-righteousness, fine morals, and the like, are mere toys for the last awful storm. The Christian is better off. God, though he may have disappointed his earthly hopes, has shut him up to the only true hope. This hope is his anchor which takes hold of the Holy of Holies, where his great High Priest pleads for him. Many anchors are merely thrown into Heaven, or they take hold of a mansion, or they grasp a crown. While such anchors are safe, by the mercy of God, they will slip more or less. They are sure but they are not perfectly steadfast. Let every Christian who has an anchor that slips draw it down and hurl it within the veil. Then he may laugh at Satan's rage and face a frowning world. Then when thousands of others are being swept into the whirlpools and dashed upon the rocks that skirt the pit, he may look calmly on. He will be sure that no such fate awaits him. His anchor is as firm as God's throne. It is held by the right arm of Jehovah.—Rev. M. C. Bailey.

OTHER SHEEP.

M'Donald the Scotchman has on the Scotch hills a great flock of sheep. M'Donald has four or five thousand head of sheep. Some are browsing on the heather, some are on the hills, some are in the valleys, a few are in the yard. One day Cameron comes over to M'Donald and says, "M'Donald, you have thirty sheep; I have been counting them." "Oh, no!" says M'Donald, "I have four or five thousand." "Ah!" says Cameron, "you are mistaken; I have just counted them; there are thirty." "Why," says M'Donald, "do you suppose that is all the sheep I have? I have sheep on the distant hills and in the valleys, ranging and roaming everywhere. Other sheep have I which are not of this fold."

So Christ comes. Here is a group of Christians, and there is a group of Christians; here is a Methodist fold, here is a Presbyterian fold, here is a Baptist fold, here is a Lutheran fold, and we make our annual statistics, and we think we can tell you just how many Christians there are in the world; how many there are in the Church, how many of all these denominations. We aggregate them, and we think we are giving an intelligent and an accurate account; but Christ comes, and He says, "you have not counted them right. There are those whom you have never seen, those of whom you have never heard. I have my children in all parts of the earth, on all the islands of the sea, on all the continents, in all the mountains and in all the valleys. Do you think that these few sheep you have counted are all the sheep I have? There is a great multitude that no man can number. Other sheep have I which are not of this fold."—*Talmage.*

GOD'S PROMISES

Mr. Spurgeon, in a recent sermon, said: "A promise is like a cheque. If I have a cheque, what do I do with it? Suppose I carried it about in my pocket, and said 'I do not see the use of this bit of paper I cannot buy anything with it,' a person would say: 'Have you been to the bank with it?' 'No, I did not think of that.' How it is payable to your order. Have you written your name on the back of it?' 'No I have not done that,' 'And yet you are blaming the person who gave you the cheque! The whole blame lies with yourself. Put your name on the back of the cheque, go with it to the bank and you will get what is promised to you.'" A prayer should be the presentation of God's promise endorsed by your personal faith. I hear of people praying for an hour together. I am very pleased that they can; but it is seldom that I can do so, and I see no need for it. It is like a person going into the bank with a cheque and stopping an hour. The clerks would wonder. The common-sense way is to go to the counter and show your cheque, and take your money and go about

your business. There is a style of prayer which is of this fine practical character. You so believe in God that you present the promise, obtain the blessing, and go about your Master's business. Sometimes a flood of words only means excusing unbelief. The prayers of the Bible are nearly all short ones; they are short and strong. The exceptions are found in places of peculiar difficulty, like that of Jacob, when he cried;

"With thee all night I mean to stay,
And wrestle till the break of day."

As a general rule, faith presents its prayers, gets its answer and goes on its way rejoicing.

GO AND TELL JESUS.

Some years ago a Christian lady came to me in great distress and said "Sir, I have such a burden on my heart. I am engaged in a boarding school where are many pupils, and I know I ought to tell them about the Saviour's love, but I cannot. It seems as if a padlock were on my lips; I cannot speak of Christ, and it is a burden on me every day."

I said: "Do I understand your case? You love Christ?"

"Yes."

"You want to speak for him?"

"Indeed I do."

"You cannot?"

"Can not say a word."

"And is that a burden to you?"

"Indeed it is."

"Well, now," said I, "do not tell another soul on earth what you have told me, but go and tell Jesus. Instead of asking help from man, go and cast the burden upon him. He lives to baptize you with every power you want. Just go and tell Jesus what you feel, and leave the whole matter with him."

I saw no more of her for some weeks; but the next time she came to see me, instead of the face looking as if she were weighed down with a burden, it was radiant with joy.

I asked her: "How is it with you now?"

"O," she said, "I did as you told me, instead of speaking to man about it, I flung the burden on Christ, and it is gone! I can speak for him now. My tongue is unloosed, and I can praise God."

NOW.

The Gospel everywhere urges the immediate acceptance of Christ by the heart. Men are not told to believe to-morrow or next week, but the present is the time of salvation. This being the case, the preacher should endeavor to persuade his hearers to accept now the offers of salvation. This seems to be very simple, but its simplicity has caused preachers to stumble. Many sermons lack point and purpose on this account. The immediate acceptance of Jesus Christ by the heart and the indwelling of Christ in our lives, this is the beginning and end of preaching.

Christ's First Disciples.

JULY 12. A.D. 30. JOHN 1 : 29-42.

Golden text, John 1 : 29.

JOHN relates many things of Christ, which the other Evangelists have omitted, and makes no mention of some important events of His life, which they report. The facts of his birth, early years, and temptation, were sufficiently known at the time he wrote. We have seen what was his object in writing, ch. 20 : 31. Therefore he introduces John the Baptist abruptly in v. 6, simply for the sake of his testimony to Jesus, which he gives in full, v. 15, 19-35. V. 29. *The Lamb of God*—Title suggested by the Passover lamb, whose blood saved the Israelites from destruction in Egypt, Exod. 12 : 7-23, 1 Cor. 5 : 7, and by the daily sacrifice in the temple, Exod. 29 : 38. *Takeh away—sin*—1 John 1 : 7, 1 Pet. 2 : 24. V. 30. *Before me*—In the beginning, v. 1. John the Baptist was older than Jesus. V. 31. *Knew him not*—Although related to Jesus, John lived a long distance from Nazareth, Luke 1 : 39. *Made manifest*—Made known to the Jewish people. God had evidently revealed to John the sign by which he would recognise the Messiah, v. 33. Seeing it, he *bare record, i.e.*, declared that Jesus was the Christ, v. 32, Luke 3 : 21. V. 33. *Baptizeth—Holy Ghost*—This baptism promised in John 15 : 26, Acts 1 : 4—given in Acts 2 : 1-4. V. 34. *The Son of God*—Declared so by a voice from heaven, 2 Pet. 1 : 17. V. 35. *Two*—Andrew, v. 40, the other not named, may have been the apostle John. V. 36. *Looking*—Steadfastly, with significant attention, to point him out to his two disciples who at once left him to follow Jesus. V. 38. *What seek ye?*—Jesus knows all the wishes of his disciples, but he loves to hear them tell them to him, Luke 18 : 41. *Where dwellest thou?*—They asked so that they might visit him, and have a longer conversation with him than they could have had conveniently outside. Jesus kindly invited them to accompany him, an invitation that they accepted eagerly. *Tenth hour*—Four p.m., according to Jewish reckoning. V. 41. *First findeth*—A true mark of conversion is the desire to make others share in that blessing, John 4 : 28, 29. *The Messiah*—The Christ. The meaning of the word is "the anointed," Dan. 9 : 25. John had first pointed him out, as the Lamb of God, his conversation with Jesus had convinced him that He was truly "He that should come," Matt. 11 : 3. V. 42. *He brought him*—To Jesus. The duty of every one who knows the Lord is also to bring this knowledge to others. Holding forth the Word of Life, Phil. 2 : 16. *Cephus*—Syriac for "stone," Matt. 16 : 17, symbolizing the firmness of Peter in his apostolic ministry, Acts 3 : 13. Andrew and his brother not long after were called, whilst in Gallilee, to be apostles, Matt. 4 : 18.

Christ's First Miracle.

JULY 19. A.D. 30. JOHN 2 : 1-11.

Golden Text, John 2 : 11.

JOHN only, relates this first miracle of Jesus. It was three days after the conversation with Nathanael, ch. 2 : 47. V. 2. *Cana*—A village about three miles north of Nazareth. A *marriage*—The festivities of marriage lasted seven days, Gen. 29 : 27, Judg. 14 : 17, and were held in the house of the bride's father, from which she was escorted to her husband's home, whence friends came to meet the new-married couple, Matt. 25 : 1, *the mother of Jesus*—Mary may have been a relation. V. 2. *Called*—Andrew, John, Peter, Philip and Nathanael were invited, ch. 1 : 37, 43, 45. The supply of wine running short, Mary told her son. She must have believed that he could provide it in a miraculous way, Comp. Luke 1 : 35, 2 : 19, knowing he was the Son of God. V. 4. *Woman*—Usual way of address, implying no disrespect, ch. 19 : 26. *What have I—Jesus*, as God, could not recognize directions, or control over his supernatural power, even from his mother. He gives her a gentle reproof for her indiscretion, Comp. 2 Sam. 16 : 10. *Mine hour*—Let her not fret, even if he delays, but wait patiently, Ps. 37 : 7, Hab. 2 : 3. Perhaps the wine was not quite exhausted. V. 5. *Do it*—This command from Mary shows her faith in her son, Luke 1 : 45. V. 6. *Waterpots*—Needed for the many "washings" imposed upon the Jews by tradition, Mark 7 : 3-4. *Two or three firkins*—If Syrian measure, about two gallons, if Athenian, eight. Jesus ordered the *servants* to fill them with water. Had he or his disciples done it, fraud might have been suspected. By his orders, some of the water was drawn and presented to the ruler of the feast, v. 8. He may have held the office of "friend of the bridegroom," ch. 3 : 39, and if so would act as master of ceremonies at the feast. When the festivities were over he would lead the bride to her husband. He was surprised at the excellence of the wine when he tasted it, and charged the bridegroom with having broken the usual custom, which was to serve first the best, and when men *had well drunk* that which was inferior. This statement of a Jewish custom does not warrant the inference that there was any intemperance at the feast of Cana. Jesus never countenances sin, 1 Pet. 2 : 22. Is Christ the minister of sin? God forbid! Gal. 2 : 17. Intemperance is a grievous sin, 1 Cor. 6 : 10, Gal. 5 : 21. V. 11. *Manifested His glory*—ch. 1 : 14. By exhibiting his creative power, a Divine attribute, proving himself by His works, to be indeed, the Messiah, the Christ. *Believed*—They had already received him as the Messiah, ch. 1 : 49, but their faith in the Divine character of His person needed strengthening and received it then.

Christ and Nicodemus.

JULY 26. A.D. 30. JOHN 3:1-17.

Golden Text, John 3:16.

JESUS had now gone to Jerusalem to keep the Passover, Deut. 16:5. There he purged the temple, Mal. 3:1, and worked many miracles, ch. 2:23. V. 1. *Pharisees*—A Jewish sect very strict in their manner of life. Nicodemus was a *Ruler*, a member of the Jewish council, or Sanhedrin. From the first, he was friendly to Jesus, and befriended him to the last, ch. 7:50, 19:39. V. 2. *By night*—To avoid interruption as Jesus was busy all the day, or as some have thought from fear of men. *Rabbi*—Master. *We know*—The rulers and himself, the miracles of Jesus being a clear attestation of His mission. V. 3. *Kingdom of God*—Nicodemus expected the advent of Messiah, but his idea of the nature of his kingdom was incorrect. He thought it would have come in pomp and power, and unless he was *born again* he could not realize that this kingdom had begun, Luke 17:20. New birth or regeneration of the heart, alone can give clear views of Christ's person and work, Matt. 16:17, 1 Cor. 12:3. Nicodemus, not understanding, Jesus repeats the same truth with additional details in v. 5. *Water—Spirit—Comp.* Matt. 3:11. Both baptisms obligatory for members of Christ's kingdom. To be born again as Nicodemus first understood it, v. 4, even if possible would be useless. The pure cannot be taken from the impure, Job 15:14. But when God gives man His Spirit, the renewed man, being spiritual, understands the things of God, 1 Cor. 2:10-14. Jesus compares the Spirit to the wind, Ezek. 37:2. It goes where God sends it. Ps. 148:8. 1 Cor. 12:11, its effects are felt, although how it works may be a mystery. V. 10. *A master in Israel*—Teachers like him surely should have known and understood, Ezek. 35:25. Jesus had told him of things taking place on earth and he did not understand, how could he do so if He told him of heavenly things? He mentions two. V. 13. First, that He—the Son of Man—came from Heaven, yet even then was in Heaven. Second, in v. 16. That God, out of his eternal love, had given His Son to the world, that all who believed in Him should have eternal life. By recalling the incident of the brazen serpent, Numb. 21:9, He prophesied His own lifting up on the Cross of Calvary. Thus, in a few sentences, Jesus described the true nature of His Kingdom of Grace originating in the Father's love, and providing a remedy for sin. V. 17. *To condemn*—Jesus came to save, Matt. 1:21. He will come again, Acts 1:11. But it will be to judge the living and the dead, Matt. 25:31-46. He came in lowliness, Phil. 2:7. He will come in glory, Jude 1:14. To believe in Him is to be born again, Eph. 2:10.

Christ at Jacob's Well.

AUG. 2. A.D. 30. JOHN 4:5-26.

Golden Text, Rev. 22:17.

JOHN is the only evangelist who mentioned the First Passover that Jesus celebrated after his baptism, ch. 2:13. The imprisonment of John the Baptist took place whilst Jesus was yet in Judea and according to Matt. 4:12, was the reason of his departure for Galilee. Here an additional reason is given, v. 1. His direct road lay through Samaria, v. 4. V. 5. *Sychar*—anciently called Shechem, Gen. 33:18, now Nablous. *Jacob*—Gen. 33:19, 32:22. V. 6. *A well*—Called Jacob's well, now dry, 100 feet deep, cut in the rock is still shown east of Nablous. *Wearied*—Jesus was man as well as God. As man, he suffered as all men suffer, as God, he never wearies, Is. 40:28, Heb. 4:15. *Sixth hour*—Noon. Jesus was alone, his disciples having gone to the city for provisions. A Samaritan woman coming to draw water, He asked for a drink, which she seemed unwilling to give. V. 9. *No dealings*—Because of differences of origin and religion, 2 Kings 17:24-28, old grudges, Neh. 6:1-14. The word "Samaritan" was an insult in Judea, John 8:48. V. 10. *The gift*—The Saviour, John 3:16. *Living water*—That knowledge of Salvation which quenches the thirst for pardon in a sinner's soul. The stagnant waters of error could not do this. She wondered where Jesus could get this fresh spring water. Had he more wisdom than Jacob, whom she calls "father," v. 12. for although of mixed origin the Samaritans claimed descent from him. Jesus without answering that question said that the water he could give was of such a nature that "whoever drinks of it shall never thirst," still speaking of the preciousness and sufficiency of his grace, 2 Cor. 12:9. That grace, like a perennial spring, never fails, v. 14. The woman answered lightly, v. 15. To show her need of Salvation, Jesus abruptly changes the subject, humbling her by convincing her of sin, vs. 16-18. Unwilling to discuss such a personal subject, she attempts to change it by introducing one of the controversies of the day, vs. 19-20. Many people will speak on such controversies for hours who have not a word to say of practical personal religion. *The mountain*—Mount Gerizim, where the Samaritans had their temple, Deut. 11:29. Jesus shows her that it matters little where God is worshipped, v. 21. The time had come when the only acceptable worship would be that given *in Spirit and in Truth*. God is not confined to one locality, Acts 7:48. She overcame her ignorance, but hoped that one day "Messias" would teach men all things, v. 25. Christ then reveals Himself, v. 26. Jesus still follows the same plan, in the conversion of sinners.

Ecclesiastical News.

SCOTLAND :—The General Assemblies met in Edinburgh on the 21st of May. For the second time the Marquis of Tweeddale occupied the position of Lord High Commissioner in the Kirk Assembly and the opening was attended with the usual ceremonial of levee, the imposing procession with military escort, and sermon in St. Giles by the retiring moderator, Rev. A. K. H. Boyd, D.D., who nominated as his successor in office, Dr. James McGregor of St. Cuthbert's, Edinburgh. The Free Church Assembly having none of the pageantry which makes the meeting of the mother Kirk the event of the year in Edinburgh, and having no "burning questions" before it to draw enthusiastic crowds, its opening was quiet almost to dullness. Dr. Thomas Brown the retiring moderator preached the opening sermon and introduced Dr. Thomas Smith, Professor of Evangelistic Theology in the New College, Edinburgh, as his successor in the moderatorship, stating that in addition to his other qualifications Dr. Smith had rendered eminent services to the Church as a missionary in India. The ordinary proceedings of these Courts resemble so closely those of your own General Assembly it is not necessary to enter upon details. It may be remarked in passing, however, that the Free Church has initiated process for qualifying subscription to the Confession of Faith by the enactment of a Declaration Act, somewhat similar to that adopted by the U. P. Church some years ago, which it is believed will prove a relief to some tender consciences. Dr. Burns of Halifax and Rev. J. R. Munro of Antigonish, N.S., had the honour of representing the Canada Church in the Edinburgh Assemblies. In the Synod of the United Presbyterian Church there was the usual breeze about "disestablishment." Forty-two overtures were presented calling on that body to abstain from further agitation of the question; true to its former declarations, however, the Synod dismissed the overtures by an overwhelming majority. The late Mrs Bell of Glasgow bequeathed \$300,000 to General Booth for the use of the Salvation Army. Mr. Quarrier has also been the recipient of large gifts for his Orphan's Homes and is now erecting buildings that will cost \$100,000. Dr. Calderwood retires from the editorship of the United Presbyterian Magazine in favour of Dr. Corbett of Glasgow, and Dr. George Robson of Inverness has been appointed Editor of the *U. P. Missionary Record*, in room of the late Dr. James Brown.

D.

ENGLAND :—Dr. Munro Gibson, an ex-Canadian, made an admirable moderator of Synod. He led off with a rousing address on "Spiritual Dynamics," or Human Channels for Divine Power. The chief subjects of discussion were

the reports of the Home and Foreign Missions of the Church. Both were encouraging. The tentative evangelistic labours of Messrs McPhail, Train, and McNeill had been successful. The Foreign Missions were prospering. The Church has now thirty mission-ries engaged in carrying on mission work in China and India. The annual missionary meeting was an inspiring occasion. This Church, having fought the battle of the "Standards," is now engaged in framing a revised book of common order, with fresh formulas for ministers at induction and other matters of detail. The Synod agreed to a recommendation of the F. M. Committee, "that medical missionaries, being elders ordained as such, be invested with the power of dispensing ordinances in foreign fields where the services of a minister are not available. The income for Foreign Missions for the year was \$195,000 leaving a working balance in the treasury of \$45,000. A few "shots" were exchanged at intervals in the course of the debates, but they did no harm. The meeting on the whole was harmonious. A feeling of sadness prevailed, especially at the opening services, on account of the many conspicuous blanks in the muster-roll since last meeting. The Synod meets next year in Birmingham where there are five Presbyterian ministers—one of them being an ex-Canadian also.

UNITED STATES :—The 103rd General Assembly met in Detroit on the 21st of May. Dr. Green of Princeton was unanimously elected moderator. Business was rushed from start to close. The first in order was the report of the committee on Revision of the Confession; it was sent down without debate to Presbyteries. No radical changes are contemplated: its Calvinism is scarcely touched: the Church is conservative! The chief interest centred in the Briggs controversy. The debate was long and keen, but not acrimonious: sympathy was expressed for the man but very little for his erratic theology. The verdict of the Assembly was unmistakably clear and emphatic that Dr. Briggs is not a man who should be allowed to teach theology in any Presbyterian College. It was a remarkable decision—recording distinct disapproval without assigning any specific reasons—and carried by a sweeping majority of 440 to 60. The Home Mission Report announced a deficit of \$100,000 but it will not interfere with the work of the Church: \$1,000,000 are asked for the current year. The receipts for Foreign Missions were \$942,690 and \$1,100,000 are asked for this year. Mr. William Dulles jr. of New York, the new Treasurer of the Board made a grand speech, Dr. Eddy was there from Syria, Dr. Nevins from China, and Dr. Sheshadri from India. While discussing these matters, the Assembly was startled by the announcement of the sudden death of Dr. Henry J. Van Dyke, Professor elect of Systematic Theology in Union Semi-

nary, and for forty years pastor of Second Presbyterian Church Brooklyn and, more awfully solemn was the death of Judge Brackinridge of St. Louis, who, after delivering a masterly speech on the Briggs question, in the act of turning round to make his bow to the moderator, fell dead at his feet.

Z.

Our Own Church.

THE Meeting of the General Assembly in the "Lime Stone City"—the *Catawqui* of prehistoric times, carries our thoughts back to an event almost beyond the reach of the memory of the oldest member of the Assembly, for 'tis sixty years since the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland was first constituted in Kingston. On 7th June, 1831, a meeting of ministers in connection with the Church of Scotland met, "pursuant to agreement," at which there were present eight ministers and two elders.* On June 8th, the Synod was constituted, Rev. John MacKenzie, of Williams-town being chosen moderator, and Rev. Robert McGill of Niagara, clerk. Singularly enough, one of the first items of business that came before the Synod was a copy of a dispatch from Downing Street to Sir John Colborne the Lieut. Governor of Upper Canada, recommending the whole of the Presbyterians in the Province to unite into one Synod—a consummation which was not to be effected until forty-four years later!

The earliest Synod Roll that has been preserved contains the names of twenty-five ministers. That was in 1833. In 1844 the number had increased to ninety-one in Upper and Lower Canada. Twenty-four ministers withdrew from the original Synod at that time and formed themselves into a separate Synod in sympathy with the Free Church of Scotland. These united with the Synod of the United Presbyterian Church in 1861. In 1875 the larger union brought together under one General Assembly 623 ministers, 3859 elders, 90,653 communicants and 73,394 Sabbath-school scholars. Since that time the number of ministers and congregations have increased about fifty

* The ministers were Alexander Gale, George Sheed, John Macfar, John Cruikshank, Alexander Ross, Robert McGill, Thomas Clarke Wilson, and William McAlister: the elders were George MacKenzie, Parrister, of Kingston, and John Willison, Surgeon of Dundas.

per centum, the number of elders, communicants, and S. S. scholars, about one hundred per centum. The contributions of the people for all church purposes have increased from \$982,671 to \$2,054,951. During these sixteen years we have educated and sent forth into the ministry from our own colleges no less than five hundred and eighty young men.

PERSONAL:—*Rev. Samuel Houston*, our genial Irish correspondent, at present on a visit to his native country, was seized with typhoid fever soon after landing at Belfast and at latest accounts was still seriously ill. *Rev. James Hally* of St. Thérèse, who was taken ill in Scotland more than a year ago, has not yet recovered sufficiently to enable him to resume ministerial work, and his friends are becoming apprehensive that he may have to retire altogether from active service in the Church. *Rev. Narayan Sheshadri*, who was prevented by illness from proceeding to Edinburgh in time for the Assemblies, paid Canada a visit instead. He spent a week in Montreal, and attended the General Assembly in Kingston.

ORDINATIONS AND INDUCTIONS.

CALEDONIA, Hamilton:—Mr. J. S. Conning, licentiate, was ordained and inducted on the 2nd of June.

MR. F. O. NICHOL, was ordained as missionary to Mistawasis, N. W. T., by the Presbytery of Barrie on the 15th of May.

OSGOODE AND KENMORE, Ottawa:—Rev. J. M. Goodwillie, of North Bay was inducted on the 2nd of June.

SHERBROOKE, Quebec:—Rev. William Shearer formerly of Morewood Ont., was inducted on the 26th of May.

MR. J. K. MCGILLIVRAY, was licenced and ordained as missionary at Gore Bay, by the Presbytery of Barrie, May 19th.

LOWER STEWIACKE, Halifax:—Mr. W. J. MacKenzie, was ordained and inducted on the 26th of May.

YARMOUTH, Halifax:—Rev. E. D. Miller of Lunenburg, was inducted on the 9th of June.

LAKEVILLE (W. Cornwallis,) Halifax:—Rev. F. S. Coffin, was inducted on the 19th of May.

HALIFAX, St. Matthew's Church:—Rev. Thos. Fowler of Loudon, Scotland, was inducted on the 4th of June.

BLUE MOUNTAIN, Pictou:—Mr. Duncan Henderson, was ordained and inducted.

MR. WILLIAM McCULLOCH THOMPSON, was

licenced and ordained by the Presbytery of Halifax, and appointed missionary for one year at Kempt and Walton, on the 12th of May.

AVONTON, *Stratford*:—Rev. A. H. Drumm formerly of Georgetown, Ont., was inducted on the 27th of May.

SR. MARY'S, *Stratford*:—Mr. T. A. Cosgrove, was ordained and inducted on the 27th of May.

PETERBOROUGH:—Rev. A. McWilliams of South Mountain, *Brockville*, was inducted as pastor of St. Andrew's Church on the 2nd of June.

DUNDEE, *Montreal*:—Rev. Duncan Macdonald, of Carleton Place, Ont., is to be inducted on the 2nd of July.

STEWARTON, *Ottawa*:—Mr. Robert E. Knowles, was ordained and inducted as pastor of this new charge in the southern part of the city of Ottawa, on the 5th of June.

THREE RIVERS, *Quebec*:—Mr. Alexander Barclay, licentiate, was ordained and inducted on the 2nd of June.

GEORGETOWN AND LIMEHOUSE, *Toronto*:—Mr. D. M. Buchanan, was ordained and inducted on the 23rd of June.

QUEBEC, PRESBYTERY:—Messrs Adam Robertson and Hugh Craig, were ordained as missionaries on the 27th of May, the former as missionary at Metis and the latter at Sawyerville and Massawippi.

FITZROY HARBOUR AND TARBOLTON, *Ottawa*:—Rev. D. J. Hyland, was inducted on May 26th.

RAMSAY, *Lanark and Renfrew*:—Mr. J. M. Maclean was ordained and inducted on the 8th of June.

Mr. J. A. McDonald was ordained and designated Missionary to Indians in British Columbia on the 23rd of June.

MEDICINE HAT, *Calgary*:—Mr. Chas. Stephen was ordained and inducted on June 1st.

Mr. James Buchanan was ordained as missionary to Red Deer district by the Presbytery of Calgary on the 1st of June.

Mr. D. D. MacKay was licensed and ordained as missionary at Crystal City, *Rock Lake*, on June 5th.

LICENSURES:—Messrs W. W. Craw and F. O. Nichol by the Presbytery of Barrie, on the 13th of May; Messrs D. M. Buchanan, J. D. Edgar, P. E. Nichol, and A. McIntyre, by the Presbytery of Toronto on June 2nd; Mr. Hugh Craig by the Presbytery of Quebec, on May 26th; Mr. Malcolm Macleod by the Presbytery of Victoria and Richmond on May 26th. Messrs J. M. Maclean, J. A. McDonald and R. E. Knowles by the Presbytery of Lanark and Renfrew on May 26th.

CALLS:—Rev. M. L. Leitch, of Elora, to Knox Church, *Stratford*, Ont. Rev. D. McGregor, of Amherst, N.S., to St. Paul's Church, Frederickton, N.B. Rev. Thomas Stewart, of Sussex, N.B., to Dartmouth, *Halifax*. Mr. James Edgar, licentiate, to Knox Church, Brussels—*Maitland*. Mr. J. M. MacLennan, of Queen's Col-

lege, Kingston, to Blackeney and Clayton, *Lanark and Renfrew*. Rev. George Crombie, to Coulonge, *Ottawa*. Rev. W. E. Wallace, to Little Current, *Bruce*. Mr. Peter McEachern, of Knox College, to Napier and Brooke, *Sarnia*. Rev. S. Rondeau, of Ottawa to Sudbury, Ont. Rev. Peter Fisher to Boissivain, *Rock Lake*.

DEMISSIONS:—Rev. J. McClung, of Ancaster and Alberton, *Hamilton*. Rev. Duncan Davidson, of Langside, *Maitland*. Rev. John Lees, of W. Williams, *Sarnia*. Rev. William Lochhead, of Fenelon Falls, *Lindsay*. Rev. W. H. W. Boyle, of Knox Church, St. Thomas, Ont., on account of continued ill-health. Rev. W. K. McCulloch, of Hawkesbury, *Ottawa*. Rev. John MacKay's resignation of Knox Church, Scarborough, has been regretfully accepted by the Presbytery of Toronto.

NEW CHURCHES.

TORONTO:—Westminster church on Bloor Street, which has taken the place of the old Charles Street church, of which Rev. John McNeil has been pastor for some years, was opened for public worship on the 24th of May, by Rev. James Stalker, of Glasgow, Scotland. The church is seated for 1600, but 2000 persons were packed into it both morning and evening, while thousands, it is said, could not get in. The church is one of the finest in the city combining in its construction all the latest improvements in architecture. With the site it has cost about \$73,000. BBERON, Ont., the new church erected by Rev. J. McD. Duncan's congregation was opened for worship on the 24th of May. The new Alma church at St. THOMAS, Ont., the gift of Mr. A. M. Hutchison, on a site given by Mr. N. Macdonald, in the eastern part of the city, was also dedicated on the 24th of May. The 28th of June was the day appointed for opening the new Knox church at MILTON, of which Rev. Robt. Haddow is pastor. It was a day long to be remembered, for the variety and richness of the services conducted by Dr. MacMullan, of Woodstock, and Dr. Parsons of Toronto.

Obituary.

REV. WM. WALKER, Chatham, Ont. who was called away suddenly by death in the 69th year of his age on the morning of the 15th of May, was a native of Glasgow, Scotland. After completing his course of study in the University of his native city, and subsequently a course of Theology in the Hall of the United Presbyterian Church, he was inducted into the pastoral charge of a church in the Isle of Man. Finding residence there uncongenial to his health he

came to Canada and accepted a call to the United Presbyterian Church in Chatham, known after the union of that body with the Free Church as the Wellington Street Presbyterian Church. Here for 32 years he continued to discharge with marked faithfulness, ability, and success his sacred calling until failing health led to his resignation two years ago.

As clerk of the Presbytery of Chatham for many years and convener of its Home Mission Committee, he had been intimately associated with the history and growth of Presbyterianism in the Western Peninsula. Early in his ministerial life in Chatham he married Miss Smith, eldest daughter of Mr. Robt. Smith, an honoured elder in his church who with two daughters, the elder of whom is the devoted teacher of our Indian Mission School at Portage la Prairie, Manitoba, and one son Dr. Robt. S. Walker, survive him.

J. G.

At McKillop, Ont., on May 6th, the wife of Rev. Peter Musgrave died after a lingering illness which was borne with Christian fortitude.

The General Assembly.

AT half-past seven o'clock on Wednesday evening, the 10th of June, the Seventeenth General Assembly of the Presbyterian Church in Canada met in the beautiful new St. Andrew's Church, Kingston, which was well filled with commissioners and a goodly number of the citizens. Rev. John Laing, D.D., of Dundas, the retiring moderator, preached the opening sermon, taking his text from Ephesians, 4: 7-8, "But unto every one of us is given grace according to the measure of the gift of Christ," &c. It need scarcely be said that the sermon was an excellent one, for, as a preacher, Dr. Laing has few equals in the Church.

"The welfare of man," he said, "could only be secured by communion with God. Communion had been interrupted by Adam's transgression, but God had devised means for its restoration. He had communed with Enoch, Noah, Abraham, Moses and other of the patriarchs, but especially in and through Jesus. To accomplish the full restoration, he had also ordained an instrument, namely, his own Church. All who believe in Christ Jesus were members of that Church. These have various gifts conferred upon them to qualify them, and are guided by the Holy Ghost. No

less than sixteen such gifts are mentioned in the New Testament. Precious gifts and needful gifts they are. The possession and exercise of them are necessary for the building up of Zion. Men of different powers were raised up at every important juncture of affairs in the Old Testament times. The twelve apostles in the New Testament times went forth at God's bidding to enlighten men. Since then, men of all types of mind, with all gifts and graces, poets, scientists, men of learning and wealth, have gone forth amid difficulties and dangers to the great work of God. Nor have they labored in vain. But there are sad features of the case which we remembered with shame. Selfish men, discontented men, impious men have gone forth under the banners of Christ. But this will not always be. A change must come and God will bring good out of evil. The present aspects of the Church are gloriously cheerful. Noble men and women—doctors, theologians, missionaries—have gone into India, Japan, China, and the islands of the seas to preach the unsearchable riches of Christ. And now what does the Church, our Church, need in order that she may be triumphant? Think of our learning and wealth, our able financiers and great preachers. What do they need? I answer, the baptism of the Divine Spirit, which will consecrate all men and all their gifts to our Master; "not by might, nor by power, but by my spirit, saith the Lord of hosts." With this the Church cannot stand still. She will progress with the times, and a large spirit of Christian enthusiasm will follow. When I speak of the members of Christ's Church I speak, not with a spirit of narrow sectarianism, but I speak in that broad spirit of Christian brotherhood which embraces all those who love the Lord Jesus Christ in sincerity. Let Christians arise and shine, and let them go to the fields of the world imbued with the spirit of our Saviour. Let them be earnest and united, and then the blessed era predicted by the prophets and pictured in the Gospel shall be realized when the "kingdoms of the world shall become the kingdoms of our Lord and his Christ."

At the conclusion of the devotional exercises the Moderator took his place on the platform, supported right and left by the venerable clerks, ex-moderators, conveners of committees, and other leading dignitaries. The court was formally constituted with prayer, and the roll was called. This is always a tedious process, but it is "historic," and apparently indispensable. Out of a total constituency of some four hundred, three hundred answered to their names and, as many had not yet arrived who were to come, the attendance this year is sure to be above the average. There were three nominations for the moderatorship,

Rev. Thomas Sedgwick, of Tatamagouche, N.S., Principal Caven, of Toronto, and Dr. Wardrope, of Guelph, who, having received the largest number of votes, became the unanimous choice of the Assembly. But for one thing, in all probability, Mr. Sedgwick would have had the honour conferred upon him, but it had come to be known that Dr. Wardrope retires this year from the convenership of the Foreign Mission Committee, an office which he has filled for eight years with singular ability, and the Assembly, in thus recognizing his invaluable services in that capacity, honoured itself. And, besides, his other services to the Church during a long pastorate of forty-six years, gave him a title which could not be disregarded. Mr. Sedgwick's turn will come very soon. (D.V..) and deservedly.



THE MODERATOR.

Dr. Wardrope is a son of the late Rev. Thomas Wardrope, a licentiate of the Church of Scotland and parish school master in Ladykirk, Berwickshire: was born there, May, 1819: began his studies for the ministry at Edinburgh, under Pillans and Dunbar, interrupted however, by family coming to Canada in 1834, when he continued his studies under his father and the superintendence of the Presbytery of Hamilton: he entered Queen's College Kingston, in 1842: after the division in 1844, he spent some time in Bytown as master of the Grammar-school: in August, 1845, ordained minister of Knox church, Ottawa: while in that charge he rendered important service to the Presbytery by giving frequent supply to Wakefield and other vacant congregations and mission stations in the

bounds: was translated to Chalmers' Church, Guelph in 1869: Moderator of the Synod of the Presbyterian Church of Canada (Free Church) in 1858. Convener of Assembly's Committee on State of Religion, from 1873 to 1877, and of the Foreign Mission Committee since 1883.

DR. LAING received a cordial vote of thanks for his services as moderator during the past year, and for his excellent opening sermon. After a few matters of routine had been attended to, the first sederunt was brought to a close. Then there began such a vigorous hand-shaking and interchange of fraternal greetings among the brethren! To many of them this renewal of fellowship was one of the most delightful features of the Assembly.

Second Day.

AFTER an hour spent in devotional exercises, the minutes of last night's session were read and a number of committees were appointed. Principal Grant reported in behalf of a committee charged with making arrangements for the adjournment of the Assembly to-day, in order that an opportunity may be afforded the Moderator and Clerks, and all the members of the court, indeed, to pay their tribute of respect to the memory of the great statesman whose funeral takes place this afternoon. The following resolution was unanimously agreed to and the Assembly adjourned till 7.30 p.m.

"The General Assembly of the Presbyterian Church record with profound sorrow the decease of the Right Honorable Sir John A. Macdonald, Premier of the Dominion, and prays that this dispensation of Providence may be sanctified to all who are connected with public affairs and to the whole body of the people. The General Assembly expresses its deep and respectful sympathy with Lady Macdonald and other members of the family of the deceased Premier, and prays that the God of all consolation may abundantly comfort them in their great sorrow. Further, the General Assembly resolves that on adjourning after the forenoon's sederunt it will stand adjourned till 7.30 p.m. to allow the Moderator and clerk and all its members who so desire to attend the funeral of Sir John A. Macdonald. The Assembly directs that a copy of this resolution be communicated to Lady Macdonald."

EVENING SEDERUNT.

The Assembly resumed business at half-past seven o'clock. The proceedings of this and all the subsequent sessions are condensed from the excellent reports given by the *Montreal Daily Witness*:—

THE CHURCH HYMNAL.—Rev. Dr. Gregg of

Toronto, convener, presented the report of the Hymnal Committee, which was adopted after a brief explanation. Some complaint was made by one of the commissioners about the paltriness of the binding of the Sunday-school hymnal. The books, it was alleged, have a bad habit of getting unbound after two or three days' use. Dr. Gregg promised that the matter would be looked after.

HOME MISSIONS.

The annual reports of the committees East and West were presented in "book form," and were held as read.—

The former was presented by the Rev. John McMillan of Halifax. He called special attention to page three, where reference is made to work in Labrador, where Dr. Hare is laboring at his own expense. Only his passage has been paid. He pleaded strongly that the same missionary spirit should be caught and exemplified. He also spoke of the fact that as many as seventy services have been conducted by elders. Why may not the services of elders be more generally utilized? If this could be done, no churches need be closed during the winter for want of suitable persons to conduct ordinances. He advocated the question also from a Sabbath-school standpoint. Our scholars should be more thoroughly instructed in the geography and work of Home missions. The finances were in a healthy state, the income last year having been about three times the amount of five years ago. He closed with a fervid tribute of gratitude for the great success of the work.

THE AUGMENTATION SCHEME.

Closely allied to this was the report of the Augmentation Scheme in the Lower Provinces. This was presented by the Rev. P. M. Morrison, the agent of the Church down by the sea. The history of this Scheme there has been, on the whole, a history of success, there being now only 12 congregations which do not raise the minimum stipend of \$750 and a manse, whilst only a few years ago there was no less than 120 in this condition. He held that \$750 per annum was a very scanty provision for a minister and his family, and hoped that ere long the wealthy congregations would come to the help of their poorer brethren. He closed with a resolution that the two reports now read be adopted and that we tender thanks to Almighty God for the success accorded to this branch of our work.

The resolution was seconded by the Rev. T. G. Jack, who gave several illustrations of the working of the fund.

The Rev. George Bruce, of St. John. N. B., suggested that the recommendation should ask that power be given to the Committee to reduce the largest grant (\$300) if it should see fit. The suggested amendment, however, was not adopted. Mr. Morrison's motion carried.

WESTERN SECTION.

After singing a hymn, Dr. Cochrane, of Brantford, presented the report of the Western section. He regretted that the income was slightly below what the Committee anticipated. The report was the largest ever presented to the Assembly, containing some 82 pages. He urged that ministers of the Church should read parts of it to their congregations. After all, it is by long odds the best report ever presented to the General Assembly. Thirty years ago the churches in Toronto and Montreal were very few and small. Now he hardly dared to say how many and grand the churches are in those cities. Thirty years ago the income of the fund was only \$4,000; but now it has reached a grand total of \$130,000. He had no hesitation in stating that the churches of Presbyterianism in Canada, were in their gifts to this fund, a long way ahead of those of any denomination in the Dominion. He pleaded earnestly and eloquently for support for the augmentation scheme. The emigration to Manitoba and the North-West Territories is largely in excess of any previous year. He could hold out no hope, therefore, that less money can be asked for, but rather a great deal more. The deficit in the Home Mission Fund last year was \$1,409.98, and in the Augmentation Fund \$4,287.97. The Committee had hoped that there would be an increased income, but they were disappointed. To reduce the grants would simply be to reduce the augmented congregations to home mission stations. This should never be allowed. It remained for the Assembly to say what should be done. He closed an impassioned address by moving the reception of these reports.

The Rev. Prof. Bryce, of Winnipeg, seconded the resolution. Twenty years ago there were only nine mission stations in the North-West, but now there were six hundred and eleven—no mean progress. Our ministers out there have shown a disposition to take their places by the side of the people. Preaching from a document is not the preaching that succeeds among those sturdy sons of the soil, whatever it may do with the refined churches in these eastern parts of the Dominion. He paid a warm tribute of praise to Dr. Robertson, the Superintendent of Missions in the North-West, who has proved himself not only to be a self-denying missionary, but a statesman of high order.

Dr. Warden, of Montreal, moved a long resolution recognizing the goodness of God in our success in the mission fields of the church, thanking the Home churches for large gifts to our home mission funds, and urging the people to largely increase their contributions. He continued by giving statistics showing that next year, instead of \$23,000, the fund would require, at least, \$33,000. He trusted that the Assembly would instruct

presbyteries to adopt measures to secure larger contributions from the churches. Were the ministers and officers of the church all loyal to each other there would be no deficit in this fund. Let all pray for the outpouring of the Holy Ghost upon the whole Church and money would flow abundantly. The resolution was carried.

Third Day.

THE forenoon was occupied in discussing the Home Mission Report, which was presented and commented upon last night. The discussion was a very lively one, as, indeed, it ought to be, for if there is anything that should rouse a true Presbyterian into action it is when the interests of Presbyterianism in his own country are imperiled. And that is just what was the matter on this occasion—a slight deficit in the contributions of the Church for Home Missions during the past year had been announced, and an alarming deficit in the augmentation of stipends fund. To be exact, the shortage in the Home Mission Fund, West, was \$1,409.98, and in the Augmentation Fund, \$4,287.97. The Eastern section made a much better showing—their receipts for Home Missions left them with only the small indebtedness of \$201.34, and the receipts for augmentation were within a few cents of the expenditure. The receipts for both sections stand thus :

THE WESTERN SECTION.

Through the Home Mission Committee	\$52,934 26
Through the Augmentation Committee	22,762 10
By the Lumbermen's Mission and College Societies.....	8,929 39
By congregations, chiefly in cities, and not included in the returns of the H. M. Committee	27,360 96
	<hr/>
	\$111,986 71

THE EASTERN SECTION.

Through the Home Mission Committee	\$11,528 58
Through the Augmentation Committee	8,949 68

Total, East and West..... \$132,464 97

This does not include the contributions of the people in mission stations for the support of ordinances among themselves, which would aggregate a large additional amount.

In the western section the number of missionaries employed during the year was 250, viz. : 92 ministers and licentiates, 133 students, and 25 catechists. The eastern section employed 40 ministers and probationers and 45 catechists—making the whole number of missionaries employed during the whole or part of 1890-1891, say 345.

The discussion above referred to turned largely on the insufficiency of the receipts for augmenting the stipends of weak congregations in the western section. A good deal of the blame was laid at the doors of the Presbyteries, and suggestions were not wanting to remedy the defect. One way was to reduce the payments to the ministers, another was to separate the Home Mission Fund entirely from the Augmentation Fund; but though already separated, nominally, they are essentially and necessarily one and must so continue. The report, with its recommendations, was finally adopted in its entirety, and the Moderator was requested to draw the attention of the congregations to the importance of maintaining its Home Missions effectively by issuing a pastoral letter on the subject.

MISSIONS IN THE NORTH-WEST: DR. JAMES ROBERTSON, the indefatigable Superintendent of Home Mission operations in the North-West, gave a telling address on the progress and prospects of the work in Manitoba, the North-West Territories, and British Columbia. He had unlimited faith in the future of the North-West. Its vast and varied resources encouraged our hopes. It is of the utmost importance that the people be provided with the Gospel. In the west, the average giving is higher per member than in the east. Ten years ago there were only two churches west of Lake Superior, now there are 33; ten years ago there were 161 places where the Gospel was preached, now 611; then there were 1,152 members, now 11,000; then \$15,000 was raised, now \$194,000. He concluded with an eloquent appeal in behalf of the vigorous prosecution of mission work in the North-West.

MUSKOKA AND PARRY SOUND:—The attention of the Assembly was directed to the onerous and very efficient labours of REV. ALLAN FINDLAY, the Missionary Superintendent in these districts, and to a recom-

mendation of the Presbytery of Barrie that Mr. Findlay's salary be increased from \$1,200 to \$1,400 per annum. Rev. R. N. Grant, of Orillia, and Mr. W. B. McMurrich, of Toronto, supported the recommendation valiantly. The proposal, though a reasonable one, created quite a breezy discussion, but was ultimately acquiesced in by a large majority.

DISTRIBUTION OF PROBATIONARIES:—DR. TORRANCE presented the report of the committee, Dr. Laidlaw, of Hamilton, seconded its reception and adoption. In doing so he asked that the committee should be discharged. The Presbyteries did not report vacancies to it, nor are the probationers in want of charges asking the committee for work. As the scheme does not commend itself to either of these it is manifest that the committee has only been spending its time and strength for naught, and had much better be dissolved. Dr. Reid sympathized with the request, but held that a scheme of some kind was necessary. Some young men felt it to be humiliating to engage in a general scramble after a "hearing" in vacant charges. All probationers were not troubled with this modesty, but some were, and in their interests a scheme must be adopted. Dr. Cochrane said this was the second time that the committee had applied for a discharge, and it should be granted. If this were granted a new scheme would be presented for the approval of the Assembly. The request was agreed to and the committee discharged. Dr. Cochrane then submitted a proposed scheme to take the place of the old one.

The Rev. Mr. Ratcliffe, of St. Catharines, expounded the scheme more fully, and seconded its adoption. Dr. Warden, of Montreal, moved that it be remitted to a small committee for thorough consideration, and report in printed form to a future sederunt, which was agreed to.

RECEPTION OF MINISTERS:—Applications were read from thirteen ministers of other Churches to be received as ministers of this Church. A long discussion arose on technical points, after which the applications were referred to the committee appointed to investigate such petitions who will report later.

FOREIGN MISSIONS.

The evening sederunt was given up to the consideration of reports on the Foreign Missions of the Church, which were of a very encouraging nature and riveted the attention of a very large audience. As we intend to give a pretty full abstract of these reports in a future issue of the *Record*, the following

resumé of the proceedings may suffice for the present.

DR. WARDROPE, the Moderator, being Joint-Convener of the Committee, asked his colleague Rev. E. Scott, of New Glasgow, N. S. to present the report. This Mr. Scott did, in his own lucid and earnest manner, surveying the whole field with admirable brevity, so leaving time for others to contribute their quota to the interest of the occasion. Being more at home in regard to the missions instituted by the Eastern Synod, he called special attention to the work in the New Hebrides and Trinidad. He spoke of the "Dayspring" steamer as being laid aside, but the money formerly spent upon her working would be required to pay a steamship company, which is now doing her work. The most pleasing feature of the field in the New Hebrides, is that Victoria, Australia, has undertaken to support the Mission on the Island of Santo, and the Committee had received a message from the churches there, that Canada need not send any more missionaries to that island, for Victoria would supply all that were needed. There were many evidences of the success of the labors of the missionaries in those islands, one of which is in the great respect paid to the Christian Sabbath. The three missionaries there, who have laboured together for eighteen years, were students together twenty years ago. Trinidad, is presenting marks of progress, schools being assisted by Government grants.

DR. GRANT, in moving a resolution, took occasion to remark that converts were not always the measure of success. Ten years may pass in arduous toils, and much money may be spent, and yet no converts made. Still a work may have been done which is far more valuable than many converts. Sometimes the conversion of one man may be of greater service to the Church than many of a different kind. The mission of our Church to the Indians of the North-West has been wonderfully successful. The same may be said of Formosa, where Dr. Mackay has made wonderful achievements. So of Honan and India. He moved as follows:—"That the General Assembly receives the report, and while reserving its recommendations and other matters requiring careful attention for subsequent consideration, desires to offer thanks to God for the success with which He has been pleased to bless the missions that are under the oversight of the committee, and for the increasing liberality of the Church, especially for that which is manifested in the great development of the Women's Foreign Mission Societies (eastern and western divisions). The General Assembly thanks the committee, and more particularly the conveners, for the diligence in prosecuting the work entrusted to them during the past year, and regrets to learn that Dr. Wardrope

insists on resigning the position which he has held so long and the duties of which he has discharged with so much faithfulness. The Assembly has heard with sorrow of the death of the Rev. Mr. Jamieson, and sympathizes with Mrs. Jamieson in her sore bereavement. It records its sorrow also for the death of Mr. John McKay, of Mis-ta-wa-sis Reserve. This devoted man found the Indians of the reserve a band of blanket-ed heathen, and left them a Christian community and a self-sustaining people. It rejoices to learn that the committee has secured the services of a well qualified labourer to begin a mission among the Indians on our Pacific coast and commends Mr. J. A. McDonald and his work to the prayers of the Church, and it at the same time urges upon all its ministers and people the duty and privilege of engaging with heart and soul in the great work entrusted to this Church by its great Head, and also the duty of affectionately remembering in their prayers their missionaries labouring in the foreign field."

The Rev. JOHN A. MACDONALD, a young man who has just finished his college course, and who has been appointed to a mission among the Indians of the Pacific coast, briefly addressed the Assembly upon his motives and prospects. This is a work that will return a large interest upon the money and talent employed.

The Rev. A. B. BAIRD, in seconding Principal Grant's resolution, spoke chiefly about the work among the Indians of the North-West Territories. The motion was carried amid great applause.

Rev. HUGH MACKAY, of Broadview, was glad to have the opportunity of saying a few things and of giving a few facts about the North-West. The work is an arduous one, and much of it is devoted to training the young in the Industrial schools. The migratory habits of the parents renders the work more difficult. But there is a greater difficulty in the fact that the Roman Catholic priests often come and offer a cow or a buck-board to leave the Protestant schools and go to the Catholics. The poor Indian is not sufficiently instructed to appreciate the difference in the two forms of religion. We are anxious to make those poor creatures loyal to Christ, loyal to the Dominion, loyal to our Queen. He described the horrible scenes of the "sun-dance," some of which made the Assembly shudder. These things we are striving to put an end to forever.

Rev. W. L. McRAE, of Trinidad, spoke of the increase in the expenditure upon the island, as having been occasioned by a number of new schools. To educate the young has been proved to pay well. This he illustrated by giving cheering incidents. In teaching the adults they have between 20 and 30 catechists. When he left Trinidad the foundation of a school was laid, in which they intended to train their own native ministers. The baptized

converts were larger than many of the old missionaries could report.

Rev. Mr. BARCLAY, of South Formosa, China, said that it was easy to preach to the Chinese. They are good listeners, and therefore there is but little excitement in doing the work. The whole country is now open to the gospel. The language is one throughout, so that one man, as far as that is concerned, can preach to eleven millions of people. We can employ as many missionaries as we please, they will be heard. Get native missionaries and we shall convert the Chinese. We have 1,200 communicants in South Formosa, but we cannot claim that they are all real Christians. Some of these at first came to us from other motives. Our policy is to protect our converts from their persecutors to the utmost of our power. The heathen man was shrewd enough to discover that under certain circumstances he might turn this protection to good account without becoming a Christian. When he got into trouble with the civil authorities, as he not unfrequently did, he would proclaim himself a convert to Christianity, and crave our protection from what he would call his "persecutors." We know how to remedy this now. He appealed to those in the churches at home for their prayers and help.

DR. NARAYAN SHESHADRI of Jalna, India, created quite a sensation as he sat before the audience in his native drab toga and white turban, and when he rose to speak was cheered to the echo. This being his third visit to Canada, his face and voice were familiar to many. Besides, he is a graduate of the Presbyterian College, Montreal, and in every respect a most interesting man, as much at home in speaking the English language as in Marathi or Hindostani. He told the oft repeated story of his conversion from Brahmanism to Christianity with inimitable *naïveté* and pathos, attributing the great change in his religious sentiments to the instructions he received from the late Dr. John Wilson of Bombay, the first Missionary of the Church of Scotland in India. When he resolved to become a Christian, the tyranny of caste was so strong that he had to give up father, mother, brothers and sisters, for the sake of his Master, but caste, he said, is losing its charm. Education has done much to destroy this superstition; still it is a hard thing to kill and a difficult thing to give up. There are large districts in India not yet occupied by Christian missionaries. There are cities of over 150,000 inhabitants which have not even heard one. It is true that there are some 2,000 servants of Christ laboring in that country, but what if there are 300,000,000 of people to be evangelized? Time was when preaching was impossible in India, now, however, the whole country is open and the preacher is made welcome. Every ten years the number of Christians is doubled. If this could continue in the same ratio the whole population would in a short time receive the

gospel. At first women were not allowed to learn anything in the sense of education, but now they come to school and learn as the men. Some of the ladies even clever, as clever as the ladies here, taking their B. A.'s and M. A.'s, and are proud of their titles; only the Mohammedans are behind in this matter. They are very slow to move. Dr. Sheshadri sat down amid a storm of applause. This meeting was enthusiastic throughout. The citizens were out in force. The church was full, the speaking excellent and varied. British Columbia, the North-West Territories, Trinidad, Formosa and India all had their representatives at it. There were two things only, which in any way marred the pleasure, one was the retirement of Dr. Wardrope from the convenership of the Committee, and the other, a telegram from Quebec announcing the sudden death of Rev. Professor Weir of Morrin College.

THE RECEIPTS FOR THE YEAR for Foreign Missions were, by the Western Committee, \$86,972.80; by the Eastern Committee, \$28,553.22; total, \$115,526.02. Of this amount, the Women's Foreign Mission Society, west, contributed \$38,105, and the Women's Foreign Mission Society, east, \$5,510.66.

Fourth Day.

THE forenoon of Saturday is always allotted to the Colleges, and the afternoon, as regularly, is set apart as a "half-holiday." Even aged doctors of divinity as well as younger men know how to appreciate a little relaxation after several days of close application to work.

THE COLLEGES.

WINNIPEG COLLEGE.—REV. DR. KING presented the report. He said that this, in many respects, was the most cheering report which had yet been sent in by this College. In point of numbers the students were more numerous, and in financial circumstances the income quite equalled the expenditure. They were educating men not only for the ministry but for commercial pursuits as well. He was pleased to say that the debt, which hitherto had been a sore trial has now been entirely cleared off. Nothing is now owing. This does not represent the whole of the cheering news, for not only has all the debt been removed but a considerable sum has been secured for endowment. About \$10,000 had been promised in this connection by one man, and a lady, who is a member in a church over which a graduate of this College is pastor, has promised \$2,000 more. If he were a younger man, he would not despair of securing \$250,000 for this purpose before his death.

Through the kindness and sympathetic help rendered by the General Assembly, the students had so increased in numbers, that an

enlargement of the buildings had become an absolute necessity, in the interest of both students and professors. In closing he pleaded strongly for a larger teaching staff. The authorities of the College asked that the Rev. A. B. Baird be appointed a professor. From a little more liberality on the part of the church with the interest from endowment, he thought there would be no difficulty about salary. Dr. WARDEN moved the reception and adoption of the report. In doing so he remarked upon the large number of students which, he thought, was unequalled by any college in like circumstances. He was sure that the hope expressed by Principal King, anent the endowment, was reciprocated by the Assembly, and he and the Assembly would rejoice to see this accomplished very soon.

KNOX COLLEGE.—MR. W. MORTIMER CLARK, of Toronto, presented the report of Knox College. In speaking to the report he said that many donations of books had been made. While thanking the friends for these, he wished to hint that donations in money would be more acceptable to the Board. Many of these books were duplicates of what they had already, which were undesirable, as they occupied room to no purpose. He moved the reception and adoption of the report, Dr. Laing seconding it. The Rev. Mr. Straith, of the Presbytery of Saugeen, supported the resolution, emphasizing the last clause respecting Dr. Caven, who has now completed his 25th year as Professor and Principal in this institution. The ordinary expenditure for the year was about \$20,000. The Endowment Fund had been increased by \$1,442. The mortgage debt still remains at the original amount of \$26,500.

QUEEN'S COLLEGE.—HON. JUSTICE McLENNAN presented the report of Queen's College. He lamented the slight deficiency in the funds of the Theological Department, and hoped that the churches would remember them in their generosity. Perhaps, owing to the vigorous and successful efforts put forth a few years ago for buildings and endowments, it might be thought there was no need now for any very large subscriptions. This was a mistake, as these efforts were not for the special benefit of the theological part of the College. The friends, he hoped, when giving to the colleges in the future, would not lose sight of this. He closed by moving the adoption of the report, seconded by Rev. G. M. Milligan, Toronto. The total number of students last session was 440, of whom 40 were theological students and 49 art students who contemplated entering the ministry of the Presbyterian Church of Canada. The remainder were students in arts and medicine. The revenue from all sources was \$36,514.41, while the expenditure was \$44,594.87.

THE MONTREAL COLLEGE.—DR. WARDEN,

the treasurer, presented the annual report. The College is now possessed of buildings worth some \$500,000 and its endowment fund is \$178,621.18. The revenue for the year was \$13,182.73, and the expenditure, including \$10,605 for professors' and lecturers' salaries, \$12,828.89, leaving a favourable balance of \$253.88. The number of graduates was smaller this year than usual on account of the smallpox epidemic years ago having reduced the size of the entrance class of that year, thus affecting the graduating class of this year. The total number of graduates since the inception of the institution is 160. The staff embraces three professors and two lecturers, but should include another professor and an additional lecturer or two. Dr. Warden, in presenting his report, referred to the judicious way in which Mr. David Morrice and other Montreal men managed the endowment fund and, also, to the generosity of Mrs. Redpath and others towards the College.

MORRIN COLLEGE.—*Rev. D. Tait*, of Quebec, presented the report of Morrin College. In his remarks he paid a touching tribute to the late Prof. Weir, who had been so suddenly taken from among them. Dr. Thompson moved the reception and adoption of the report. The Rev. F. M. Dewey seconded the resolution. He said that he did so with a sad heart on account of the death of Prof. Weir, who was on the staff of the College. At this point the Rev. D. Tait read the resolution, which the committee, appointed at an early part of the sederunt, had prepared, anent the late Prof. Weir, of the College. It was as follows:—

The General Assembly having heard of the death of the Rev. Dr. Weir, of Morrin College, Quebec, desires to place on record an expression of its high appreciation of the services which he rendered to the church for many years and its sense of the loss sustained by his death. Also its deep sympathy with the relatives of the deceased, and would pray that the God of all grace may comfort them in the time of their sad bereavement. The General Assembly would also express its sympathy with the Governors of Morrin College in their great loss.

HALIFAX COLLEGE.—The next report was from the Presbyterian College, Halifax. This was read by the *Rev. D. M. Gordon*. In moving its adoption, he stated that he considered the College to be a necessity of the Church. There were 27 students in attendance on the classes. Since the commencement of the College, 208 young men had been trained for the ministry. Over one-half of this number have been given to the Church since the union of 1875. Our graduates are scattered the wide world over, some being in Australia, some in the New Hebrides, some in New Zealand, some in the West Indies. The majority, of course, are in the Maritime Provinces. Seven of our gradu-

ates have died in the Foreign Mission field. No other College in Canada has such a record as this.

In the evening the Assembly availed itself in large numbers of the invitation of **PRINCIPAL GRANT** to a "Garden party" at Queen's University. It turned out to be a "park party," so extensive is the College campus, but it is tastefully laid out, well kept, and exceedingly beautiful for situation. An hour was spent in the spacious Convocation Hall, when there was a flow of reason, as there had previously been of the good things of this life provided by the ladies. There were sixteen speakers, no less, each vying with the other in invoking blessings on Queen's head. Music lent its charms, too. On the whole it was a remarkably fine affair.

Sabbath.

DR. A. B. MACKAY, of Crescent Street church, Montreal, preached before the General Assembly in St. Andrew's Church in the forenoon, and Rev. G. M. Milligan, of Toronto, in the evening. The Sacrament of the Lord's Supper was dispensed in the afternoon, the Moderator presided and was assisted by Dr. McMullan, of Woodstock, Dr. Laing, of Dundas, and Principal King, of Winnipeg. The pulpits of the city churches of all denominations, except the Roman Catholics and the Church of England, were occupied by members of the General Assembly. The young people in the Sunday-schools had a good time and will not soon forget the meeting of the Assembly in Kingston, nor the kind words addressed to them by ministers and elders, many of whom they had never seen before, but whose names will henceforth recall pleasant memories.

Fifth Day.

THE PRESBYTERIAN COUNCIL.—The Assembly proceeded to receive nominations for delegates to be elected to the next Council, which is to meet in Toronto in 1892. There seems to be no end to the number of nominations. The election is by ballot—not the most dignified method to be sure, but it was introduced some years ago and has become an established custom now. The Pavilion has been placed at the disposal of the Committee, and the Government has placed the Normal School Hall at their disposal for refreshments. The fund required for defraying the expenses of the Coun-

oil would be about \$7,000, which Toronto would gladly provide. The number of delegates whom the Assembly is entitled to send is sixteen ministers and sixteen elders.

AGED AND INFIRM MINISTERS' FUND.

PRINCIPAL MCKNIGHT presented the report of the Aged and Infirm Ministers' Fund, of the Eastern Section. Hitherto the funds had not warranted the Committee in paying higher annuities than \$200, and there was little hope that this could be increased at present. The report was agreed to.

The report of the Western Section was read by J. K. MACDONALD, of Toronto. A diversion was occasioned here by the entrance of Dr. Ormiston, formerly of Hamilton, and well known in Canada. He came forward and shook the Moderator's hand most warmly, and was invited to a seat upon the platform. "Thank you," said he, "but I would rather sit down there among the lads," and he did so.

Mr. Macdonald resumed: There has been an increase in the income, but it had not kept pace with the increase of the claims upon the fund. In this section, it will be seen, the worn out ministers have to depend more upon the liberality of the congregations than they do in the east. An effort has been made to raise the Endowment Fund, but it has not been so successful as they had hoped. Montreal had subscribed \$11,000 out of the \$89,000 which had been secured. Whatever has been done towards this fund has been done, not by the wealthy members of the church, but from less fortunate friends. He hoped, however, that these would be forthcoming. Sir Donald A. Smith, of Montreal, had promised \$20,000 if by next General Assembly \$200,000 could be raised. If they were to succeed in this every minister and member would have to do his duty.

FRENCH EVANGELIZATION.

DR. MACVICAR presented the report of the Board of French Evangelization. He had been asked, by newspaper readers even, whether they had any other school besides that at Pointe-aux-Trembles. He answered by pointing out the number in the report. Coligny College, Ottawa, was purchased for \$20,000, but was now worth three times as much. This College has an equipment of the highest order; a staff of the highest culture, and offered an education which cannot be surpassed by any ladies' college in the Dominion. It was specially undertaken to prevent parents, as far as possible, from sending their daughters to Roman Catholic convents. He closed by moving the following resolution:—

"The Assembly receives and adopts the report now presented, records its satisfaction with the progress of the work under the care of the Board of French evangelization, and cordially commends it to the prayerful and liberal support of the Church. Further, the Assembly expresses thanks to all friends and supporters of

the work, especially to the National Bible Society of Scotland, and to the Convener and Colonial Committee of the Presbyterian Church of Ireland."

DR. LAING seconded this, calling attention to the position of Presbyterians as Protestants, holding the principles of the Huguenots and the Covenanters. We are Protestants: we protest against tyranny whether civil or religious. We know what a Roman Catholic Government is, and what it must do. Look at the Province of Quebec, with its Jesuits' Estates Act, its prostration at the feet of bishops, its education is such as takes the training of the child out of the hands of its parents. But we are free. The truth has made us free. We yield conscience only to Christ, the only head of the body. The pope arrogates to himself the headship of the church, and the people fall down before him and worship him as their God. The Church of Rome is anti-Christ—not the anti-Christ—but an anti-Christ, and as such, is condemned in the New Testament. Now, sir, what have we? an organized church and, besides, a large number of congregations in the United States, who have been driven from their homes by persecution. He rejoiced in the revival of Ultramontaniam; it was a sign of life. If we were dead there would be no need of such revival.

REV. GEORGE BRUCE, of St. John, called attention to the admirable system which has been organized by our Board of French Evangelization, and which is so perfect and which has been so successful. The French population has overflowed the Province of Quebec and has made its inroads upon New Brunswick. The Church in the Lower Province had felt the influence of these new arrivals, and had to put forth new energies to hold its own. The Board of French Evangelization and others came to their help, and now they had a missionary in one place which had previously been abandoned. Thus the Board had helped to save souls which had been abandoned to perish.

REV. C. CHINIQUY was received with warm applause. He said: You Christian people, brought up in such light and purity, cannot even suspect the corruption in the Church of Rome. You may call me an exaggerator, but what have I to gain by exaggeration? I am 82 years old, and I am speaking in the presence of God. I speak with sadness in my heart, and I say that Romanism is but paganism dressed up in a Christian name. People who never saw the inside of Popery claim to know more about Romanism than we who have been inside and seen all. The Christ the people worship is a false Christ. This is strong, but it is true. He then described the process of making the sacramental wafer, showing the round knives and baking irons, and the engravings upon the latter. Next he exhibited a wafer such as made by these implements, pronounced the formula used by the priests, and said, "There, that is your God—

soul, body, bone and divinity of the Son of God." Every one of her children have to believe that the piece of bread is the very substance of Christ. The priest says to the people, "Here is your God; come and worship him." Then he showed the image of the god Vishnu of India, and, holding it in one hand and the wafer in the other, he cried, "Here is the god of India and here is the god of Rome; they are both the same; neither can help; both are idols."

BRANTFORD LADIES COLLEGE.

DR. COCHRANE presented the annual report of the Brantford Ladies College. The daughters of Presbyterian ministers have special privileges, the whole costing but \$140, and further arrangements have been made to help them to take a university course. There were 132 pupils last year, nearly double the number of the previous year. Every teacher is a graduate of a university. They do not stint the food any more than they stint the instruction, nearly every one increases in weight from five to twenty pounds during her stay there. (laughter.) He claimed that no ladies' college in the Dominion surpasses it in any feature of its equipment and comfort.

CHURCH AND MANSE BUILDING FUND.

DR. ROBERTSON presented the report of the Church and manse building fund. He spoke of the comfort it had provided for ministers and their families. Besides, it enabled many a small society to build a church by lending money at small interest. When the money is returned it is loaned to some equally small society.

DR. GRANT moved that the Assembly receive the report, commend the fund to the liberal sympathy and help of the Church, and authorize Dr. Robertson and the committee to take steps to increase the capital to \$100,000. In speaking to the motion he delivered a vigorous address, speaking of the absolute necessity of such a fund, and claiming that to support it is to prove a benefactor to the country.

MAJOR WALKER seconded the resolution, telling of several incidents, some of them grotesque, where difficulties had been encountered, without churches and homes for the ministers. The resolution was carried.

TRINIDAD.

REV. K. J. GRANT, of San Fernando, writes to the *Maritime Presbyterian* as follows:—

Our intercourse with the people deepens the conviction that the Word of God is studied and prized.

Whilst the stars were yet visible on Monday morning Babu Lah Bihari and I set out for Rusillac, one of our most distant stations.

The whole day was spent in family visitation. Rarely did we get seated till neighbours, not Christians, began to drop in, and from their demeanour it would be difficult for a stranger to determine who had avowed Christianity and who had not. The truth is evidently gaining ground. We study in every corner of our field the International series of lessons, but we are not confined to them. The Old Testament narratives now studied are read and retained. The Bible is in nearly every Christian home, and again and again any lesson touched upon was taken up and the narrative intelligently given.

But there is more than memory exercised. In studying the story of Ahab's appropriation of Naboth's vineyard a Brahmin recently baptized remarked, "We here see the danger of trusting to the advice of women. Ahab was bad, but hearkening to his wife's advice plunged him deeper in disgrace."

To strengthen his position he added: "Look at Eve, we have no reason to believe that Adam would have fallen and brought upon himself and us shame and ruin had it not been for listening to the advice of his wife. The world could not do without women, but don't take their advice without first considering the matter well yourself."

We simply give his views without assuming any responsibility in the matter.

Our meetings after a short service are generally thrown open, and the utmost freedom is given for expression of opinion. Last Sabbath, at a country station, a candidate for Baptism rose, and amongst other remarks favourable to the conduct of the maid in Naaman's house, he stated, "the faith of this girl in the prophet of Israel and through him in the God of Israel, must have been very great. She was a servant, a slave, and if her master were disappointed in not getting cured, she probably knew that she would be put to death, for what would an old soldier in those times care for the life of a slave that misled him. But she feared not. O God, give me to believe in Thee like that girl."

"GRASSHOPPER CHRISTIANS" is the name given by one of our exchanges to people who, as it expresses it, "are on the jump in revival times, and hide away the rest of the year."

LIFE is not victory, but battle. Every battle declined, as well as every battle drawn, is a battle lost.—R. D. Hitchcock.

I have seen many dying beds, but never have I seen one which seemed to me to be a proper place in which to make preparation for eternity.—Albert Barnes.

The Presbyterian Record.

MONTREAL, JULY 1891.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month if possible.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

New Subscribers may begin at any time of the year, paying a proportionate price, but all subscriptions terminate in December.

The report of the proceedings of the General Assembly will be continued in the August number, which will also have some interesting letters that have been crowded out this month. The RECORD will be supplied to new subscribers—including congregations wishing to add to their existing orders—from now till the end of the year, for *ten cents per copy!* There is nothing in the range of journalism cheaper than that. It affords a fine opportunity of introducing the RECORD to thousands who have not yet made its acquaintance. Subsequent numbers will contain copious extracts from the reports on The State of Religion, Temperance, Sabbath-observance, Sabbath-schools, Home and Foreign Missions &c, affording the reader an easy way of becoming acquainted with the important work of the Church in all its departments.

Literature.

TEN YEARS IN MY FIRST CHARGE, by *Rev. Hugh Scott, M. A.*, minister of St. Andrew's church Perth; Ont., Toronto, HART AND CO., 1891; pp. 357: Price \$2.50. It is not often that young men undertake to publish their autobiography, nor except in very special circumstances does it seem desirable. The author modestly claims that, being a minister of Christ, he is not to be charged with presumptuousness in writing as he does, and he intimates that "new accumulations of experience may some day find expression in the pages of another volume." The incidents recorded in these pages, and the pastor's experiences are, we presume, similar to those of the majority

of earnest ministers during their earlier years, but we can imagine that this record of them will be perused with lively interest by those to whom Mr. Scott ministered, apparently with so much success. The publishers have done their part admirably. It is a most handsome volume.

THE LORD'S SUPPER by *Rev. J. P. Lilly*, Arbroath, price \$1.75, and How to READ ISAAH, by *Buchanan Blake*, B. D., Clydebank; price 90 cents. These are two valuable books for the pastor's library, full of fresh thoughts on the themes of which they treat. They are published by Messrs T. & T. Clark, Edinburgh, and sold by the PRESBYTERIAN NEWS CO., Toronto, who are the agents in Canada for all of Messrs Clark's publications.

KNOX CHURCH, TORONTO, from 1820 to 1890. In this we have a most interesting review of the history of the congregation, with biographical sketches of the successive ministers—*Rev. James Harris, Dr. Burns, Dr. Topp, and Dr. Parson's*, as well as of some of the elders and other office-bearers, such as Messrs *Jesse Metchum, Hon. John McMurrich &c.*

SUNDAY AFTERNOON ADDRESSES, published by the students of Queen's College, Kingston, contains a series of seven excellent addresses delivered in Convocation Hall by the Principal and Professors in Queen's. Copies may be had by addressing Mr. W. J. Herbin, Kingston: price 20 cents.

MEETINGS OF PRESBYTERIES.

Calgary, Banff, 9th September
Paris, Ingersoll, 7th July.
Glangarry, Alexandria, 14th July, 11 a. m.
Peterboro, St. Andrew's ch, 7th July, 9.30 a. m.
Brockville, Westport, 6th July, 8 p. m.
Minnedosa, Rapid city, 14th July, 7.30 p. m.
Regina, Whitehead, 8th July, 10 a. m.
Kingston, Belleville, 7th July, 7.00 p. m.
Bruce, Southampton, 14th July, 5 p. m.
London, St. Thomas, 14th July, 11 a. m.
Columbia, New Westminster, 8th Sept., 3 p. m.
Sarnia, St. Andw's ch, 7th July, 10 a. m.
Whitby, Bowmanville, 21st July, 10.30 a. m.
Brandon, Brandon, 29th July, 8.30 p. m.
Orangeville, Orangeville, 14th July, 11 a. m.
Winnipeg, Knox ch, 14th July, 3 p. m.
Maitland, Wingham, 14th July, 11.15 a. m.
Huron, Goderich, 14th July, 11 a. m.
Stratford, North Easthope, 13th July, 7.30 p. m.
Quebec, Morrin College, 25th August, 3 p. m.
Lindsay, Wick, 25th August, 11 a. m.
Barrie, Barrie, 28th July, 11 a. m.
Sydney, St. Andw's ch, 7th July, 11 a. m.
Lun & Shelburne, Bridgewater, 11 Aug., 2.30 p. m.
Guelph, St. Andw's ch, 21st July, 10.30 a. m.
Toronto, St. Andw's ch, 7th July, 10 a. m.
Vict. & Richmond, Mid River, 7th July, 11 a. m.
Truro, Portapique, 11th August, 2.30 p. m.
Ottawa, Knox ch, 4th August, 10 a. m.
Lan & Renfrew, Carlton Pl'e, 8th Sept., 10.30 a. m.
Rock Lake, Mor'en, 8th July, 3.30 p. m.

Page for the Young.

ROOM AT THE TOP.

Never you mind the crowd, lad,
Or fancy your life won't tell;
The work is the work for a' that
To him that doeth it well.

Fancy the world a hill, lad;
Look where the millions stop;
You'll find the crowd at the base, lad;
There's always room at the top.

Courage and faith and patience,
There's a space in the old world yet;
The better the chance you stand, lad,
The further along you get.

Keep your eyes on the goal, lad
Never despair or drop;
Be sure that your path leads upward;
There's always room at the top.

DO YOU KNOW YOUR NAME?

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—*TIM. i. 15.*

I daresay you have heard the story of a little boy, nine years old, who went one night with his father to a meeting.

As they walked along the country lane, the father said, "Now, Johnnie, I want you to pay great attention while I am speaking, because in the address I mean to mention your name."

"My name, father, what shall you say about me?"

"Oh, you must wait, my boy, till you hear the address."

So Johnnie fixed his eyes upon his father, and listened very quietly until the service was over, when, as they were walking home together, he said—

"Father, you forgot to mention my name."

"No, Johnnie, I said it more than once. Walk quietly along. Now try to understand what I mean."

After walking in silence some distance, the little boy said softly, *I think I know what you mean, father. Was it when you said sinner?"*

"Yes, my dear boy, for that is indeed your name."

I don't think Johnnie will ever forget that walk, and the nice talk he had with father.

Do you, dear reader, know your name? Perhaps you are not aware that both your name and address is put down in the Bible; but such is the fact, for your name is *sinner*, and your address is the *world*, and both are mentioned in the verse at the head of this chapter.—*Josiah Spicers.*

WHAT A LITTLE MAID GAVE

"O dear, I've nothing to put in the box for Foreign Missions!" complained a little girl.

"No," said her friend, as she gave the little maid a caress, "but you are a little home missionary."

And was she not? She spent an hour that morning amusing her baby sister who was cross cutting teeth. She sewed up a rent in brother Ned's ball and hunted up some twine for his kite string, and she did it with a smiling face, and not a word of being bothered.

Yesterday, this little home missionary attended the door-bell for Mary, the housemaid, and let her go visit her sick child. Meantime she wrote a letter to her absent father, who was away on business, in which she told him all the home news in a frank, artless way, giving the man a thrill of loving pride and pleasure in his little daughter.

In many ways did this little maid help and cheer her mother. So, though she could not contribute to the aid of Foreign Missions, she did what she could to add to the happiness of those about her. Who can do better than that?

ADVICE TO BOYS.

Horace Mann gives this bit of advice to boys: "You are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss. And remember who said, 'Love your enemies,' and Bless them which curse you."

BAD BARGAINS.

A teacher in a Sabbath-school once remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain. "I do," replied a boy. "Esau made a bad bargain when he sold his birthright for a mess of pottage." A second said, "Judas made a bad bargain when he sold his Lord for thirty pieces of silver." A third boy observed, "Our Lord tells us that he makes a bad bargain who, even to gain the whole world, loses his own soul." A bad bargain indeed!

You must love in order to understand love. One act of charity will teach us more of the love of God than a thousand sermons.

Acknowledgements.

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ASSEMBLY FUND.

Aberarder.....	\$ 2 00
Ashburn.....	3 00
Brockville, St John's.....	6 00
Melbourne, Guthrie ch.....	2 84
Fellow-worker, Knox church, Guelph.....	2 00
Bristol.....	10 00
New Edinburgh.....	3 00
Wick.....	4 00
Calgary.....	3 00
Durham.....	6 00
Lucknow.....	0 50
Stouffville.....	1 00
Columbus.....	10 00
Ancaster.....	3 87
Niagara.....	3 48
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Niagara Falls.....	3 60
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Colquhoun.....	2 36
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Tottenham.....	4 29
Monck.....	1 10
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Oro, Willis ch.....	2 00
Appin.....	1 00
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Theford.....	29 10

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Botany.....	15 00
Turin.....	20 10
St John's ch S C Endeav.....	70 00
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Winthrop.....	7 00
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Durham.....	33 50
H C, Toronto.....	8 60
W Gwillimbury 1st ch.....	10 00
Lucknow.....	2 25
Stouffville.....	7 00
Thornbury and Clarksburg.....	2 24
Per Rev J A Jaffary, Rich- mond B C.....	37 50
North Bruce and Saugeen.....	13 00
Thamesville.....	20 00
Turin.....	16 63
Botany.....	5 37
Brooksedale.....	6 00
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Watson's Corners.....	8 00
Ashburn.....	10 00
Dorchester.....	15 00
W S M.....	5 00
Ingersoll, St Paul's S S.....	45 00
Odanah.....	5 00
Osgoode.....	8 00
Hampden.....	9 40
Mount Lehman.....	17 00
Calgary.....	5 25
Durham.....	32 50
Moore, Burns' ch and S.S.....	40 50
Port Severn.....	3 00
Wick.....	52 00
East Toronto S.S.....	5 00
Rosburg Group.....	5 00
Zephyr S.S.....	3 40
Lucknow.....	7 25
Stouffville.....	7 00
Fort Pelly.....	34 30
Montreal, St Paul's.....	500 00
Strathroy.....	23 00
Thornbury and Clarksburg.....	7 17

Mrs Samuel Carruthers, Wapping Falls.....	18 00
Interest on legacy late Sarah Wallace Leeds.....	10 00
Clavering.....	2 40
Glengarry S S Association.....	120 00
Lady Melville ch, Brussels.....	2 00
W S I.....	5 00
Beaverton.....	31 40
Douglas.....	4 00
J T Morton, London, Eng., salary of Dr. McClure and assistant.....	1260 00
Hamilton, St Paul's Y P S C E.....	40 60
Keene.....	25 60
North Bruce and Saugeen.....	39 00
Montreal, Crescent Street ch.....	100 00
St John's S C Endeavor.....	10 00
Brooksedale.....	7 00
London, King Street ch.....	5 00
McKillop.....	7 00
Winthrop.....	7 00
Late James Fraser, Kenyon.....	50 00
Fairbairn.....	5 65
Toronto, St James Sq ch.....	25 25
Burlington.....	5 00
Woodville.....	70 25
Anna B Graham, Honan.....	2 00
Anna B. Graham, Indore.....	1 00
A Friend, Hullett.....	20 00
	\$1,442 65

KNOX COLLEGE FUND.

Zephyr.....	3 00
Penbody.....	3 45
Hampden.....	2 75
Durham.....	11 30
East Toronto S S.....	5 00
North Bruce and Saugeen.....	6 00
Brooksedale.....	4 00
McKillop.....	5 00
Winthrop.....	6 00

QUEEN'S COLLEGE FUND.

North Bruce and Saugeen.....	\$5 00
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MANITOBA COLLEGE FUND.

Zephyr.....	\$ 3 00
Fellow worker, Knox church, Guelph.....	3 00
Lucknow.....	1 30
Brooksda'e.....	2 00
McKillop.....	1 80
	\$11 10

WIDOWS AND ORPHANS FUND.

Zephyr.....	\$ 2 00
Fellow worker, Knox church, Guelph.....	25 00
Petrolia.....	8 00
Ashburn.....	6 80
Dorchester.....	5 00
Peabody.....	2 25
Durham.....	13 30
H. C. Toronto.....	3 34
Lucknow.....	3 22
Stouffville.....	3 00
Douglas.....	8 00
Keene.....	47 40
North Bruce and Saugeen.....	3 25
Brooksedale.....	3 00
London, King St ch.....	5 00
Rapid City.....	5 00
	\$122 82

WIDOWS AND ORPHANS FUND.

Ministers Rates.

Rev. Dr. Caven.....	\$ 5 10
Rev. George Brown.....	24 00
Rev. J. Steele, 2 years.....	16 00
Rev. D. Mitchell.....	10 00
Rev. John Ross.....	8 00
Rev. J. L. Campbell.....	16 00
Rev. S. A. Carriere.....	50 00

Br. T. G. Thomson..... 48 07
 Br. A. A. Drummond..... 8 00

OLD AND INFIRM MINISTERS FUND.
 Dr. S. Fenton \$ 2.00
 John worker, Knox church, Guelph 2 00
 Heloise and Lonsdale..... 7 00
 Tison's Corners 9.22
 Kerola 8.00
 John 3.00
 Rochester 5 00
 Mabody 1 00
 Calgary 14 50
 Vaniam 5 00
 McGillimbury, 1st Church 3 33
 Lechnow 3 57
 Swafrville 3 60
 Smybroj 12 00
 T. S. I 10 00
 Leaford 5 20
 Rozlas 8 00
 North Bruce and Saugeen 7 00
 Neosdale 3 00
 Leaton, King St. ch 5 01
 McKillop 5 00
 Umbrop 4 50
 Woorille 13 79
 Yotherwell 7 20
 Archbank 5 25
 Rapid City 10 60
 Sghampton 4 23

OLD AND INFIRM MINISTERS FUND. Ministers Rates.
 Br. Dr. Caven..... 11.00
 Br. J. R. ttray 3.75
 Br. W. McKinley 10.00
 Br. J. Steele, 2 years..... 8.00
 Br. D. McGillivray 5.00
 Br. D. Mitchell 10.00
 Br. J. Ross 5.00
 Br. W. J. Clark 7.50
 Br. W. S. Ball 10.00
 Br. T. G. Thomson..... 4.50

KNOX COLLEGE STUDENTS MISSION SOCIETY.
 Knatt Pleasant S.S..... \$12.20
 John Johnston, Grafton..... 20.00

JEWISH MISSION.
 W. Macintosh, Belleville. . . \$ 5.00
 Br. P. Nicol, Albin 5 00
 Anna B. Graham 2 00

SPRINGHILL DISASTER.
 Toronto, St. James' Sq. ch..... \$63 69

CONTRIBUTIONS UNAPPORTIONED.
 Toronto, Central ch \$492.95
 Toronto, Knox ch 483.52
 Toronto, Hloor St. ch 250.00
 Brussels, Melville ch. & S.S. . 62.00
 Atton and S.S. 105.62
 Ermondville..... 24.60
 Bradas 84.97

MARITIME PROVINCES.
 Received during May by Rev. P. M. Morrison, Agent at Halifax, Office 29 Duke St. P. O. Box 328.

FOREIGN MISSIONS.
 James ch, New Glasgow \$220.00
 Middle Musquodoboit..... 14 80
 John McVear, Cuxbeath cop- per, C. B. 5 00
 St. Andrew's, Sydney 25 00
 Mrs Gillies, Sydney 25 00
 Eskine ch, Montreal 40 00

A Lover of the Auld Kirk Nevada 20.00
 Charlo, Y P S C E 17.60
 New Mills, Y P S C E 31.75
 Park St. Hfx, Y P S C E 25.00
 Upper Economy 8.00
 St. Andrew's Bermuda..... 12 89
 Malagawatch 2 00
 South Mountain, Y P S C E. . 4.50
 Sheet Harbor 4 50
 Purkdale S S, Toronto for Santo..... 60.00
 Oldham, SS 3.00
 A Friend, Parsboro..... 5.00
 A Lady Friend, Port Hood 2.00
 Bequest of Miss M. H. McGillivray 10.00
 Earlton 5.00
 Sherbrooke, for Miss Schools 15.60
 St. Marks SS, West, for native Teacher, N. H 25.00
 Geddie Memorial Fund..... 120.00

AGED MINISTERS' FUND.
 Int J K Munnis 90.00
 Middle Musquodoboit 1.00
 Int Jessa Cumming 5.00
 St. Andrew's, Sydney 10.01
 Proportion of Profits on sale of Hymn Book 250.00
 Rev W Scott, (Rates) 24.00
 Orwell 5.00
 Rev D McKinnon, (Rate) 3.00

BURSARY FUND.
 Int Mrs R Mc Qnarrie 30.00
 Malagawatch 2.00
 River Dennis 1.00

COLLEGE FUND.
 Middle Musquodoboit 5.50
 St. Andrew's Sydney 8.00
 Knox, Shediac 8 00
 St James & Union 10.00
 Int W A Patterson 93.4
 Upper Economy 8.01
 Int J H Marks 76.00
 Malagawatch..... 2.00

AGGMENTATION.
 St Andrew, Sydney 30.00
 Clifton, ad'l 10.00
 Esuminac 10.00
 Malagawatch 4.60
 Bequest of Miss M H McGillivray 14.00

HOME MISSIONS.
 North West Arm (repayment) 29 00
 Middle Musquodoboit 8.80
 Richmond, N B 9 60
 Sackville, N S (repayment). . 23 30
 St Andrew's, Sydney 30 00
 St James SS, Dartmouth 5.15
 Int P G Hime 33.00
 Geo P Jardine 18.00
 Boys Own Mission Band, Little Harbor 9 00
 Mr A D Gunn (repayment). . 10 00
 Saling 19.03
 St Andrew's, Bermuda 12 89
 Malagawatch 2 00
 Maitland, collection for Labrador 20 32
 Students Miss Association for Labrador 10 09
 River Hebert 10 00
 Bequest of Miss M H McGillivray 10 00

North West.
 Quoddy &c..... 7.75

FRENCH EVANGELIZATION.
 Received by Rev. Robert H. Warden, D. U., 195 St. James St., Montreal, Treasurer of the Board of French Evangelization, to June 6, 1891.
 Hopewell Union SS..... 2.00
 McDonald's Corners 4.00
 do do SS 5.00
 A friend, McDonald's Corner Lan- caster, 2nd Con, SS 2.00
 Hillsdale 7.00
 Kirkwall, W. F. M. Soc 8.00
 Dorchester 5.00
 Poland 4.00
 Eganville and Scotch Bush 11.90
 Portage la Prairie..... 20.00
 Glencoe 24.59
 St. Hyacinthe..... 1 00
 Hensall Carinel Ch 41.19
 Jas. H. Jobbets, Brunswick, Me. 2 00
 Women St. Paul's Ch., Peter- borough, per Miss R. H. Roger 37.00
 St. Francis District..... 15 22
 Ottawa, St. Paul's 10 00
 Centre Scotch Line, SS 2 00
 Jas. Fraser, Perth 3 00
 Toronto, West Ch. SS 26 00
 Baldeck SS 11 75
 Angus Sillars, Rural, Wis. . 5 00
 Kemble Coffin, Morrell, P. E. I. 2 00
 James Mackintosh, Hyde Park, Mass, U. S. 10 00
 Proof Line 6 00
 Cannington SS 5 00
 E. Normanby 4 32
 Oro Knx 2 00
 Hon. D. Wark, Fredericton. . 2 00
 Ennishillen 2 00
 Wm. Hunter, Underwood 10 00
 Miss Rhoda Hall, Uxbridge. . 1 00
 Keeno 25 00
 N. Bruce & Saugeen, St. Andrew's 29 00
 Per Rev. P. M. Morrison, Halifax, Middle Musquod- oboit. 4 35
 Sydney, St. Andrew's 30 00
 Red Bank and Whitneyville. . 8 00
 Orwell..... 30 00
 Milford and Gay's River 49 31
 Wm. McCarty, Spry Bay 5 00
 Beq. Miss M. H. McGillivray, Clifton, N. S. 10 00
 Mrs. S. S. B. Smith, Halifax, N. S. 5 00
 Per Rev. Dr. Reid, Toronto. . 5 06
 Aberarder 10 00
 Duntroon 4 70
 West Ch 3 00
 St. Andrew's Ch 4 03
 Caledon, Melville..... 3 60
 Zenbyr 4 00
 Fellow-worker, Knox Ch., Guelph..... 2 00
 Mrs. McCrae, Knox Ch. . 20 00
 Galt 8 00
 Petrolia..... 14 01
 Mt. Pleasant SS 10 00
 Rev. A. W. Lewis, Mt. Leh- man 8 50
 Durham 12 00
 H. C., Toronto 9 00
 W. Gwillimbury, First Ch. . 5 60
 East Toronto SS 22 00
 Exeter 5 63
 Lucknow 7 00
 Douglas 10 00
 Brooksdale..... 12 00
 McKillop..... 4 45

Winthrop	5.00
Fairbairn	4.25
W. I., Chatham, Que	5.00
	\$67.48

POINTE AUX TREMBLES SCHOOLS.

Received by Rev. Robt. H. Warden, D.D., 135 St James St., Montreal, Treasurer of the Board of French Evangelization, to June 6th, 1891.

ORDINARY FUND.

Estate late John Scott, Beverly	4.00
Portage la Prairie, Y. P. S. C. E.	50.00
Fitzroy Harbour SS	10.00
Hensall Carmel Ch. SS	3.00
Toronto West Ch. SS	28.00
St. Mary's First Ch. SS	13.20
Hon. D. Wark, Fredericton.	5.00
Moore Tenth Line	1.22
Three friends, Wingham	0.50
Miss A. McNaughton, Newcastle	2.00
Miss Z. Shrapnell, Ingersoll, Ontario.	2.00
Beq. of Miss M. H. McGillivray, Clinton, N. S.	10.00
Rev. A. W. Lewis, Mt. Lehman, B. C.	10.00
Mt. Pleasant SS.	4.12
	\$140.04

BUILDING FUND.

Montreal Crescent St. SS	30.00
Miss M. Lowry, Hagerman	3.00
Ingersoll, St. Paul's SS	25.00
Willing Workers.	3.00
W. I., Chatham, Que	5.00
	\$66.00

COLONY COLLEGE.

Miss M. Lowry, Hagerman.	2.00
Beq. of Miss M. H. McGillivray, Clifton, N.S.	5.00
	\$7.00

PRESBYTERIAN COLLEGE, MONTREAL.
Received by Rev. Robert Warden, 138 St James Street, Montreal, Treas.

ORDINARY FUND.

Dorchester, Ont.	\$5.00
Bristol, Que.	5.00
Lachute, Henry's ch.	15.50
Lancaster	6.73
Advertisements in Calendar.	60.00
Ashton	10.00
	\$102.23

SCHOLARSHIP FUND.

Montreal Crescent St. B class \$70.00

EX-GETICAL CHAIR, ETC.

J. S. Archibald, Montreal... \$10.00

ENDOWMENT FUND.

Rev. D. MacKay, Addison, N. Y.	10.00
Huntingdon, per W. Clyde, Williamstown, O., St. Andrew's ch per Rev. McCrae.	40.00
Williamstown, Hepzibah	.25
Thomas Wilkinson, Brockville, Ont.	5.00
Mrs. Dr. MacNish, Cornwall,	5.00
	10.00
	\$90.25

N.W. HEBRIDES TEACHERS.

Chatham, Que., St. Mary's Ladies Aid.	\$25.00
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Contributions Unappropriated.

Received by Rev. R. H. Warden, D.D., Montreal, Knox ch. \$200.00

MANITOBA COLLEGE.

Treas. Dr. King & McArthur, 1891-2.	
For Building Fund.	
Geo Douglas, Chatham.....	10.00

S A Witherspoon, "	10.0
J McLerie,	5.0
W Henderson, Starbuck, Man	5.0
R Templeton, Belleville.	25.0
W Hargrave, Winnipeg 4 Mo	10.0
D Ormiston, Whitby	10.0
O T Strange MD. Kingston.	25.0
† M MacDonnell.	25.0
W G Craig.	25.0
J Laidlaw.	10.0
	\$160.0

For Ordinary Fund.

Congregational Contributions Per P. M. Morrison	154.0
Donation of Colonial Committee of Church of Scotland	£50 243.4
	\$391.4

For Debt and Repairs.

Previously reported	\$453.4
Js Mitchell, Toronto	25.0
Mrs McArthur, Carlton Place	25.0
Wm Blackley, Toronto	25.0
Dr Gunn, Whitby	10.0
T Kinnear, Toronto	20.0
A Lady in Port Hope	10.0
Thomas Nicoll, Perth	5.0
J B Sutherland, Montreal.	10.0
	\$1583.45

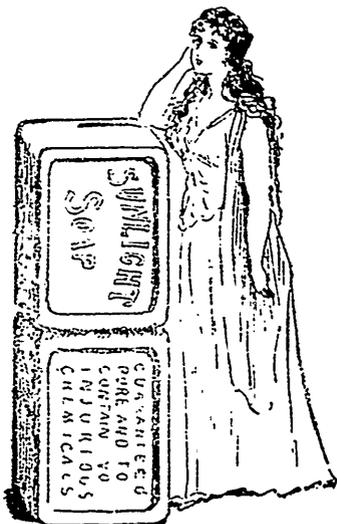
For Ordinary Revenue.

Previously Reported	\$39.05
Congregational Contributions per Dr Reid	120.00
	\$259.05

Scholarship Fund.

Previously reported	330.00
Professor Hart	10.00
Colin H Campbell	25.00
John M King	60.00
	\$425.00

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