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THE
PRESBYTERIAN RECORD
 FOR THE
 DOMINION OF CANADA.

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CONSTITUTIONS FOR CONGREGATIONAL AND S. S. TEMPERANCE SOCIETIES.

Enquiries received indicate that it will serve a good purpose to state the facts regarding this matter. Previous to the Assembly of 1889 requests had been sent to the Committee on Temperance to provide a simple constitution for Congregational Temperance Societies, so that Congregations wishing to organize might have something to guide them, and enable them to get to work in a simple and practical way. In many instances little or nothing had been done because the Church had given no help in the way of information, or even suggestions.

In response to these requests the Assembly of 1889, directed its committee on Temperance to prepare such a constitution. The matter was considered by that committee, and a good deal of attention was given to it by the convener, and at the request of the committee the Assembly of 1890 renewed the instruction. Since then information has been received from the Presbyterian Church in England, Scotland, and Ireland, and from some other sources, but on account of the large amount of time and work necessary to carry out the petition movement it was found impossible to prepare anything that would be likely to prove satisfactory.

The facts furnished the Committee last year clearly show the need of better organization on the part of our Church in order that she may take her proper place in this department of her work. The report states;—"Not many congregational societies exist, there being a few isolated ones. A small number have pledge cards, particularly in the Sabbath Schools. A few report Bands of Hope connected with their Sabbath Schools. In some cases the work is attended to by the temperance committee of the Society of Christian Endeavour. There is however a great lack of effort, on behalf of temperance, by our congregations. There is in reality no organized effort at all."

From replies to questions regarding such organizations, and the attitude of congregations to them, "three things, at least, are evident. (1) Our Church is not meeting the necessities of the case, for overcoming the evils of intemperance and educating our people on the principles of total abstinence and prohibition.

(2) Much as the outside temperance organizations have done, they have failed in many places to win the entire confidence of our people, and therefore leave much to be done by the Church. In view of these facts, the necessity of some general organization is very evident.

(3) The attitude of the community largely corresponds with that of the Church. Where the Church is outspoken in her sympathy with temperance work, the sentiment of the community is more correct. But where the Church shows little of such sympathy, still less exists in the general community; thus greatly emphasizing the responsibility of the Church in this important matter."

It was, therefore, thought best to take more time in the hope of being able to meet this great need more fully and effectively. It was, therefore, stated in the report as follows:—"It was felt that a simple constitution adopted by this Assembly and recommended to congregations would not meet the needs of the case, nor be worthy of the General Assembly, but that something more must be attempted. Letters were accordingly addressed to parties in all the Presbyterian Churches of Great Britain and Ireland, asking about Temperance organizations in those Churches. Replies were received from the Presbyterian Church in England, Church of Scotland, Free and U. P. Churches of Scotland, and the Presbyterian Church in Ireland. In the first four, temperance organizations exist outside the church courts, and are managed by committees more or less independent. They appear, however, to be doing a good work, and especially in the Free Church of Scotland it is carried on with much vigour. In all these the organization seems to be thorough, with supplies of pledge cards, manuals and temperance literature, and takes contributions from branch societies. Until six years ago, the Presbyterian Church in Ireland had a somewhat similar organization, but on the appointment of Rev. J. B. Wylie, Belfast, as Convener of the Assembly's Committee on Temperance, it was superseded by one wholly within the sphere of the Church courts, and under the control of the Assembly's Committee. The Assembly appoints a minister and an elder from each Presbytery on that Committee—the ministerial member in each Presbytery is agent within his bounds to hold meetings in congregations, distribute literature, and do all he can to promote the interests of total abstinence. Each session keeps a roll of total abstaining members, in addition to its other records. The work is annually reported to the General Assembly, and a prominent

place given by Standing Order to its consideration. Mr. Wylie testifies that it has been much more successful than the old method of working, and has greatly stimulated the temperance sentiment of the Church, and deepened the interest of the people, thus enabling the General Assembly to take very advanced ground on the subject, having last year unanimously adopted a resolution declaring it "the duty of all Church members to be entirely separate from the drink traffic, and from the drinking customs of society."

We think it well to attempt organization on these lines, and your Committee ask the Assembly to give the necessary authority."

This authority was granted, and the Committee on Temperance so appointed as to give it a representative in each Presbytery.

I intend to submit a draft constitution, &c., to each member of the Committee in sufficient time to have the full benefit of criticism and suggestions before preparing the report for next Assembly, and I hope the results will be such that the Assembly of 1892 will be able to furnish Congregations and S. Schools with information and suggestions that will be found helpful in their great work for Christ.

D. STILES FRASER, *Convener.*

Springside, Upper Stewiacke, N. S.

HOME MISSION FUND.

WESTERN SECTION.

The following circular has been sent to all the Presbyteries in the western section of the Church.—

The amount asked for the current year from the Presbyteries of the Church for HOME MISSIONS, is \$50,000, and for AUGMENTATION, \$32,000. Last year there was a deficit of \$1,904.98 in the HOME MISSION FUND, and \$4,287.97 in AUGMENTATION. The sum of \$30,000, was asked last year for Augmentation. This year \$2,000 additional is asked in order to pay the above indebtedness, and the claims for the present year.

The sum asked for Home Missions—\$50,000—is PRECISELY THAT OF LAST YEAR, although, in view of the larger grants made last April to the North-west and British Columbia—A LARGER REVENUE WILL BE NEEDED. It is, therefore, earnestly hoped that many congregations will contribute ABOVE THE SUMS ALLOCATED TO THEM by

their Presbyteries. As was stated in the Home Mission Report presented to the last Assembly, it is evident that, unless the Mission work of the Church is to be seriously curtailed, the amounts placed at the disposal of the Committee, both for Home Missions and Augmentation must be considerably increased. Manitoba and the North-west, and British Columbia, will of necessity, as emigration flows in, require larger sums than in the past. This year the North-west (including Manitoba) received over \$30,000, and British Columbia nearly \$4,500. Next year British Columbia will require at least \$7,000, and the North-west a proportionate increase, if the Church is to maintain its hold, and supply destitute regions beyond our present missionary limits.

The continuous growth of our Church, and the success of all the other schemes, depend largely upon the ability of the Home Mission Committee, to prosecute its work with unabated energy. But for occasional bequests and donations, the contributions of the churches would not meet the expenditure. This ought not to be. The members and adherents of our congregations are well able to furnish the amounts required, and are, we believe, in most cases, prepared to do so cheerfully, if the fact are only clearly placed before them.

WM. COCHRANE, Convener H.M.C.
Brantford, Ont., Aug. 6th 1891.

The Census Returns.

The first instalment of the Dominion census for 1891 has been announced in Parliament and the press. The increase of population during the past decade is considerably less than was anticipated, being rather less than half a million. The greatest relative increase has been, as was to be expected, in the Western Provinces, and the smallest, in the Maritime Provinces, as appears from the following general statement:

	1881.	1891.	Incr'co
Nova Scotia.....	440,572	457,523	9,951
New Brunswick.....	321,233	321,994	61
Prince Edward Island.....	108,891	109,088	197
Quebec.....	1,369,027	1,488,586	129,559
Ontario.....	1,926,922	2,112,889	186,067
Manitoba.....	62,290	154,442	92,182
Assiniboia.....			
Alberta.....	25,615	61,487	35,972
Saskatchewan.....			
British Columbia.....	49,459	92,767	43,308
Unorganized.....	30,931	32,168	1,237
Total population....	4,324,810	4,823,344	498,534

The following is the population of cities with over 10,000 inhabitants:—

	1891.	1881.
Montreal.....	210,650	155,237
Toronto.....	181,200	96,196
Quebec.....	63,090	62,446
Hamilton.....	48,980	35,960
Ottawa.....	44,154	31,307
St. John.....	39,179	41,358
Halifax.....	38,556	30,100
London.....	31,977	26,266
Winnipeg.....	25,642	7,985
Kingston.....	19,264	14,091
Victoria, B.C.....	16,841	5,925
Vancouver.....	13,685	..
St. Henri.....	13,415	6,415
Brantford.....	12,753	9,616
Charlottetown.....	11,374	11,485
Hull.....	11,265	6,890
Guelph.....	10,539	9,890
St. Thomas.....	10,370	8,367
Windsor.....	10,322	6,561
Sherbrooke.....	10,110	7,227

Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

SAMARIA.

AT the commencement of the Christian era, Palestine west of the Jordan was divided into the three Provinces of Judea, Samaria, and Galilee. Samaria was the central province, and thus the central portion, of the Promised Land. In a preceding age it was the territory allotted by Joshua to the great tribe of Ephraim, and to one half of the tribe of Manasseh. It has been justly celebrated in all historic time for its great natural beauty and fertility. Moses in his farewell benediction of the tribes of Israel speaks of it in glowing terms: Deut. 33: 13-16. And after many centuries of successive disasters and imperfect tillage this ancient territory, more recently known as the region of Samaria, is still marvellously fertile and beautiful as described by the ancient oracle. I have already, in a previous brieflet, referred to the magnificent Plain of Mukhna and the charming Vale of Nablûs in the southern part of this fruitful region. And now, continuing our journey Northward from Shechem to the frontiers of Galilee, let me say that we have a succession of some of the most captivating pictures of natural scenery. The road, it must be said, is for the most part utterly neglected. In many places it is a mere tortuous, undulating, bridle-path which you would lose in a half an hour if left to your own re-

sources. But in the rich, low-lying valleys we saw splendid fields of wheat and barley which were well-grown in the middle of March. On the hill-sides I noticed terrace after terrace of olive trees and fig-trees which would remunerate the husbandman for all the labour expended on them. And then the summits of the mountains on which we frequently found ourselves were literally bedecked with anemones, and cyclamens, and maiden-hair ferns, and pinks, and pimpereles, and many other plants and flowers which perfectly charmed all of us, and especially the ladies of our party. How our own professor Fowler of Queen's University, or any other enthusiastic botanist, would revel among these fruitful valleys, and terraced hill-sides, and flower-decked mountain summits of Samaria! The merest sight-seer could not but bring away with him the most pleasing reminiscences. One magnificent view was obtained from a lofty eminence, which is called Sela. I saw with the unassisted eye, on the south the twin mountains of Ebal and Gerizim, on the west the blue waters of the Mediterranean, on the east beyond the Jordan, the old storied hills of Gilead and Bashan, on the north Mount Carmel, and a glimpse of the Sea of Galilee, and, though yet full four score miles distant from it, my first sight of snow-clad Hermon, one of the towering peaks of Lebanon. Very striking is the contrast between all this array of grandeur, beauty and fertility and the desapidated Arab village now occupying the site of the celebrated city of Samaria which gave its name to the surrounding region. Verily, as Cowper has it in the oft-quoted line "God made the country, and man the town." The ancient city of Samaria, as represented to us in Old Testament history, was in perfect keeping with the grand and beautiful surrounding natural scenery. As the gay capital of the Ten Tribes of Israel it was a splendid, strongly fortified city. It was built originally by Omri as related by the inspired historian: 1. Kings, 16:24. In the very centre of Palestine, about forty miles north of Jerusalem, and about six miles from Shechem, it is one of the finest situations for an inland capital. The rounded hill on which the city was built rises up gracefully about five hundred feet above the level of the fertile

valley which spreads out to a breadth of five or six miles at its base. And then all around the city there are mountains rising up still higher like so many sentinels guarding it from the approach of the enemy. As I walked thoughtfully over and around the commanding eminence a thousand vivid visions of the past history of the place rose before my mind's eye. It was here that Ahab and Jezebel and other kings and queens of Israel reigned during a period of two hundred years in great pomp and splendour. It was here that the model young man Obadiah lived who said to Elijah: "I thy servant, fear the Lord from my youth." It was here that Naaman, captain of the host of the king of Syria, came to be cured of his leprosy. It was here that the four leprous men sat at the gate of the city perishing of hunger in a time of siege and famine, and resolved in the last extremity to go into the camp of the enemy, and to their great astonishment and delight found plenty where they feared death. It was here that Elijah and Elisha performed many of the acts that are recorded of them in the Old Testament history. But the celebrated capital of the Ten Tribes of Israel, beautiful for situation, strongly fortified by nature and art, and with a thousand memories of its eventful history, is now represented by a small peasant village consisting of a number of poor mud huts in which you would think it impossible for human beings to live in any degree of comfort. The Ruler of nations said it by His prophets, and it has been done. "Samaria shall become desolate, for she hath rebelled against her God." Samaria stood like a tower of strength as if defying the attacks of any enemy. But a short time after the words were spoken Shalmaneser king of Assyria, and after him Sargon besieged it, and after a siege of three years razed the city to the ground, and carried away the Ten Tribes into captivity. After the destruction of the city by the kings of Assyria various attempts were made to rebuild it; but it would not stay rebuilt. The modern village of Sebastia, occupying the same site bears no resemblance to the ancient Samaria. It was very significant of the vanished glory of the olden times to see here and there built into the mud walls broken pieces of beautiful pillars, and carved marble mouldings that once adorned the

temples of Baalim, and the palaces of the kings of Israel. The principal building now in the place is what is called the church of St. John. It was built by the Crusaders as a Christian church, but has been converted into a Mohammedan Mosque. After entering it we went down a dark stair of twenty-one steps, and were shown what is said to be the tombs of John the Baptist, and Obadiah and three other tombs. Emerging again into the sunlight I observed in every direction heaps of rubbish—the wreck and ruin of what was once unmistakably a most imposing city. Around the highest terrace of the hill we saw the remains of what was a magnificent colonnade. I counted the remains of about a hundred of these stately columns, and saw broken pieces of many more of them on lower terraces. And this is all that can now be seen to attest the vanished greatness of the celebrated city which took Shalmanezzer and Sargon with their numerous powerful Assyrian armies three long years to capture.

The lesson which this downfall of Samaria is designed to teach the nations of the world is a very solemn one. It re-echoes the inspired declaration which has been frequently verified in past history: "the nation and kingdom that will not serve Thee shall perish; yea those nations shall be utterly wasted."

Missionary Cabinet.

ALEXANDER PEDEN.

ONE of the most notable men who "kept the truth so pure of old," amid the deadly prelatie persecutions, was Alexander Peden. He was a native of Ayrshire, and was in early life devoted to the ministry. After the usual training he was settled in Glenluce, Galloway, three years before the persecution began. With many other faithful men he was ejected because he would not give up his convictions and conform to the new religion of Charles II. For twenty-six years Peden devoted himself to the work of preaching wherever opportunity offered. Moors, lonely glens, storm-swept and misty hills, and dark recesses among the

mountains were the homes and trysting places of the faithful:

"O! dreary, dreary was the lot of Scotland's true ones
then—
A famine-stricken remnant wearing scarce the guise
of men,
They burrowed few and lonely mid the chill, dark
mountain caves,
For those who once had sheltered them were in their
martyr-graves!"

Peden was at home wherever he could relieve distress, befriend the friendless, bind up broken hearts, dispel doubt, or strengthen faith. Mountain solitudes, wintry storms, the fury of pursuing hosts had no terror for him. Brave to recklessness, none of Scotland's worthies had more marvellous escapes than he. For holding "conventicles," for preaching in the open air, he was declared a rebel and forfeited in life and fortune. He visited the north of Ireland from time to time, and there found refuge from the storm of persecution that raged at home. In 1673 he was captured and sentenced to imprisonment on the Bass Rock where the curious explorer may still see vestiges of the prison in which the poor Covenanters suffered so sorely. After a long imprisonment Peden was sentenced with six others to exile in Virginia. The vessel in which they were transported called at London, and there all the covenanting band were set at liberty. Peden made his way back to Scotland, where he arrived shortly after the disastrous battle of Bothwell Bridge. He revisited Ireland, but soon returned, and spent the greater part of his time in the wild solitudes of the west country, preaching at "conventicles" held in places inaccessible to the troopers that hunted for their prey. So keen was the "hunt" that even boys and girls were put to death because they would not attend the services of the "curates," and would persist in attending the outlawed gatherings of Peden and his associates. Ayrsmoss, on the edge of which Richard Cameron fought and fell, was a favorite hiding place of Peden's. After the death of Cameron he spent many a sorrowful hour at his grave, often exclaiming "Oh, to be wi' Ritchie!"

Peden was a man of prayer from his youth up. In his lonely wanderings he held communion with the Lord he loved and served. "It is praying folk that get through the storm," was a frequent saying of his. Many regarded him as a "prophet,"

and certainly his forecasts indicated keen insight and intelligence.

No man in all Scotland knew better than Peden, the dim caves, the wild crags, the caverns, the deep and gloomy recesses amid the hills and moors where the persecuted children of the Covenant could, unmolested by spy or trooper, meet to worship God. For long, dark, stormy years the misty hills, the lonely dells, the savage ravines were his parish, often trodden by him in ministering consolation to the poor exiles who lived daily in peril of their lives. With more than fatherly tenderness he tended his scattered flock.

Age, hunger, exposure to cold and heat, to summer rains and winter snows, told on the once powerful frame of Peden, and he sought his childhood's home to die. At the old spot was a cave where for some time he found safe hiding for wasted frame and weary limb. But even there they would not let him rest. Troopers came to seize him, but they missed once more their prey. He was near the end of his stormy pilgrimage. Creeping feebly to his brother's house to die, he asked them if they could to let his weary limbs sleep beside Richard Cameron at Ayrsmoss. He breathed his last praying for the Church he loved so well. They buried him—not beside Cameron, for that was far away; but a troop of dragoons came by order of the government, took up the decaying body and buried it like that of a criminal at the foot of the gallows at Cumnock. But "if the heart be right it matters not where the dust lieth"—awaiting the summons from on high.

"There came a worn and weary man
To Cameron's place of rest,
He cast him down upon the sod,
He smote upon his breast;
He wept as only strong men weep,
When weep they must or die,
And 'Oh to be wi' Ritchie' was still his
bitter cry.

"Alas! alas! for Scotland,
The once beloved of Heaven.
The crown is fallen from her head,
Her holy garment riven;
The ashes of her Covenant
Are scattered far and near,
And the voice speaks loud in judgment
Which in love she would not hear!

"Alas! alas! for Scotland!
Her mighty ones are gone;
Thou, brother, thou art taken—
I am left almost alone;
And my heart is faint within me
And my strength is dried and lost,
A feeble and an aged man, alone against
a host!

"Upon the wild and lone Ayrsmoss,
Down sank the twilight grey,
In storm and cloud the evening closed
Upon that cheerless day;
But Peden went his way refreshed,
For peace and joy were given;
And Cameron's grave had proved to him
The very gate of Heaven."

Household Words.

FOR ME.

I.

Matthew xxvii. 46.

My LORD, I saw Thee on the cross,
For me.

That pallid face, that tear-dimmed eye,
That broken heart, that wailing cry,
"Eli, lama sabachani!"

'Twas all for me.

I saw my sins all washed away,
My guilty soul made bright as day,
Thy precious blood the debt did pay
For me.

II.

Hebrews x. 37.

My LORD, I'll see Thee coming soon,
For me.

Oh blessed hope, oh wondrous grace,
In mansions blessed to find a place,
The uplifted shining of Thy face

'Twill be for me.

For ever with the white-robed crowd,
Sing, sing, my heart, in praises loud,
My Saviour comes in glory crowned
For me.

R. T.

HEART WORSHIP.

In a certain congregation, may be seen regularly an aged man silently following the course of the service, kneeling in prayer, standing in praise, and sitting patiently through the sometimes lengthy sermon; yet all the while there is visible on his countenance that pathetic, passive calm, indicating a deafness that is all but total.

"Do you not find church-going very uninteresting now?" asked a friend, recently.

"Yes," answered the old man, "I cannot deny that I do weary sometimes when the service is long; but I go for three reasons:

first, I can at least honour God with my presence in His House; second, I can worship Him in spirit, if in silence; third, every church-goer if regular and faithful may influence some one who is less so."

What a lesson for those who offer God a grudging, reluctant, and irregular attendance at His House, and go home perhaps grumbling over a sermon less interesting than usual, or a service not altogether up to the mark.

Well, undoubtedly, "the Lord knoweth them that are His," and how justly, therefore, will He discriminate between the true and the counterfeit worshippers that assemble continually in His House of Prayer.

OIL YOURSELF A LITTLE.

Once there lived an old gentleman in a large house. He had servants and everything he wanted, yet he was not happy, and when things did not go as he wished he was very cross. At last his servants left him. Quite out of temper he went to a neighbour with his story of distress.

"It seems to me," said his neighbour, sagaciously, "it would be well enough for you to oil yourself a little, my friend."

"To oil myself?"

"Yes; I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody since."

"So you think, then, that I am like a creaking door," cried the old gentleman; "how do you want me to oil myself?"

"That's an easy matter," said the neighbour, "Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and words with the oil of love."

The old gentleman went home, and no harsh or ugly words were heard in the house afterward. Every family should have a bottle full of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—*Southern Methodist.*

THE POWER OF GRACE.

There is an old story of a certain minister who, on arranging his toilet for his parochial calls found a button gone from his shirt collar, and all at once the good man's patience left him. He fretted and scolded, and said undignified and unkind things, until the tired wife burst into tears and escaped to her room.

The hours of the afternoon wore away, during which the pastor called on old Brother Jones, who was all bowed down with rheumatism, and found him patient and even cheerful; upon young Brother Hall wasting away with consumption, and found him anxious to go and be with Christ; upon good old Grand-

mother Smith, in her poor, miserable hovel of a home, and found her singing one of the good-old hymns as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the view of God's love which had come to her through her affliction.

The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, his good wife near him busy with her needles, he could not help saying, "What a wonderful thing grace is? How much it will do! There is nothing beyond its power! It can do all things!"

Then the little wife said, "Yes, it is wonderful, indeed; but there is just one thing the grace of God does not seem to have the power to do."

"Ah, what can that be?" said the husband.

"Why, it does not seem to have power to control a minister's temper when a shirt button is gone."

This was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember. There is many a man who can stand up before a multitude and "confess Christ," who can be most meek when insulted in some public place, who can rub his hands and bless God for the power of religion, but who is too weak to keep his temper at home. The value of art is in the fitness of the work; the perfection of music is in little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's Prayer upon a five-cent piece than upon a broad steel plate, so it takes more grace to live a good Christian life at home than in public.—*Golden Rule.*

THE SPIRIT OF MISSIONS.

The millions upon millions of the unevangelized sigh and pine for the grace of life, and sweep swiftly on their darkening way. We have the Gospel; it is *our life* to minister to their need; if we falter and prove recreant here, they perish, and we suffer a fatal loss. Are we less courageous than the little band that began this work? After seventy-five years of glorious progress shall our faith falter and our loyalty fail? Are we, then, unworthy of the men that wrought and lived before us, degenerate successors of those who through faith subdued kingdoms and wrought righteousness and endured a great fight of afflictions in a score of heathen lands, and now, resting from their labours, summon us to reap where they have sown and finish their work? Adoniram Judson joyfully in prison for Burmah; David Livingstone dying as he prayed for Africa; nay, Jesus Christ upon the cross for the world's salvation—this is the spirit that benefits the hour, this is the purpose that will win the lost world to faith and eternal life.

Christ Foretelling his Death.

OCTOBER 11. A.D. 33. JOHN 12:20-36.

Golden Text, John 12:32.

THE Passover was at hand. Jesus had entered Jerusalem in triumph. Among those whom came to meet Him were, "certain Greeks," Gentile proselytes, who like Cornelius, Acts 10:1, had abandoned idolatry, to worship the God of Israel. Wishing to see Jesus, and have some converse with Him, they requested Phillip, to bring them to Him. After consulting with his townsman, Andrew, ch. 1:44, they told Christ. The significance of this incident appears, in the answer he made. V. 23. *The hour*—The time has come, when the Jews having rejected Christ, the Gentiles will enjoy God's covenant of grace, Rom. 11:12-15. This blessing, long predicted, Is. 56:6, will be to the glory of Christ, whose Kingdom shall extend over all the world, Rev. 11:15. The triumphal entry into Jerusalem, is not the beginning of this glory, but His approaching death on the cross. He is the "corn of wheat," which by its death, insured a large increase, 1. Cor. 15:28. V. 25. The life of Jesus would have been a lost life as to Redemption, if he had loved it. By giving it, for men, he not only keeps it for ever, but acquires the right to give them Eternal Life. V. 26. *Serve Christ*—be his disciple—follow—even to Calvary, Rev. 14:4. *where I am*—in Heaven, ch. 14:3. *Honour*—Comp. 1. Sam. 2:30. V. 27. *Soul-troubled*—as in the garden of Gethsemane, Luke 22:44. *Save me*—Comp. Matt. 26:42—*this cause*—to suffer and die for men, 1. Tim. 1:15. V. 28. *glorify*—the sinless life of Jesus, way to God's glory. His death, showing God's love to men, would glorify Him, still more. V. 31. *Judgment*—Satan, the usurper, will be conquered, his power broken, Acts, 26:18. V. 32. *lifted up*—on the Cross, ch. 3:14, 15. An uplifted Christ, is a conquering Christ, 1. Cor. 1:23; 2:2. *all men*—No one can plead that he is excluded, Rom. 5:18. The atonement is sufficient for all, so that if any one is lost, it is by their own act, ch. 5:40. V. 34. *Forever*—Ps. 89:29. Had they not also read that Christ was to be "cut off;" Dan. 9:26; Is. 53:12. Their objection was captious and unfair. V. 35. *The Light*—They had it with them in the person of that Son of Man, who would soon depart from them, ch. 1:9, 8:33, 34. *Knoweth not*—The Gospel alone can tell men where they go. The Spirit of God alone can give a joyful assurance of salvation, 2. Tim. 1:10. V. 36. *Children of light*—Hebraism for "enlightened," Eph. 5:8. In His mercy, God has given us the light of His Word. Our duty is plain: love Jesus, obey His Word; repent and believe. *hide himself*—Until his hour was come, it was His duty to take precautions such as this.

Washing the Disciples' Feet.

OCTOBER 18. A.D. 33. JOHN 13:1-17.

Golden Text, Phil. 2:5.

THE hour, Jesus had often spoken of, was near, when the Lamb of God, would be offered up, for the sins of the world. He knew it, but to the end of his life on earth, he never ceased to give to his faithful disciples proofs of His love for them. The Love of Christ! It passeth knowledge, Eph. 3:19. It never changes. It is like the God who gives it, Jas. 1:17. the same yesterday, to-day and for ever, Heb. 13:8. V. 2. *ended*—There had been a strife between the disciples, Luke 22:25, which of them should be accounted the greatest. R. V. *during supper, the devil*—suggests evil, tempting men to commit it, 2. Cor. 11:3. Our duty is to resist him, Jas. 4:7. Money was Judas' temptation, Matt. 26:15; 1. Tim. 6:10. V. 3. *knowing*—Jesus was fully conscious of His dignity, being above all, 1. Cor. 15:25, from God, ch. 1:1, and about to return to God, 1. Peter. 3:22. yet see how he now humbles himself! Phil. 2:7, 8. V. 4. *laid aside*—his outer garment, ch. 19:23, girded himself, like a servant, with a towel, and began to wash the disciples feet—the duty of servants 1. Sam. 25:41 V. 6. *Dost thou*—the Son of God, the Messiah, wash my feet! Peter is amazed, and indignant at the thought of Jesus submitting to such indignity. V. 7. *know hereafter*—There are many things in a Christian's life, that he will only know "hereafter." Trust God even if you do not understand the motives of his actions, Gen. 18:25. Peter absolutely refuses to have his feet washed by Jesus, Comp. Luke 5:8. *If I wash thee not*—This answer goes beyond the washing of the feet, although Peter's obedience might be said to have been a test of his love for Jesus. It refers to the washing away of sin, 1. Cor. 6:11; Heb. 10:22. No one can enter Heaven, unless washed in the blood of the Lamb, Rev. 7:14. Peter yields, but with his usual impetuosity wants a fuller washing, v. 9. V. 10. *He that is washed*—Mark 7:3, 4. The feet alone, soiled in walking, were washed by servants, Luke 7:44. Other interpretations have been given of this text. This is the simplest. *ye are clean*—but not all, alluding to the moral uncleanness of Judas, v. 2. who was about to betray Jesus. V. 14. *wash ye*—not literally, but figuratively, It means that Christ's disciples should be humble as he Himself was. By love serving one another, Gal. 5:13; Phil. 2:3. V. 16. *the servant*—ch. 12:26. To obey Jesus, a Christian must have the mind of Jesus, his Lord, Rom. 6:16, Phil. 2:5. V. 17. *Happy*—the way of obedience is a joyful path. A Christian who falls into sin, is unhappy until assured of His Lord's pardon.

Christ Comforting his Disciples.

OCTOBER 25. A. D. 33. JOHN 14:1-3, 15-27.

Golden Text, John 14:16.

DURING the Paschal supper, Jesus told his disciples that one of them would betray him, Matt. 26:21. Later on, he pointed out Judas, as the traitor. Judas immediately left. Freed from his presence, Jesus spoke to his friends, with such expansion and love, that they expressed to him their delight, ch. 16:29. Yet their hearts were filled with grief at the near prospect of losing Him, ch. 13:33. He comforts them here. V. 1. *ye believe*—or believe on. Trust me, as you trust God. V. 2. *Father's house*—Heaven, 2. Cor. 5:1. *Mansions*—rich dwellings, whose builder is God, Heb. 11:1. *I go*—to prepare them for you, giving them the right to occupy them by His death, and his intercession, Heb. 7:25. V. 3. *come again*—at the resurrection, 1. Thess. 4:16. Heb. 9:28. V. 15. *Love for Christ is the motive of a believer's good works.* They are not done to be saved by them, Eph. 2:8-10. Obedience is the test of our love for Christ, Matt. 12:33. V. 16. *pray*—Jesus is our advocate in Heaven, Heb. 7:25. *Comforter*—The Holy Spirit, who loves the friends of Jesus, helps them, prays for them and abides with them, Rom. 8:11, 23, 26. V. 17. *Spirit of Truth*—Given only to believers, 1. Cor. 2:14. Unbelievers, following the father of lies, John 8:44, 45, cannot know him, Rom. 8:7. John 7:17. V. 18:—*comfortless*—B. V. *desolate*: like orphans. V. 19. *a little while*, and Jesus would be taken away from the world, but by faith, his disciples would still then realize his presence, Matt. 28:20; 2. Tim. 4:17. Jesus lives for ever, Rev. 1:18. his people's life is hidden with him in God. Col. 3:3. They shall live with him. 2. Cor. 13:4. V. 20. *at that day*—The Resurrection of Christ would prove all his words, true. V. 21. The love of the Father, showing his intimate union with the Son, ch. 5:19. V. 23. The manifestation of God, is when he makes a believer, "*his abode*," 1. Cor. 3:16. Christians' bodies are Temples of God, 1. Cor. 6:19. V. 24. *not mine*—Receive it not as coming from the man, Jesus, but as the word of God Himself, ch. 7:16. V. 26. *teach etc.*—giving their Gospels and Epistles, the authority of Inspiration, Acts 1:8; 2. Pet. 1:21. V. 27. *peace*—with God, Rom. 3:5—of mind, Rom. 14:17, better than any other, Phil. 4:7. *Not as the world giveth*—lightly, thoughtlessly. Jer. 6:14, but truly. The word Peace, was the usual salutation among the Jews, and like other words of greeting, was often spoken without a thought of its meaning. Not so, when Jesus uses it. At his word, Peace fills the heart: doubts and fears flee away.

Christ, the True Vine.

NOVEMBER 1. A. D. 33. JOHN 15:1-16

Golden Text, John, 15:8

THE Vine represents the Church of Christ. He is the stem, from which all the branches, his disciples, receive the sap without which they could bear no fruit. As God gave His Son to the world, He is called here, the Husbandman. V. 2. Nominal Christians, who bear no fruit, will be cut off from Christ, Luke 13:9. Unfaithful Christians who bear but little, will be "*purged*," i.e., chastised, to make them bear more. Fruits are described in Eph. 5:9, Gal. 5:22. V. 3. *ye are clean*—The teachings of Jesus had purified the disciples of many errors. V. 4. *abide*—Continue in the faith you have in me, Col. 1:23, *I in you*—thus giving them the mind of Christ, Phil. 2:5. V. 4. without faith in Christ, we can do nothing to please God, Rom. 8:8. Our sufficiency is from God, 2. Cor. 3:5. V. 6. The man who abideth not in Christ, may be a hypocrite, or one who has "no root in himself" Matt. 13:21, and therefore has wearied of the service of Christ, like Judas. Such are cast off, and finally lost, Heb. 6:4-6, Matt. 13:40. V. 7. God answers the prayers of his people, according to his will, Rom. 8:27. The prayers of the wicked he does not regard, Prov. 28:9. V. 8. *glorified*—honoured, 1. Cor. 10:31. V. 9. Love ought to bring love. Jesus giving his people, the same deep love that the Father gives Him, is surely worthy of all our love, 1. John 4:19; 1. Cor. 16:22. V. 10. Jesus obeyed his Father's will, trusting his love, even when going to his death, Luke 22:42. Let us likewise trust His Love, *abide* in it, even if called to suffer for His sake. God will then delight in us, and our own joy, will be the result, Acts 6:41, 16:25. V. 12. *Love one another*—This love is the index of the measure of our love for God, ch. 13:35. The measure of Christ's love is given in v. 13. He died for us, whilst we were yet sinners, Rom. 5:6, 8; 1. John 4:10. V. 14. From the servant's place, Jesus promoted his disciples to the rank of his friends, Matt. 10:24, taking them now in his confidence, more than ever before, ch. 16:29, 30. He explains to them, his plans and their motives. V. 16. The apostles were called and ordained by Jesus, ch. 1:43, Mark 16:15, who by giving them His spirit, endowed them with grace to follow and obey Him to the end. Men if left to themselves would never choose to follow Jesus, Rom. 8:28; 2. Tim. 1:9. The purpose of God's effectual call, is, that men may be saved, and bear much fruit, thereby glorifying his name. Let every true Christian thus glorify Him. Let no one be ashamed of confessing a Saviour, who loved us so much.

Ecclesiastical News.

SCOTLAND:—Toward the end of July, the Glasgow holiday season is the event in the west of Scotland. Rothesay, Dunoon, and Largs are the centres of attraction; but, besides these, every place in the Frith of Clyde, and along the shores are crowded by the workmen, with their wives and families, in search of a breath of "fresh air." The river boats are packed with their living freight; and the railways enjoy a great harvest. Glasgow churches are almost empty; some are closed; and in coast churches there is not sufficient accommodation. The Canadian contingent is off; all the better for their holiday. From the Foreign Mission field, we have encouraging reports. Ichang, China, for many years the place of labour of Mr. and Mrs. Dowseley, is yielding hopeful returns; Blantyre, Africa, has received good supply of new and devoted missionaries, to take the place of those who fell. St. Mark's, Dundee, of which the Rev. C. M. Grant is minister, offers to support a missionary in India, at \$1,750 a year, for the first two years of service, with an increase for the years following; St. George's, Edinburgh, does the same. The Rev. R. Macfarlane, Perth, has been ordained to Newcastle, Natal. Zulu commissioners have paid a visit to Scotland, and in the west have been much impressed with her great manufacturing and mining industries, and, let us hope, with her benevolent and Christian work.... Since the retirement of Sir Herbert Oakeley from the Chair of Music in Edinburgh University, there is some talk of creating there a Faculty of Music, with the power of granting degrees; in fact, of having a *Conservatoire* of Music, such as those of Paris, Frankfurt and Leipzig.... Again death has been busy. On board the "Circassia," on her passage from New York to Glasgow, the Rev. Narayan Sheshadri, D.D., India's most devoted native missionary, died and went down into the sailor's grave. By birth a high-caste Brahmin, he was one of the earliest converts of the F. C. Mission at Bombay.... At Troon, there died the Rev. W. Howie Wylie, Editor and Proprietor of the "Christian Leader." While the Royal Scottish Academy mourns the death of its president, Sir William Fettes Douglas. Should his health permit, Sir Noel Paton is spoken of as the future president.... In his 81st year, Dr. John Inglis of Aneityum has passed peacefully away. The name of Dr. Inglis, so long associated with that of our own Dr. John Geddie is well and honourably known throughout Canada. It may be said now that the earlier fathers of the New Hebrides Mission, have passed away, leaving behind them, however, a record which shows still the abounding grace and "power to save" of the Sovereign Lord.... The old cathedral in Iona, associated as it ever must be with the labours of Columba, is about to be partially restored,

it is said, by the Duke of Argyle, and handed over to the Church of Scotland as a place of worship. By summer visitors especially this will be hailed as a great boon. May some of the old blessing rest upon the worship there.
D.

ENGLAND:—The London "season" has been an exceptionally dull one. The most notable events in ecclesiastical circles have been Mr Spurgeon's protracted illness, and the International Conference of the Congregational Churches. The sympathy expressed for the great Baptist preacher by the representatives of all denominations is probably unparalleled—leading the sick man to sing with the psalmist, "I shall not die but live, and declare the works of the Lord!" At last accounts hopes were entertained of his recovery.... The Congregational Conference was a very interesting one. Among the Canadian delegates Rev. H. Peddy of Winnipeg, was the chief speaker.... The Annual Conference of the Wesleyan Methodist Church held this year at Nottingham was also an occasion of great interest. In the matter of representation in its Supreme Court the Methodist Church is gradually drawing nearer to Presbyterian polity, and in some other respects it is coming to be recognized that Presbyterianism might not suffer much by the admixture of just "a dash of Methodism.".... Rev. Donald Fraser, preaching recently from 1 Timothy 4:8, said with marked emphasis that while approving generally the healthy indulgence of "bodily exercise," he must draw the line where young men, as has become the fashion nowadays, unblushingly break the Sabbath by indulging their craze for *bicycling* instead of going to the house of God.... Rev. James McCaul has resigned his charge of Broad Street Congregation, Birmingham, and returns to Canada.... At length, a bust of Robbie Burns has been placed in the Poets' Corner, Westminster Abbey, in proximity to those of Shakespeare, Southey, Thompson, Coleridge, and Thomas Campbell. At a memorial service held in the Abbey, Archdeacon Farrar paid a high tribute to the late James Russell Lowell, the eminent American poet—"one of the sacred ties," he said, "that bound England and America more closely together."... The Bishop of Carlisle has received an anonymous gift of \$50,000 towards supplementing the endowment of ten poor parishes in his diocese.
S.

IRELAND:—There is a dearth of Church news at present, else we must have heard from our esteemed correspondent Rev. S. Houston, who at latest accounts was taking his *otium* in the neighborhood of Belfast, having recovered from a serious attack of typhoid fever.... Mr. Thomas Wright a prominent citizen of

Florida, U.S. (a County Antrim man) having suggested the idea of calling together an International Ulster Congress and gathering of her clans from all parts of the earth in 1892, the proposal is favorably regarded in the North, and if carried into effect, will afford the men of Ulster an opportunity of exercising their proverbial hospitality on a large scale. The projected Congress has no political significance, the chief object being to draw together more closely the bonds that unite Irishmen the world over, and, if possible, to secure for Ireland a larger share of recognition from the travelling public than she has hitherto enjoyed. It is somewhat remarkable that while the population of Cork has decreased within the last ten years by 10,000, the increase of inhabitants in the Presbyterian city of Belfast has been quite phenomenal. It is now one of the best-built and most orderly cities in the British kingdom. The homes of the working people are remarkably comfortable and tidy; the general character of its street architecture is exceptionally tasteful; and its pulpit supply is far above the average: indeed, a Canadian minister just home from a visit to Belfast, who is well qualified to express an opinion, says that a sermon which he heard preached in one of the suburban churches there was not surpassed by any thing of the kind to which he had listened in London or Edinburgh.... The death is announced of Rev. S. G. Morrisson, senior minister of Lower Abbey Street Church, Dublin. Mr. Morrisson had been in the ministry for upwards of fifty-three years, and his demise is lamented deeply by a very large circle of friends. He was, in his day, a brilliant preacher.... Dr. W. Hall, of the Swan Presbytery, has accepted a call to Magdalen, a Rev. J. G. Clark, of Athy, Dublin, is called to First Strabane, and Mr. R. H. Temple, of the English Presbyterian Church, to Downpatrick.... Mr. John Carey, of Troome, lately deceased at the age of 91, bequeathed his whole property (some \$50,000) to benevolent church purposes. He was educated for the ministry, but on the death of his parents, fifty-three years ago, he gave up his charge and returned to the old homestead. He was eccentric in his ways but gave liberally to good objects. There are churches in India that bear his name for the good reason that he built them, and one missionary at least is entirely supported by him.

UNITED STATES:—The General Assembly's Committee on Revision of the Confession of Faith has resolved to publish, for its own use, the deliverances of the Presbyteries anent the same, and remit sent down to them. The Committee of the New York Presbytery appointed to formulate charges against Professor Briggs for preaching and teaching doctrines contrary to the Confession have completed their work and

will report to next meeting of Presbytery. The most serious charges are said to be,—“Disbelief in the Bible as the only true source of Divine Authority; Disbelief in the verbal inspiration and inerrancy of the Scriptures; and Disbelief in the immediate sanctification at death of the souls of believers.” The evidence in support of these charges is based on statements contained in Dr. Briggs' inaugural address on the occasion of his induction to the chair of Biblical Theology in Union Theological Seminary. On the other hand, the Trustees of Union Seminary feel themselves placed under a necessity to defend Dr. Briggs, and by doing so find themselves on the horns of a dilemma.... Rev. Arthur Crosby, son of the late Dr. Howard Crosby, has been elected Assistant-Professor of Greek in Princeton College.... Dr. A. L. Lindsley, one of the brightest lights on the Pacific Coast—Professor of Practical Theology in San Francisco—died recently from injuries received in a run-away accident.... Dr. Phillips Brooks is to be consecrated Bishop of Massachusetts on the 14th of this month. Z.

CANADA:—The Methodist Church in Canada is about to establish their first Mission in China. A farewell meeting to the five missionaries who are about to proceed to the Province of Si-Chuen, where the Mission is to be established, was held in Toronto on the evening of the first September. The names of the missionaries are Rev. V. C. Hart, D.D., who has already spent twenty years in China, and Messrs. G. E. Hartwell, B.D.; D. Stephenson, M.D.; O. L. Kilborn, M.A., M.D.; and W. J. Hall, M.D. Addresses were delivered by the missionaries-elect and by Rev. Dr. Carman and Dr. Sutherland, Mission Secretary, and others. In the course of his address Dr. Sutherland said that in the Province of Si-Chuen there was a population of 50,000,000 and in it there would be only ten missionaries altogether, or only one missionary for a host of people as large as the population of the Dominion of Canada. The missionaries will sail October 4. Rev. O. L. Kilborn, M.D., was married to Miss Annie Fowler, daughter of Professor Fowler of Queen's College, Kingston, on the 12th of August. The gross income of the Methodist Missionary Society last year was about \$243,000 for Home and Foreign Mission purposes—including its French work and its extensive mission to the Indians in the North West. This year of abundance, it is aiming at \$250,000. Why not? It is estimated that were each member of the Methodist Church in Canada to give only one cent a day, supplemented by one cent a week from each Sunday-school scholar there would be as the result, a million dollars annually for missions! The latent power in all the churches is simply enormous, and all but incredible.

Our Own Church.

MINISTER'S WIDOWS' AND ORPHANS' FUND:—The General Assembly has appointed the third Sabbath of October for bringing this very deserving fund to the notice of the congregations. Every congregation and mission station that has enjoyed the privilege of stated ordinances ought to contribute to this fund, as well to show their sympathy with the widow and fatherless, and as an expression of gratitude for faithful service—not always too well remunerated. There are upwards of *one hundred and forty* annuitants on the three funds controlled by the Church—receiving not more on the average than two hundred dollars each. That is a very small sum to support a family on, but it is in many cases the chief source of revenue. Ministers sometimes feel a delicacy in placing the claims of this fund prominently before their people: but it is a mistake: for, manifestly, there is no fund of the Church that ought to be more cheerfully and liberally supported than this. While there is no Congregation so poor that they cannot afford to give *something* towards it, it is disappointing to find, year after year, in the published statistics of the Church, that many congregations give nothing at all for this purpose and that the contributions of others are so small.

PERSONAL:—*Rev. Ephraim Scott* of United Church, New Glasgow, N. S., has resigned his charge and accepted the appointment of the General Assembly to become *Managing Editor* of the *Presbyterian Record* and Sabbath School monthly known as the *Illustrated Magazine and Children's Record*. Mr. Scott's long experience in this department of literature and the success he has already achieved are sufficient guarantee that he will worthily fill the important position to which he has been called. It is announced that *Mr. Crocket*, late Chief Superintendent of Education in New Brunswick, has been chosen as successor of the late *Dr. Weir*, professor of classics in *Morrin College, Quebec*. He is very highly spoken of. The professorial staff of *Morrin College* is also to be strengthened by the addition of the *Rev. George Coull, M.A.*, as Professor

of Hebrew. *Mr. Coull* has the reputation of being one of the best Hebrew scholars in Canada. *Morrin* has now been in successful operation for some thirty years and has sent out many useful and not a few, even, distinguished graduates. *Rev. Dr. Waters* of Newark, N. J., preached to his old congregation in *St. Mary's* a short time since, and drew tears from many eyes as he called to mind the former times, when he went out and in among them, and reminded them of those who in the interval had gone to the better country. *Rev. D. J. Macdonnell* has resumed duty in *St. Andrew's Church, Toronto*, improved in health and voice by his voyage to the East. *Father Chiniquy*, celebrated his eighty-second birthday on July 30th among his disciples at *St. Anne's, Illinois*, who presented him with a highly complimentary address. The venerable Father enjoys good health—though he had a narrow escape the other day from martyrdom at the hands of a furious mob in Michigan. *Rev. Dr. Burns* of Halifax is home again in better health. *Mrs. Jamieson*, widow of late *Rev. John Jamieson* of *Tamsui, Formosa*, has arrived in Toronto. *Rev. Dr. Mungo Fraser* of *Knox Church, Hamilton*, on his return from a trip to the Holy Land received a warm reception from his congregation. *REV. JOHN MCNEILL*, of *Regent Square Church, London*, has been on a visit to Canada, and preached to large congregations in *Toronto* and *Montreal*, also at *Campbellford, Ont.*, where his brother-in-law, *Rev. Marcus Scott*, is pastor. *Rev. Samuel Houston* has arrived at his home in *Kingston* after an absence of four months, of which six weeks were spent in the hospital, *Belfast*.

FRENCH EVANGELIZATION:—The Annual Collection for this important scheme was appointed by the General Assembly to be made on Sabbath 26th July—Many Congregations and Mission Fields have not yet responded and it is earnestly requested that in every one of these the collection will be taken and forwarded without delay to *Rev. Dr. Warden, 198 St James Street Montreal*—The salaries of many of the Missionaries are long overdue and funds are urgently required. It is hoped that this scheme will receive its share of the first-fruits of this year's abundant harvest.

BEQUESTS:—The Executors of the Estate of the late Mrs. Nicholls of Peterborough have paid over all the bequests made to the schemes of the Church together amounting to the large sum of \$117,000, as follows—

Aged and Infirm Minister's Fund.....	\$20,000
Ministers Widows and Orphans Fund.....	20,000
Foreign Mission Fund.....	10,000
Home Mission Fund.....	10,000
Home Missions in Manitoba.....	10,000
French Evangelization.....	5,000
Knox College, Toronto.....	20,000
Queen's University, Kingston.....	22,000

\$117,000

COLLEGE ENDOWMENT:—The managers of the Presbyterian College, Montreal, and of the Presbyterian College, Halifax, are making vigorous efforts to raise money, the former to add to its endowment fund, and the latter for the extinction of a debt of \$12,000. In either case the chief end in view is to increase the teaching staff and general efficiency of the respective colleges.

THE BLUE BOOK:—The minutes of the General Assembly for the year which closed on the 30th April are now, or will soon be, in the hands of our ministers and elders. The volume is as usual a bulky one, indicating the greatness of the Church's enterprises at home and abroad. We invite—we respectfully urge—a careful perusal of the volume. It contains much to kindle zeal, and strengthen faith and hope. The vast enterprises of our own church require and deserve the support of all her members and adherents.

ORDINATIONS AND INDUCTIONS.

ALBERTON, P. E. Island:—Mr. J. K. Fraser was ordained and inducted on the 26th of August.

COVE HEAD AND BRACKLEY POINT ROAD, P. E. Island:—Mr. G. B. Macleod was inducted, 8th September.

SYDNEY, Cape Breton:—Rev. E. B. Rankin was inducted to the charge of Falmouth street church, on the 25th of August.

HALIFAX, N. S.:—Mr. Simon A. Fraser, missionary to Labrador, was ordained by the Presbytery of Halifax on the 5th of August and returned immediately to his field of labour.

ATLMER AND SPRINGFIELD, London:—Rev. Dr. Thompson, late of Proof Line, was inducted on the 11th of August.

STOFFVILLE & C, Toronto:—Mr. H. E. A. Reid, probationer, was ordained and inducted on the 27th of August.

SUDBURY, Barrie:—Rev. J. Rondeau, of Ottawa was inducted on August 26th.

PARRY SOUND, Barrie:—Rev. J. B. Duncan was inducted on 11th August.

FLESHERTON & C, Orangetown:—Rev. John Wells late of Jarvis, was inducted on the 25th of August.

CHINGUACOUSY, Toronto:—Rev. W. Farquharson, of Dover, Ont., was inducted on the 1st of September.

SEYMOUR AND RYLESTON, Kingston:—Rev. John Moore late of Allenford, was inducted August.

BROCKVILLE, Ont.:—Rev. Charles J. Cameron, M. D., late of Cannington, Ont., was inducted into the charge of St. John's Church, Brockville, on the 11th of August.

RIDGETOWN, Chatham:—Mr. R. J. Hunter, licentiate, was inducted on 1st of September.

NEW ROCKLAND, Quebec:—Mr. David Pugh was ordained as a missionary on the 8th of September.

VANCOUVER, Columbia:—Rev. J. M. Macleod was inducted to the charge of Zion Church, on the 14th of July.

EAST TORONTO AND YORKTOWN:—Rev. J. R. Johnston, without charge, was inducted on the 29th of September.

DOMINION CITY, Manitoba:—Rev. Walker Beattie, of Greta was inducted on the 7th of September.

ALVINSTON, Sarnia:—Mr. McMillan, graduate of Knox College was ordained and inducted on the 22nd of July.

HYDE PARK AND KOMOKA, London:—Mr. W. N. Haig, licentiate, was ordained and inducted on the 4th of August.

LITTLE CURRENT, ALGOMA, Bruce:—Rev. W. E. Wallace was inducted on the 26th of Aug.

MOUNT FOREST, Saugeen:—Rev. Dr. M. Ramsay, of Londesboro was inducted on the 25th of August.

ONEIDA, Hamilton:—Rev. G. L. Turnbull, of Port Colborne was inducted in the month of August.

MORRIS, Winnipeg:—Mr. Hope F. Fraser was ordained and inducted on September 1st.

ALMONT, Lanark and Renfrew:—Rev. E. A. Mitchell, of Waterloo was inducted on the 17th of September.

PAKENHAM, Lanark and Renfrew:—Rev. Andrew Patterson, of Eganville was inducted September 18th.

CALLS—Rev. J. C. Walsh to Indian Head *Regina*. Rev. W. W. Crow to Missouri, *Stratford*. Mr. Hugh Brown of Toronto to Havelock, *Peterborough*. Rev. Dr. Lamont of Megantic, *Quebec*, to South Finch, *Glengarry*. Rev. W. R. McCulloch of Hawkesbury to McDonald's Corners & c., *Ont.* Rev. C. W. Gordon of Banff to Augustine Church, *Winnipeg*. Rev. Robt. McNair, of Durham, *Ont.*, to Carleton Place, *Lanark and Renfrew*.

DEMISSIONS:—Rev. Ephraim Scott of United Church, New Glasgow. Rev. Thomas Muir of Fordwich and Gorrie, *Saugeen*. Rev. W. R. Muir, of Merigomish, *Pictou*. Rev. Duncan Davidson of Langside, *Maitland*. Rev. J. A. Bloodsworth of Port Stanley, *London*. Rev. A. McDiarmid of Latona, & c., *Owen Sound*,

NEW CHURCHES.

MARGAREE HARBOUR C. B.—A handsome new church was opened here on the 26th of July, cost about \$2300, and is seated for about 300. Another was opened at CHELMSFORD, Miramichi, on the 23rd of August—Rev. Wm. Hamilton of Richibucto conducting the services. Also at NEIL'S HARBOUR, Cape Breton—a section of the Cape North Congregation—a new church was dedicated on the last sabbath of July by Rev. A. Farquharson. The Lord's Supper was administered there for the first time on the same day. There has been a revival at the station, and the prospects are very good. At *Maisonneuve*, a suburb of Montreal, a neat and commodious church has been erected for the use of the Presbyterian Mission established there three years ago by the members of Erskine Church, Montreal. At Montreal Junction, another suburb of Montreal, Presbyterian services have recently been commenced, a site has been secured and it is expected that a church will be erected soon. A new church was opened in the township of *Wells*, Algoma, on August 23rd by Rev. Allan Finlay; it will be a great convenience to the settlers and that part of the country which is steadily increasing in population.

PRESBYTERIAL ITEMS.

BARRIE:—At the last meeting it was agreed that the month of May is the best time for holding the meeting of Synod; that the Synod of Toronto and Kingston should be divided, and that the names of members should be registered on some plan by which the calling of the roll might be dispensed with. LONDON:—Notice of motion has been tabled that at next meeting the present mode of electing commissioners to the General Assembly will be brought up for reconsideration. THE PRESBYTERIES OF ST. JOHN and MIRAMICHI made some provision last winter for the spiritual wants of the lumbermen in New Brunswick. Mr. Watson, a layman, was employed by the former Presbytery, and Rev. A. H. Cameron by the latter, both of whom spent several weeks among the camps. Over 10,000 men spend six months of the year in the heart of the lumber woods of New Brunswick.

MANITOBA ITEMS.

Missionaries are arriving from the east. Mr. McKiechan, of Nova Scotia, came this week, and Mr. Steele, from Ontario also. The Rev. C. W. Gordon, of Banff, has been called to Augustine Church, Winnipeg. Rev. A. Currie has resigned Virden, and also Rev. A. T. Colter, the charge of Rapid City. Mr. Currie, will remain in the west, Mr. Colter is quite unwell. Rev. Walter Beattie and Rev. H. S. Ross, have both been called and inducted, the former in Domi-

nion City, and the latter in Morris. Rev. P. Fisher was lately settled in Boisvevain. Dr. King and Rev. P. Wright have both returned from Britain, and are at work again. Rev's. R. N. Grant, of Orillia, R. P. McKay, of Parkdale, D. C. Hossack, of Orangeville, J. Patterson, of St. Enoch's, Toronto, and J. A. Macdonald, of Knox College Monthly, have all visited the west this summer. The wheat fields of the west are its marked feature. Visitors from all parts of the world declare they have never seen anything like it. It ought to give our work in the west a great impulse. The people of the west are very liberal if they have the means. We trust the contributions for Home and Indian work as well as for college support this year will far exceed anything yet done by this Synod.

G. B.

HOME STUDY LEAFLET.

It has been found more advantageous to use a better grade of paper in the Home Study Leaflet than was originally intended and also to allow subscriptions to begin and end at any time. Accordingly the offer made in last month's *Record* must be cancelled. It will not be necessary that subscriptions end with December, nor can the last three months of the current year be supplied free. Permit me to suggest that any teachers who wish to test the value of the Leaflet subscribe for three months for their classes. This would cost just 3 cents for each scholar.—T. F. Totheringham, St. John N. B.

THE SABBATH OBSERVANCE BILL.

The discussion in the House of Commons upon the Sabbath Observance Bill developed a line of tactics upon the part of its opponents that hardly merited the title of fair play.

The first provision of the bill relates to the publication of Sunday newspapers. The Dominion Government controls copy-right law, transmission of papers through the mails, and importation of literature; and prohibits the importation of certain kinds. It was felt by members of the special committee that it was not only perfectly proper, but most desirable that the Dominion Government should deal

with this question. The Minister of Justice had admitted that the provision of the bill making a misdemeanor of the offence of publication, circulation, or sale, punishable by fine, and imprisonment in default of payment, was perfectly within the power and right of Parliament. Mr. Mills, at the outset, took ground against this provision as being an infraction of Provincial rights. The objection was without weight, but it served as an excuse to the foes of the bill to strangle it. Whatever might be thought of the first section, the bill was admitted by all to contain provisions exclusively within the jurisdiction of Parliament and that it should receive the consideration of the committee of the whole in detail, so that any section—that relating to canals for instance, that was without doubt within our jurisdiction—could be acted upon and decided upon its merits.

As was the case with the seduction bill the House is opposed to legislation of this kind. But Mr. Charlton will press the bill again and again. It needs but the weight of the Christian sentiment of the country to influence the indifferent and the hostile members of Parliament. The Christian public are greatly indebted to Mr. Charlton for his efforts in this direction.

Obituary.

THE REV. GEORGE BROWN died at Wroxeter last week. He was born in Stow, Roxboroughshire, Scotland, September 15, 1815. He came to Canada in 1863, and settled in New Brunswick, where he remained six years; came west and settled in Wroxeter, where he had laboured faithfully for twenty-two years as pastor of the Presbyterian Church. He resigned three years ago owing to increasing years. Deceased leaves a widow and family of one son and two daughters, Mr. E. G. Brown, teacher, Cumberland, Ont.; Mrs. T. W. Gibson, Toronto; and Mrs. Thomas Gibson, Brussels.

REV. JAMES ALLAN, the venerable father of P. E. Island Presbytery, died in peace on Aug. 11th. Mr. Allan was a Scotsman. He came to P. E. Island and was settled at Cove Head forty-six years ago. His charge

at that time embraced several districts that are now self-supporting congregations. He continued in the charge of Cove Head until the infirmities of old age constrained him to resign—a few months ago. He was highly esteemed by his brethren of the Presbytery and the people at large.

REV. JAMES FERGUSON died August 24th, in London, after six month's illness. He was born in the county of Glengarry, Ont., on January 4th, 1828. He was educated at Knox College and ordained to the Presbyterian ministry in 1856. For seven years he was minister of Lobo. He then became pastor of Knox church, Oro, for thirteen years. For some time he was pastor of Alvinston and Brooke congregations, which he resigned in 1878, removing to London that the family might enjoy the educational advantages of that city. Since then he had been engaged in mission work in various places—for two years in Manitoulin Island and four years on St. Joseph's Island.

MR. WILLIAM BROWN, for thirty-five years an honoured elder in the congregation of Annan, Owen Sound Presbytery, died on the 20th of August, after a long illness, borne with humble and patient resignation, at the age of 80; very highly esteemed and deeply lamented in the congregation and community. Mr. Brown spent his first years in Canada in teaching in the neighbourhood of Galt, Ont., where he is still well remembered.

MR. DAVID LESLIE ANGUS GRANT, for twenty years an elder in Knox Church, Beaverton, died on the 12th of January last in the 72nd year of his age. He was a native of Sutherlandshire, Scotland, and came to Canada in 1848. He will long be remembered in the hearts of those who knew him by the devoted Christian life which he lived.

Mr. Robert McAlpin elder in Burn's Church, Mosa, Ont., died August 6th, age 79. He was born in the parish of Kilmichael, Argyleshire, Scotland, and came to Canada when 19 years of age; was ordained to the eldership by the Rev. A. Stewart of North Easthope, Ont., 21 years ago, and faithfully discharged the duties of his office to the end, being only a fortnight sick. He left a large family and a circle of friends to mourn their loss.

At Lin Ching, Inland China, on July 25th, 1891 of "Pernicious Malarial Fever," Donald Marshall, aged 19 months and 6 days, dearly beloved son of the Rev. Mr. and Mrs. Jonathan Goforth, Missionaries of the Canada Presbyterian Mission to Honan, China.

MR. GEORGE CHAPLIN, elder in the congregation at Pine River, Ont., died on 7th of August aged 62. He was a native of Fifeshire, Scotland, and during many years took an active interest in all the affairs of the congregation. Mrs. Macdonald, a member of the same congregation, died on the same day at the patriarchal age of 98 years and nine months.

Central India.

Editor of the Presbyterian Record.

PLEASE allow me to contradict a rumour in the June *Record* to the effect that I had "resigned my office as a missionary and accepted an appointment as Chaplain to the forces at Mhow." You add a counter rumour that I am said to be serving "both masters." I may state that both rumours are equally without foundation. I have acted as Chaplain to the troops at Mhow for nearly eighteen months now; but I took up this duty, and continued it, only in obedience to orders from the Mission Council here, whose order was confirmed by the Foreign Mission Committee in May, 1890. From this I gained no pecuniary benefit, the salary going entirely to the mission funds. At every quarterly meeting I reported to the Council and asked whether the work should be continued.

I have no doubt you will be glad of this opportunity of removing such an imputation from the character of a Christian missionary.

GEORGE MACKELVIE.

MHOW, C. India, 6th July, 1891.

In reference to the above it need only be said that as there was not the remotest intention on the part of the Editor to wound Mr. Mackelvie's feelings—far less to throw any imputations against his character as a Christian missionary—we have no hesitation in apologizing for the inadvertent use of the expression "both masters." Since the paragraph in June *Record* appeared, the Foreign Mission Committee have accepted Mr. Mackelvie's resignation as a missionary of our Church, but we are quite sure that in doing so they expressed their entire confidence in his integrity and faithfulness to duty during the whole of his incumbency as a missionary.—THE MANAGING EDITOR.

Mrs. WILKIE, of Indore, writing to the W.F. M.S., in their *Monthly Letter Leaflet*, says:—Last week a few of us were present at the marriage ceremony of a daughter in a Brahmo-Somaj family—the ceremony being, however, more after the orthodox Hindoo rites than the advanced rites of the Brahmos—an example of moral cowardice too commonly found amongst Hindoo reformers. The groom, with strings of natural flowers hanging from his head-dress, almost covering his face, and riding on a richly-caparisoned horse was brought into the centre of the large, square tent in which the ceremony took place, and seated on the right hand of the priest. The father and mother of the bride sat opposite the priest. At first I took these two (the father and the mother) for groom and bride, and was somewhat surprised to learn that they were actually grandfather and grandmother, though as young-looking as most brides and grooms are with us. The bride was at first in a different apartment. After a number of ceremonies by the priest, the bride was asked to come forward. Before doing so she changed her sari from a bright orange to a deep red with gold stars. The groom also changed his coat from a yellow to a pale pink, which with the natural flowers about his face and wreath of the same about his neck made him look the more like the bride of the two. They sat down opposite each other, the priest being on the right of the bride, and the father and mother on her left. More incantations followed and the groom and bride joined hands—at first over the father's and then as we would do—the freinds meanwhile scattering quantities of rice. Two cords were brought; one the priest tied around their necks, and the other round their waists. The one from their necks was taken off over their feet, and the one around their waists over their heads. These cords were then wound up and cut. The groom tied one of them around the right wrist of the bride, and then the bride tied the other around his left wrist. The groom then tied a cord around her neck. We talk about tying the knot at home, but it is only in the East that the full significance of the term is seen: though all their outward signs and symbols fail to convey the deep meaning of our simple christian ceremony. They then stood up together and took seven steps forward, at each step blessings being asked for the future. Pansupari, cocoa-nuts and sweetmeats were distributed and presents given to the bride. We had the seat of honour, being quite near to the bride and groom, and every effort was made to show their friends that the most friendly relation existed between us.

Speaking of marriage reminds me that the whole question of widow re-marriage has received a remarkable impulse lately. A prominent Brahmin in the Educational Department married the widowed daughter of another Brahmin prominent in the lit-

erary world, in the most public way, in the presence of a large company of invited guests from the highest ranks of native society in Bombay. Last Sunday a Bombay Pleader convened a meeting in one of the largest and most important temples in Bombay to get sentence of expulsion upon all the Shenvi Brahmins who had assisted at the ceremony. The temple was crowded, but only nine persons voted with the leader. The Shenvi caste is one of the most powerful of the Brahmin castes of Western India. To realize what this means you have to go back a very few years, when no Brahmin in India dared to do such a thing. Surely the tide has turned! May the day soon come when child marriages, and so, child widows, shall be brought to an end.

Our New Hebrides Mission.

IT is now generally understood that the Australasian churches are so shaping their missionary policy that before very long they will assume the entire management of the mission to the New Hebrides. In the meantime it is recommended by the commission of Federal Assembly that the staff of English-speaking missionaries should be limited to twenty, and that the English language should be made as much as possible the basis of future instruction.

Rev. J. ANNAND writes from Tongoa, Santo, to Rev. H. A. Robertson: Some of the Tongoans have been dying lately. One old opponent of the Gospel has gone to his own place, amidst great lamentations, because he had in his day provided and slaughtered a number of tusked pigs. If he is now sojourning among the spirits of said boars, he should be satisfied, for nothing pleases them better in life than those abominable, half-wild boars. It is wonderful how long these people hold out against the truth, although quite willing to have one talk about it, even though I sometimes give them facts very unpalatable to the natural heart. Truly the work on the New Hebrides does require a large stock of patience and unwavering faith. May the Lord give us all a great blessing this year! By last mail I had a letter from Rev. W. F. Allan, a young Canadian minister, offering his services to the Victorian Church for Santo. He purposed offering to our own Church (Canada) as soon as any hopes of being sent should be given. Now that this year's turn of events has closed all chance of coming under our own Church, he seeks to come through others. I send his letter on to Mr. Hardie by this mail. I do not

know whether they need another or not. You complain of not having time to write letters to your brother missionaries, and no wonder, if you make them all as long as your last to me, namely, eleven big pages full. Thanks for it, but if you spread your favours I shall not be offended. If you cannot give long letters send some *a la* "Blank" of one page. We are also still in the midst of building. Lately we finished a cow-house. Now another native edifice is in the course of erection. When we shall put up our last house I cannot say. We are always hoping that *this* is the last, and when it is completed some other is called for. Tonight I find the side of our fowl-house falling down, so repairs are called for. You know the demands on our time made in keeping a station in repairs. Yours is not an exception to the general rule, I presume. However, after all, this manual labour is not an unmixed evil, as it keeps us from thinking too much about the stupidity of our pupils. We have six lads now with us, four of whom have the rot, and all of them smoke. A more dull and hopeless lot I never tried to teach. Twice daily I have them in school, but the progress is very slow indeed. However, "patience is a virtue" we used to write in our copy-books in our old school-days, and it is no less a virtue still that needs cultivation. The Watts have been in Nova Scotia, and carrying all before them. Mrs. Watts has become famous as a lecturer. We hear through some of our correspondents that they have made a good impression in Halifax. We shall be pleased to see them and to hear from them about our friends whom they have met.

Susi, the last of those faithful servants of Dr. Livingstone who brought his body to the coast in that unique funeral march, died at Zanzibar on 6th May.

Our Honan Missions.

LETTER FROM DR. J. FRAZER SMITH.

HONAN, JUNE 10TH, 1891.—It affords me great pleasure to write you a letter from the Canadian Presbyterian Mission premises in Hsin Chên (New Market), Honan.

I trust that the friends in Canada, who have anxiously followed us with their sympathies and prayers, will take fresh courage, and, while uniting with us in thanking our Heavenly Father for giving us two openings in North Honan, will continue to supplicate that these

doors may be kept open, and that many precious souls may be gathered into the Master's fold. It is nine months since we first commenced to negotiate for this compound, and it is only by passing through such an experience that a person can get a true idea of all the difficulties and annoyances, as well as the uncertainty connected with all such transactions in China.

Besides, coming into such close relations with a people who are noted for cupidity, falsehood and cunning, naturally tends to draw out the worst side of the missionary's character, and thus the people receive a false impression of the Gospel which he is so anxious to proclaim.

Now that we have two centres of our own in which to carry on steady work, and all the members able to take a share, we feel that we can begin aggressive work in earnest. The work already done must not be overlooked, as it was all necessary as a leading up to the present, and will prove invaluable. In the first place it has been an advertisement. Some tens of thousands of Chinese have seen the 'foreign devils' and have had their curiosity partially satisfied, and now know that the foreigner is able to understand, as well as talk a little of their celestial language. Moreover, large numbers of portions of Scripture, and Christian tracts have been sold, and have found their way to many homes, where, notwithstanding the fact that so few are able to read, much less understand, we hope, by the blessing of God, some may be aroused to enquire about the doctrine. In the second place the missionaries themselves have been greatly benefitted. Not only has the practice in speaking helped to loosen stammering tongues, but the contact with the people has also enabled the missionary to gain a little knowledge of them and of their mode of thought, and will thus be better able to present the truth in a way that the Chinese will understand. Lastly, we believe that much prejudice has been overcome, and the confidence of many gained, through the medical work. Upwards of six thousand persons have received medical treatment, and several hundred surgical operations have been performed, and many of the patients thus relieved will always be grateful. Many who have listened to the preaching of

the Gospel from day to day have, we trust, some idea of the One True God, and are beginning to realize the folly of idol worship, and we thank God that at least two or three appear real earnest in their resolve henceforth to worship and serve Jehovah God.

As far as we are able to judge, New Market is an admirable centre for work. The surrounding villages are large and numerous, and the soil is rather above the average in fertility. Although this place cannot boast of a population of more than five thousand, it is situated within fifteen miles of four cities with populations ranging from thirty-five to fifty thousand each.

We know that we will encounter opposition, and the more our work prospers the stronger the opposition is likely to be. Satan will not give up his sway over this people without a desperate struggle, and if open hostility fails, he will have recourse to indifference which is even worse than opposition.

There is, too, a strong temptation on the missionary's part to be content with mere surface work and to overlook the motives which actuate those who wish to become converts. It requires much grace to wait patiently until time has sifted out the most of those who have come with wrong motives. The Chinese are capital imitators, and can tell such plausible stories, that it is no easy matter to separate the wheat from the tares. The missionary wants to have converts, the Church at home is impatient to hear that numbers have been gathered in, and we are slow to learn that it is faithfulness and not success that will receive the Master's commendation. Many at home are anxious to have something definite to pray for, and therefore I have told you a few of our difficulties and peculiar temptations.

We are often cast down, often dismayed, when we think of the great difficulties before us, and cry out "Who is sufficient for these things?" and then there comes a sweet gentle whisper from the Throne above "Not by might nor by power, but by my Spirit saith the Lord," and with renewed confidence and hope we press forward to take North Honan for our God.

REPORT ON SABBATH OBSERVANCE.

The following is the substance of the report submitted to last General Assembly by Rev. W. D. Armstrong, *Convener*.

Taking a broad survey of the question of Sabbath observance throughout Christendom we see many hopeful signs. There seems to be a general determination on all sides that one day in seven shall be maintained as a day of rest from toil—a day of refreshment for body and mind. In proof of this we would point to such facts as these: (1) The defeat in the British Parliament of Mr. Lawson's bill for the opening of National Galleries, Museums, etc., on the Lord's Day. This bill was defeated by a larger majority than eight years ago. (2) On the continent of Europe, apart from the action of the Church, in Labour Unions and Social Science Conferences the demand is being pressed for the protection of the Sabbath as a day of rest from toil, and the attitude of the working men both in Europe and America on this subject is one worthy of close attention. (3) In the United States the agitation for a Sunday rest law is still continued. It is pleasing also to note the general consensus of opinion among statesmen and other prominent men that the Chicago World's Fair should not be kept open on Sundays. (4) In our own country we may safely say that this subject has never received more attention than during the past year. Throughout the length and breadth of the land the question of Sabbath observance has been discussed in the pulpit and in the press in a way that must awaken a general interest throughout the community. The agitation for a Dominion law has been continued, and we trust will be, until the law is on our statute books and, as a result of the agitation and education, the public conscience be so aroused that the law will not be a dead letter.

What has been said above refers mainly to the preservation of the Sabbath as a day of rest from toil. The religious use of the day or the keeping of it "holy unto the Lord" is a matter on which it is more difficult to form a judgment. We are inclined to think however that so far as Canada is concerned there is reason to believe that there has been at least no retrogression.

The Report from the Maritime Synod informs us "that the excursion train running last summer from Moncton to Buctouche has been discontinued this season. This desirable result was achieved by the strong public sentiment aroused among right thinking people against this form of Sabbath desecration." On the other hand it notes that the travel and traffic on the Government Railways are as great as ever and that men had been employed on the Sabbath raising bridges on the International between Bathurst and Moncton. The

Convener who had been in Europe part of the year and had witnessed the effect of the Continental Sunday of toil and frivolity concludes,—"God save our great and growing Dominion and the whole of this American Continent from the remotest approximation to the baneful influence of a so called Continental Sabbath." To which prayer we all say Amen.

The report of the Synod of Montreal and Ottawa calls attention to the dissemination in some parts of the country of "literature permeated with unsound doctrine on the subject of Sabbath observance." This is a matter to which we ask the attention of ministers. The Enemy will be busy sowing his tares. We must work and watch with ceaseless vigilance. Attention also is called to the opposition of Jews and Seventh Day Baptists.

Reference is made to the bad example of the Premier of the Province of Quebec who with the members of his legislature, after mass on the Lord's Day morning, left Quebec city and travelled by rail to Montreal. Montreal has special grievances in the notorious Sabbath amusements provided by the proprietors of Sohmer Park, and in the opening of rinks on Sunday. The report also refers to the action of the Montreal Board of Trade influencing the government to keep the Welland and St. Lawrence Canals open on the Sabbath in October. While the Council of the Board does not openly declare in favour of keeping the canals open for traffic on the Sabbath, it virtually recommends that course.

In regard to other forms of Sabbath desecration in that city the Ministerial Association has had the backing of the Roman Catholic Church in a strong pastoral letter from Archbishop Fabre.

This dignity after laying down excellent doctrine as to the obligation and sanctity of the Sabbath—enumerates the forms of Sabbath desecration in the community and formally forbids Sunday picnics and "pleasure excursions organized for speculative purposes." He deprecates the prevalent forms of Sunday amusements as calculated to keep people from church and cause them to lose all spirit of meditation.

"It is time," he says, "to oppose these disorders by the check of a formal prohibition."

This report directs attention to the looser habits in regard to church attendance at watering places during the summer months. It commends the action of the Directors of Beechwood Cemetery, Ottawa, in closing that cemetery against interments on the Sabbath day except in cases of contagious diseases or under a certificate from a physician.

From the Synod of Toronto and Kingston comes a carefully prepared report which has the advantage of being in printed form. This report very justly emphasizes the point that when subjects of Sabbath observance and any questions upon it are sent down to Presbytery they should receive full discussion in the

Presbytery, In this way Presbytery Conventions would be enabled to report intelligently and a stimulus to more united action would be given throughout the Presbytery. These discussions should receive as wide publicity as possible. The report rejoices in the successful effort made by the ministers of Toronto in frustrating a determined attempt to establish a street car service on the Sabbath there. This is a matter that ought not to be lost sight of. It is a danger threatening all our cities and towns. There will be an immense increase of street car service owing to the introduction of electricity. The plea that no horses and less labour is needed will be plied for all it is worth. Let us watch against the beginning. Street cars are first allowed run on Sunday "to carry people to Church" Very soon they will run to carry them anywhere else, and Sabbath labour and desecration follow.

Another point receiving notice in this report is the necessity of seeking to obtain the earlier closing of business on Saturday. The principle of the Sabbath is violated by prolonging the hours of work till as near midnight as possible. As some one has observed, this is "a mean way of breaking the Sabbath." Christian business men should set their faces against this practice.

The report from the Synod of Hamilton and London presents no special features in connection with the Sabbath question. The "natural selfishness of the human heart" is properly set forth as the prime cause of Sabbath desecration. In some form or other covetousness will be found at the bottom of much of the flagrant violation of the Sabbath Day. The report urges "that professing Christians exercise greater faithfulness in regard to the sacred obligations of the Sabbath, and bring to bear in their homes upon the young as occasion offers, such scriptural instruction as may be felt suitable. That a branch of the Sabbath Association be formed in every considerable centre of population." From this report and others we are led to infer that it is desirable that questions be sent down to Presbyteries as it complains of lack of returns through the omission.

The report from the Synod of Manitoba and North West Territory deserves special attention because of its hopeful tone throughout.—"A healthful condition of Sabbath observance." "An improvement in the way in which the Sabbath is observed." "More favorable signs on the horizon," are the notes that reach us from the Presbyteries. "All the reports affirm that the Christian community is more aroused than ever and that improvement in more ways than one is clear and unmistakable." Under the management of Mr. Whyte, superintendent of the C. P. R., work on the Sabbath at all the divisional points from Port Arthur westward have been reduced to the lowest possible minimum. Petitions to Parliament for better

legislation have been largely signed through the Synod.

"An indication of the improvement in popular sentiment is seen in the action of the Legislature of British Columbia with regard to the Sunday Rest Bill. This bill was defeated by only two of a majority, whereas a similar bill a few years ago could not muster more than three or four supporters. The belief is that when it comes up again in a modified form—it will be carried.

The too familiar forms of Sabbath desecration form the burden of all the reports—The traffic and travel on railways—the labour entailed by railroad traffic,—social visiting,—pleasure driving,—milk traffic,—military and society parades with bands of music,—illegal sale of intoxicating liquors,—needless exposure of goods in shop windows, etc., etc. The reports are general in their recognition of the excellent effect of the pulpit through sermons on the subject—and your committee cannot urge too strongly the use of this means for strengthening conviction and guiding conduct in regard to the observance of the day. Let none of our people be left ignorant as to the sanctions or intention of the Sabbath. Let them be taught how to prize and use the Sabbath in exercises of public and private worship and they will be prepared to honour and defend the day of rest as a priceless blessing from God

The Lord's Day Alliance has continued its work of pressing for a Dominion law. It is necessary to make our legislators feel that we mean to have the law. Christian citizens who have the welfare of the country at heart, should not hesitate to approach their representatives in Parliament and seek to impress upon them their views. We are not to presume that members of Parliament have studied this question in its various bearings. Many of them, we may safely say, know very little about it. They will respect the views of their constituents whom they know to be good, honest, clear headed citizens more than any other form of influence. It is desirable that they should be waited on by deputations, who would clearly enunciate to them our reasons for asking better legislation.

The Alliance has distributed thousands of forms of petitions throughout the whole country, and petitions have been signed and sent in from every quarter.

The glory of God and the highest welfare of mankind alike, urge us to conscientiously observe and earnestly and courageously defend the divinely appointed day of rest and worship.

RECOMMENDATIONS.

1. That recommendations 1, 2 and 3 of last year be renewed, viz:

"That the ministers of our Church be careful to bring before their congregations the nature and sanctions of the Sabbath as they

have opportunity, and that at least one sermon during the year be devoted to the subject.

That parents in their home instruction and teachers in the Sabbath Schools take pains to instil into the minds of the young the teachings of Scripture in regard to the Sabbath Day.

That the ministers and members of our church and especially those on our various Sabbath Observance Committees seek, as they have opportunity, to use the press in influencing public attention to right views on Sabbath Observance."

2. That the Assembly whilst deploring the neglect and desecration of the Sabbath that still exist would yet record its thankfulness to God—for the cheering reports of improvement that have come from several quarters—especially from the Synod of Manitoba and North West Territory and for the deeper interest awakening throughout the Church in regard to the necessity of maintaining the sanctity and obligations of the Day.

3. That a circular be sent to Presbyteries containing questions for the purpose of eliciting information, and that Presbyteries be recommended to call for reports from their Committees on Sabbath Observance at a regular meeting of Presbytery.

4. That the Assembly express its sympathy with the work of the Lord's Day Alliance of Canada especially with the attempt to obtain better Legislation for the protection of the Sabbath as a day of rest, and appoint the members of its committee as its representatives in the Alliance.

Missionary Outlook.

THE TROUBLES IN CHINA.

BY A. P. HAPPER, D. D.

THE extent of the troubles in China and the serious nature of this outbreak of popular violence are very imperfectly understood.

By the treaties which have been made between China and Western nations within the last fifty years, some twenty-two cities in different parts of the country are open to the residence of foreigners for trade and commerce. These cities are styled treaty ports. Besides these, in accordance with a stipulation made in the 6th article of the French Treaty of 1860, "missionaries are permitted to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure." In accordance with this stipulation, missionaries, both Roman Catholic and Protestant, are residing in many cities and towns which are not treaty ports.

In the absence of any specific census of the

foreign population of all classes resident in China, it is safe to state that there are more than 7,000 foreigners resident in China. Of these, more than 1,300 are adult Protestant missionaries. As 391 of these are married, 700 will be a low estimate for children; which will make the number of the missionaries and their families to be 2,000. The number of European priests connected with the Roman Catholic missions must be near 1,000. The property belonging to the foreign residents in China will amount to nearly \$100,000,000.

The right to reside in China and engage in all lawful pursuits is secured to citizens of all Western nations by treaties of peace and friendship between China and all these Western nations, duly ratified and exchanged. There are ministers from Western Powers resident at Peking, and China is represented by her ministers in Western lands.

In the treaties of most of the Western Powers there is a special article in reference to Christianity, and those who profess its doctrines. Article VIII. of the English treaty, made in 1858, reads thus:

"The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending the laws, be persecuted or interfered with."

The articles in the French, the Russian, and the American treaties, referring to Christianity, are of the same tenor.

It was regarded by all Christians as a very gracious Providence, that toleration and protection were secured to Christianity in so populous a country by these treaties of four great Western Powers. It was followed by a great increase in the number of missionaries of all communions. The Chinese government have, to a good degree, fulfilled their treaty obligation up to this time except in the year 1870. On the 21st of June, 1870, at the treaty port of Tientsin, within eighty miles of Peking, a riot, participated in by tens of thousands, occurred, resulting in the destruction of the French Cathedral and Orphanage, and the massacre of twenty French and Russian subjects. The American Minister, Mr. Low, in a dispatch of June 27th to his Government in reference to this terrible outbreak of popular violence, which threatened the lives of all

foreigners in the north of China, states the case as follows, viz.:

"At many of the principal places in China open to foreign residence, the Sisters of Charity have established institutions, each of which appears to combine in itself a founding hospital and an orphan asylum. Finding that the Chinese were adverse to placing children in their charge, the managers of these institutions offered a certain sum per head for all the children placed under their control; it being understood that a child once in their asylum, no parent, relation or guardian could claim, or exercise any control over it. It has been, for some time, asserted by the Chinese, and believed by the non-Catholic foreigners residing here, that the system of paying bounties induced the kidnaping of children for these institutions for the sake of the reward. It is also asserted, that the Priests or Sisters, or both, have been in the habit of holding out inducements to have children brought to them in the last stages of illness, for the purpose of being baptized "*in articulo mortis*." In this way, many children have been taken to these institutions in the last stages of disease, baptized there, and taken away dead. All these acts, together with the secrecy and seclusion, which appear to be a part and parcel of the regulations which govern institutions of this character everywhere, have created suspicions in the minds of the Chinese; and these suspicions have engendered an *intense hatred* against the Sisters on the part of all the common people who live near a mission; and any rumor concerning the Sisters or their acts, however improbable or absurd, found thousands of willing and honest believers among the ignorant and superstitious people. Some time about the end of May, or beginning of June, an epidemic prevailed at the Sisters' Institution at Tientsin, and a considerable number of the children died. In some way the report got abroad that the Sisters were killing the children to get their eyes and hearts for the purpose of manufacturing some sort of a medical specific much sought for in Europe and commanding a fabulous price."

These rumours excited such a frenzy that it led to the results above stated. The Ministers of Western nations at Peking, presented a joint note to the Chinese Government for vigorous measures to protect the foreigners and punish the rioters. Prince Kung, the head of the Regency, replied on June 25th "that high officers had already been directed to do everything in their power to suppress the spirit of riot and arrest lawless men." In a few weeks the naval forces of the leading powers in the Eastern Seas had assembled at Tientsin to enforce their demands. The Chinese Government sent a high officer to France to placate the French Emperor and avert a war with France. When the disasters of the war with Germany came, the matter was settled by the payment of \$560,000 as an indemnity to the families of those murdered, and for the property destroyed.

But this recent outbreak has occurred in the populous valley of the Yangtze. Instead of being confined to one city, as in the previous one, it has spread to all the cities where foreigners are on both sides of the river. It has occurred most unexpectedly to all the residents in China, both native and foreign. Various causes have been suggested for the outbreak. But while various opinions are held and expressed as to the purposes and designs of those who have stirred it up, there is a general agreement as to the means they have used to excite the populace to commit these deeds of violence and plunder. It has been by the circulation of the same kind of rumors that were circulated in Tientsin twenty-one years ago, viz., that children were killed to get different parts of their bodies with which to make medicine. Every means were used to confirm the widespread and prevailing belief of this calumny.

In the year 1870, after a terrible massacre at Tientsin, the Chinese Government presented to the Ministers of the Western Powers at Peking, certain things from which the missionaries were to refrain, in order to prevent a recurrence of the outbreak of violence. The first thing referred to was this, the missionaries were to cease receiving the Chinese children into orphanages. The matter was expressed by the Chinese very diplomatically, thus: "That *only* the children of *native* Christians be received in Roman Catholic orphanages."

Most persons would suppose that such a reasonable and obvious requirement would be at once complied with; but no attention was given to it, and the fearful calamities of May and June, 1891, have occurred. As these calamities have been so widespread, and affected the interests and subjects of all Western Powers, and the peaceful relations of so many nations with China, it has become a matter of *international importance*, and should become a matter of diplomatic conference and action.

It is an obvious truth that no class of persons may pursue a course of action which not only endangers themselves, but also endangers the lives and property of whole communities. The baptism of dying infants and the reception of infants into orphanages, are not such *integral*

and essential methods of missionary work that they may not be properly intermitted as a matter of expediency. The fact that the propagation and professing of Christianity has already become the subject of negotiations between China and Western powers, and that the articles in the treaties of the several Western nations in reference thereto have been accepted and acted upon by "all the Christian communions" laboring in China, properly brings this matter under diplomatic consideration. It may be supposed that now, in view of the deplorable results, there will be an immediate willingness of the Roman Catholic communion to accede to this reasonable request of the Chinese officials. If they do not, then it would appear that it may be presented to the consideration of the Pope of Rome that he may give the necessary instruction to the missionaries of that communion in this matter.

It becomes a necessity that some method may be devised that will relieve the difficulty in regard to missionary work. It never can be successfully prosecuted under the protection of gunboats.—*New York Independent.*

MISSION CONQUESTS.

THERE is not to-day a Church in any land truly evangelical that is not essentially missionary in its character. For the evangelization of the world, so far as the members of the Church are concerned, a special consecration is necessary, and God is bestowing this blessing in an ever-increasing measure from day to day. Someone has said that two conversions are needful—first, to Christ as a Saviour from sin; and then to missions as the corrective and antidote to selfishness. It is possible to possess the first, and yet to know little, if anything, of the second. But in these days the number is becoming increasingly small amongst us of those who, feeling the power of Divine love in their own souls, are not longing with an ardent desire that others should be partakers of the same grace and blessing. The revived interest in missions is, no doubt, owing largely to the information furnished so abundantly from the press and the pulpit, but the motive power behind all this is the flame kindled by the Holy Ghost in believing hearts. The baptism of the Spirit has in recent years been in the direction of the world's evangelization. God's set time for this has now come; and so the Holy Ghost is coming down in power upon the Church, pointing out to her, with an emphasis never before experienced, that the grand object for which she has been established, and for which she exists, is to win this world for Christ.

WISE MEN OF THE EAST.

It is not at all improbable that to China and Japan will yet be given the privilege of restoring the lost unity of the Church, and that from the East once more shall come the light that shall fill the whole earth with glory. Shall we have no part nor lot in the work? If our aim, if our mission is not to help on the cause of Christian union throughout the world, then we can give but the lamest apology for our existence. If this indeed be our high aim, then why are we not pouring out our treasure and sending forth our men to meet the demands of the hour, and satisfy the cry of the perplexed heathen who seeks Christ, not a creed? "What do we more than others?" Must we wait until sectarianism is established in China and then seek to overturn it? Why not make sectarianism impossible by converting the heathen now to Christ alone, untrammelled by the creeds and confessions of the Western world? Let us not imagine that we are doing any great work as yet. Dr. Williamson calls attention to the fact that 225 new missionaries needed to be added every year to meet the increase of population of China, and that allows 20,000 persons to each missionary.

HOW TO BEGIN A DAY.

The Rev. Theodore L. Cuyler, D.D., preaching on "I pray thee send me good speed this day." Gen. xiv, 12, said—Almost everything in life depends on the start. If we lose the morning hours by long sleep, indolence, or aimlessness we commonly lose the whole day. One hour in the morning is worth two or three at the sunset. The best, the sweetest hour for study, for thought, for devotion, is when we rise refreshed from slumber. Every day ought to be commenced with God, on the knees. That man begins the day unwisely who leaves his chamber without a conference with Jesus Christ, the "Friend that sticketh closer than a brother." The Christian goes to his closet for his armour that he may be equipped for the conflict of the day. In the morning the soul rises like the lark on the mountain side, soaring up to the very gates of heaven, and chanting its song of gratitude and praise. Every Christian ought to have a window open towards God at sunrise; when the sunlight of his love pours in it should touch our lips to a song of praise. When we have had communion with God the day goes cheerfully; the load is made lighter. If a man leaves his home with a scowl on his brow, a snap at his wife, and a pert word to the children, he is not apt to be very pleasant company through the day; and he will likely come home at night with the sweetness of a vinegar cruet.

GOING ON HER WAY REJOICING.

I saw, not long ago, a woman who said to me, "Is it indeed true that upon trusting in

Jesus I shall be saved at once?" I replied "It is even so." "Why," she said, "my father, when he got religion, was nearly six years getting it; and they had to put him in a lunatic asylum part of the time. I thought there was no getting saved without going through a very dreadful process." I spoke to her of the person and work of Jesus, and repeated to her the divine command: "Believe on the Lord Jesus Christ, and thou shalt be saved." She caught the idea, and obeyed the command. I perceived that she yielded to the truth, and really trusted, for I saw a change come over her face which betokened the rest of her soul. "I am saved," she said, and hastened off, saying, "I will get away, now, for your time must not be wasted. I am saved and you can tell the truth to someone else, and perhaps they will rejoice as I do."—*Rev. C. H. Spurgeon.*

I SHALL GO TO HIM.

How sweet was the Christian faith of David in his hour of affliction! The child for whose life he had prayed so earnestly had just breathed its last. He knew that he had offended God and bowed submissively to his just punishment. He never doubted the love of his heavenly Father, although his dear one had gone from him. Though death had set its seal upon the pallid brow, he knew that "all was well" with the child, since he had returned "to the God who gave him." He seemed positive, also, that they would meet again, and recognize each other in a brighter, better world. The expression "I shall go to him" embodies perfect faith in this doctrine. It is strange that anyone can doubt the fact that we shall know each other in the world to come! If the disciples knew Moses and Elias standing on Mount Tabor, may we not expect to know them, too, when standing on the Mount of God? We shall meet again those whom we have loved on earth—"we shall go to them, but they shall not return to us." We shall enjoy their society, as well as the society of our blessed Jesus and the holy angels. Let us often think of the delights of our heavenly paradise as eternity rolls over us. Let us live with heaven in view. Only a few more years, perhaps only months, then we will step into Immanuel's land, and meeting there parents, children, friends, whose graves we have watered with tears, we shall together rejoice in the Lord and spend in the home he has prepared for us a glorious, rapturous eternity.

IS IT TOO LATE?

It may be too late, quite too late, to set right mischief once done, to avert consequences, to stop the working of the evil that we have set in motion. But it is not too late, it is never

too late to come back to God. If you can't be what you might have been, you can still be something that Christ will love and value—a humble, penitent soul. If you can not serve God as you might have done—nay, if you have done harm that you can never undo—yet you can still give him what he values more than all service—a will surrendered to his will. If it is too late for everything else, it is never too late to join the service of Christ.

ETERNAL LIFE THE GIFT OF GOD.

A young man, a German, who has been raised a catholic, and who has been in this country only about a year, is making his home with a Methodist family. He was very much prejudiced against the Protestants; but after attending a couple of entertainments at the church, he liked it so well that he was induced to attend a revival meeting. He became deeply convicted; so much so that he said he could not sleep. He told the lady with whom he lived how he felt. She advised him to go forward to the altar for the prayers of the church and his enquiry was: "How much will it cost?" He came and learned for the first time that "eternal life is the gift of God."

WITHOUT HIM YOU CAN DO NOTHING.

A little boy once said: "How hard it is to do right! I've tried and tried, and there's no use trying any longer."

But one day, after reading his Bible, he said: "Why, I've been trying to change myself all the time, and here I read that only God can change me. I can no more change my heart than a colored man can make himself white. How foolish I have been not to ask him!"

And he was right. Are you trying to change your own heart? You can never do it. It will get worse and worse until you ask Jesus to give you a new heart.

"A LIVING THIEF."—At one of the Baptist Anniversaries in the North, Dr. Lorimer related the following dialogue, which penurious Christians would do well to ponder:

Talking with a man who had professed to be converted, a minister said:

"Have you joined the church?"

"No; the dying thief did not join the church, and he went to heaven."

"Have you given anything to missions?"

"No; the dying thief never gave anything, and he went to heaven."

"Well, my friend, it seems to me the difference is that he was a dying thief, and you are a living one."

The Presbyterian Record.

MONTREAL, OCT., 1891.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cents per annum, in Parcels to one address. Single copies, 50 cts. per annum.

PAYMENT IN ADVANCE.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 45 Post Office, Montreal.

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

OCTOBER with its leaden skies and falling leaves is here to remind us that *Ninety-one* is on the wing and will soon be numbered with past years. And this is suggestive of impending changes which must be especially interesting to readers of the RECORD. Another opportunity will be taken to refer more particularly to the new departure upon which the RECORD is about to enter and the large field of usefulness which we confidently believe it is to occupy in the future; in the meantime we deem it right simply to notify our agents and subscribers that on the first of December next the entire management of the RECORD and also of the ILLUSTRATED MAGAZINE and CHILDRENS RECORD will pass into the hands of REV. EPHRAIM SCOTT, who has been appointed managing editor of these publications by the General Assembly. The office of publication will continue to be in Montreal as heretofore; Mr. Scott's particular address in Montreal will be given next month. It is scarcely necessary to add that in view of this change, it is extremely desirable that all accounts for the current year, or for arrears of past years, should be settled as speedily as possible, certainly not later than November 30th. Attention to this will obviate many difficulties and tend to the advantage of all concerned.

Literature.

REUNION OF THE SCOTTISH CHURCH, ON THE LINES OF THE REFORMATION; an address delivered at the close of the General Assembly of the Church of Scotland June 1, 1891, pp. 47, by Rev. James McGregor, D.D., Moderator. Dr. McGregor has long been accounted one of the foremost preachers in the Church of Scotland;

this address stamps him as one of her most distinguished Moderators. It outlines in brief the history of the Church, traces the divisions of Scottish Presbyterianism to their source, points out the evils that have resulted from them, meets the arguments that have been advanced in favour of disestablishment, and argues in a wide and catholic spirit for a reunion of the Churches in Scotland "on terms that will be just to all and injurious to none." WM. BLACKWOOD & SONS, Edinburgh, price 5c.

SERMON TO ORANGEMEN, by Rev. George Porteous of Harrowsmith, Ont. After giving a sketch of Roman Catholicism in Britain from its first introduction by Gregory the Great down to the memorable battle of the Boyne, some two-hundred years ago, reference is made to the sufferings endured by Protestants in other countries—"men who hazarded their lives in the name of the Lord Jesus"—and to the continued encroachments of the Romish Church through the Jesuits. The discourse constitutes a powerful plea for faithfulness on the part of Protestants in the maintenance and defence of their religion.

STUMBLING STONES REMOVED FROM THE WORD OF GOD, by Rev. Arthur T. Pierson: The Baker and Taylor Co., New York: cloth 50 cents. In this little book many of the apparent discrepancies in the Bible are very satisfactorily accounted for.

ENCYCLOPEDIA OF MISSIONS:—in two octavo volumes; cloth: pp 1354, with elaborate maps, &c., edited by Rev. E. M. Bliss: Messrs. Funk & Wagnalls, New York—price \$12.00. Since the publication of "Brown's History of Missions" many years ago, nothing at all approaching the importance and value of this work has been offered to the public. It is the result of years of patient investigation by contributors and assistants—many of them specialists—from every quarter of the globe. In it will be found a reliable resumé of the history of nearly every Christian mission in existence, with statistics to date. It also contains biographical sketches of prominent missionaries, through which much light is thrown on the methods of the most successful workers, and the peculiarities of different fields of missionary enterprise. Another feature is a well digested bibliography of missions, embracing a large number of books of reference, useful to all who have occasion to write or speak on missionary subjects. There should be a copy of it in every minister's library. Orders will be received at Messrs. Funk & Wagnall's Canadian Agency, 86 Bay street, Toronto.

MEETINGS OF PRESBYTERIES.

Paris, Woodstock, 6th Oct., 11 a.m.
Montreal, Presbyterian College, 6th Oct., 10 a.m.
Whitby, Whitby, 20th Oct., 10.30 a.m.
Quebec, Sherbrooke, 10th Nov., 8 p.m.
Toronto, St. Andrew's ch., 6 Oct., 10 a.m.
Lindsay, Woodville, 24th Nov., 11 a.m.
Rock Lake, Manitou, 5th Mar. '92, 7.30 p.m.

Acknowledgements.

Received by the Rev. Wm. Reid D.D.
Agent of the Church at Toronto,
Office 15 Toronto Street. Post Of-
fice Drawer 2607.

ASSEMBLY FUND.

Received to 5th August, 1891.	\$259.91
Kincardine, Chalmers ch.	4 00
St Andrews	5 00
Chater	2 00
Scott & Uxbridge	3 50
Keene	8 00
Middleville & Dalhousie	1 50
Ethel	2 00
Milton	2 25
Winslow	7 01
Annan	2 28
Selkirk	2 60
Drumbo	4 00
Brooke	1 00
Killarney & Pelican Lake	2 00
	\$306.44

HOME MISSION FUND.

Received to 5th Aug.	\$23,311.00
New Rockland	6 00
Uptergrove	12 00
Fergus, St Andrews	17 75
North Luther	11 00
Scott & Uxbridge	8 00
Leith	3 00
North Luther Y P M Band	8 00
Campbellville	35 00
Keene	28 00
Guelph, Chalmers ch.	50 00
Wrexeter	21 52
Est of late J B Lloyd, King	100 00
Ethel	8 00
Milton	14 00
Winslow	25 00
Ayr, Knox ch	98 96
Nassagaweya	20 00
Lanark	14 00
Motherwell	11 00
Avonbank	14 00
Dunblane	10 00
A. C.	5 00
Bervie	10 00
Atwood	51 00
Sheriff Gibbons, Goderich	20 00
West Fort William W H M S	10 00
Strabane	29 20
Kilbride	8 75
United ch N.G; L.S & S.S, N	
West	21 52
Quoddy & Moser River N W	7 75
Summerside P E I, N W	25 00
River Louison SS N W	5 00
Lady 1st ch Truro, N W	62 50
Millville, Hermon ch SS, N W	13 00
Rev T C Jack, N W	15 00
Tarbolton	20 00
Two friends, Burlington, N W	10 00
Monkton	3 09
Scarboro, St Andrews ch SS	21 20
Eden Mills	10 00
Beverly	30 00
Chiselhurst	3 56
Blyth	1 00
Metcalfe	7 05
	\$24,215.85

STIPEND AUGMENTATION FUND.

Received to 5th Aug.	\$683 75
Uptergrove	6 00
Fergus, St Andrews	5 05
Scott & Uxbridge	6 00
Ospringle	7 10
Campbellville	15 00
Guelph, Chalmers ch	50 00
East Williams	17 00
Meaford	10 00
Ethel	3 00

Milton	12 25
Winslow	45 00
Annan	5 38
Drumbo	10 00
A. C.	5 00
Atwood	24 50
West Fort William W H M S	13 60
Strabane	13 25
Kilbride	2 38
	\$933.91

FORGIGN MISSION FUND.

Received to 5th Aug.	\$16,448.75
Manitow	21 00
Toronto, West ch, B ches.	
Special—Rev N H Russell	46 55
Uptergrove	8 00
St Andrews	35 00
Fergus, St Andrews ch	9 60
Scott & Uxbridge	12 00
Leith	5 00
North Luther Y P M Band	12 00
Campbellville	30 00
Guelph, Chalmers ch	50 00
Middleville and Dalhousie	4 00
Meaford	21 56
Ethel	3 60
G B M Owen Sound	1 00
Proof Line	29 00
Milton	18 00
Queen's University Missy As- sociation on account—Dr Smith's salary Honan	475 00
Winslow	8 00
A Friend, L'Original	1 00
Drumbo	43 82
Nassagaweya	20 00
A. C.	5 00
Bervie	35 00
Atwood	42 30
Galt, Knox ch SS	25 00
Montreal, Crescent St ch— Rev J H MacFarlar's salary	100 00
Children's Record	100 09
Truro 1st ch W F M Gyan	
Patrica	0 75
Miss Cowen, Toronto, Gyan	
Patrica	0 75
Meirose, Lonsdale, &c.	16 00
Blyth	2 50
	\$17,619.71

FOREIGN MISSION FUND.

Indore College.

Wm. Neil, Budyar Scholar- ship	\$20.00
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KNOX COLLEGE FUND.

Uptergrove	6 00
Scott & Uxbridge	1 00
Cam; bellville	27 68
Teeswater, Knox ch	21 13
Meaford	10 50
Ethel	1 00
Milton	8 25
Annan	4 73
Nassagaweya	6 00
Manchester	6 40
Atwood	8 00
Strabane	1 25
Kilbride	3 12
Amos	5 00
Exeter	12 00
Blyth	1 00

QUEENS COLLEGE FUND.

Lanark	\$4.00
Strabane	1.70

MONTREAL COLLEGE FUND.

Strabane	\$5.00
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MANITOBA COLLEGE FUND.

Received to 5th Aug.	\$107.47
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Kincardine, Knox ch	6 66
Scott and Uxbridge	2 00
Milton	3 75
Atwood	8 33
Strabane	2 45
	\$130.02

WIDOWS AND ORPHANS FUND.

Received to 5th Aug.	\$314.00
Uptergrove	2 50
Chater	3 00
Scott & Uxbridge	2 00
Campbellville	10 00
Ethel	1 00
Milton	2 25
Winslow	6 00
Annan	1 17
Atwood	12 35
	\$354.87

WIDOWS AND ORPHANS FUND.

Minister's Rates.

Received to 5th Aug.	\$400.50
Rev R D Fraser	6 00
" J Ferguson	12 00
" A E N Suckling	10 00
" D L Mackechnie	8 60
	\$436.50

CHURCH & MANSE BUILDING FUND.

John Gowans, Toronto	\$50.00
Thomas Bain, M P	50.00

Corrections — Instead of report in
September Record, it should be—

WIDOWS AND ORPHANS FUND.
Executors of Est of Charlotte
Jane Nichols, Peterb'gh. \$2000 00
Interest..... 57 60
\$21,057.60

**AGED & INFIRM MINISTERS ENDE-
MENT FUND.**

Executors of Est of Charlotte Jane Nicholls, Peterborough	\$20,000 00
Interest	57 60
	\$20,057 60

AGED & INFIRM MINISTERS FUND.

Received to 5th Aug.	\$1,559.74
Uptergrove	2 00
Chater	5 00
Scott & Uxbridge	2 00
Guelph, Chalmers ch	50 00
Middleville & Dalhousie	4 11
Ethel	1 00
Milton	4 50
Winslow	6 60
Annan	3 30
Drumbo	8 00
A. C.	5 00
Atwood	10 10
Blyth	6 50
	\$1,651.30

AGED & INFIRM MINISTERS FUND.

Minister's Rates.

Received to 5th Aug.	\$203 00
Rev W H Geddes	15 00
" C S Lord	8 60
" R D Fraser	8 00
" D L Mackechnie	4 00
	\$238 60

JEWISH MISSION,

Brucefield, (late Rev J Ross Eng.	20 00
In memory of Little Kenneth St Johns, Nfld	5 00

"A Friend" St George.....	5.00
Mrs A McKnight, Dartmouth	10.00
Friends.....	10.00

KNOX COLLEGE ENDOWMENT FUND.
 Executors of Est of Charlotte Jane Nichols, Peterborough.....20,000.00

MARITIME PROVINCES.

Received during August by Rev. P. M. Morrison, agent at Halifax, office 39 Duke street, P. O. box 338.

FOREIGN MISSIONS.

Previously acknowledged	\$2,117.36
John McMillan.....	5.00
St Croix and Ellershouse.....	10.00
Thomas McDonald, Hurrington Cove, Labrador.....	6.00
Kentville.....	10.35
Two friends of missions per W E M.....	5.00
Upper Londonderry.....	39.00
In memory of Isabella McLellan, Noelshore.....	18.20
The Dinwiddie family, Scotland.....	25.00
In memoriam Mrs George Lawson.....	50.00
Upper Kennetcook and Five Mile River.....	4.50
Henry McKenzie, Sheet Harbor.....	5.00
Sheet Harbor, collected by children for Miss S.....	32.45
St James, Newcastle.....	15.00
Miss Annetta Bruce, for Rev J W McKenzie.....	20.00
James Ramsay, P E I.....	5.00
Rempt S S.....	5.00
Sussex.....	15.00
	\$2,287.86

HOME MISSIONS.

Previously acknowledged.....	\$704.22
Dividend Merchants Bank of Halifax.....	18.00
John McMillan.....	5.00
St Croix & Ellershouse.....	5.00
Carleton, N S (repayment).....	20.00
Two friends of missions per W E M.....	5.00
St James S S, Dartmouth.....	3.35
River Hebert (repayment).....	3.00
Upper Kennetcook and Five Mile River.....	4.00
Rev S Rosborough.....	5.00
St James, Newcastle.....	25.00
Rev D Maclean, Earltown.....	5.00
James Ramsay, P Z I.....	5.00
United ch, New Glasgow.....	217.00
Sussex.....	12.00
<i>For the North-West.</i>	
Heron ch S S, Millsville.....	13.00
Rev T C Jack.....	15.00
	\$1,064.58

AUGMENTATION FUND.

Previously acknowledged.....	\$ 273.48
St Croix and Ellershouse.....	20.00
	\$ 293.48

COLLEGE FUND.

Previously acknowledged.....	\$2,045.02
Dividend Bank Nova Scotia.....	210.00
Int Mary Rodgers.....	50.40
St Croix and Ellershouse.....	5.00
North West Arm, Halifax.....	10.01
Kennetcook Corner.....	5.30
St Andrew's, Truro.....	34.90
Upper Kennetcook and Five Mile River.....	4.00
St James, Newcastle.....	16.00

Middleton & Melvorn Square	2.50
Bank dividends per J Doull..	167.37
Int estate of Judge James...	95.00
Orwell, P E I.....	5.00
Lower Stowiacko.....	12.00
Sussex.....	10.00
Div Peoples Bank of Halifax	90.00
	\$2,762.49

AGED MINISTER'S FUND.

Previously acknowledged.....	\$ 780.75
Int C J Kelley.....	25.00
Int Stephen Butler.....	17.10
Int Joseph Burrill.....	30.00
H C Barnaby (ins repaid).....	3.75
Rev W J Fowler Rate.....	3.50
St James, Charlottetown.....	15.00
St James, Newcastle.....	5.00
Sussex.....	6.00
	\$886.10

BURSARY FUND.

Previously acknowledged.....	\$ 63.00
Dividend Merchants Bank of Halifax.....	15.00
St James, Charlottetown.....	25.00
	\$ 103.00

FRENCH EVANGELIZATION.

Received by Rev. Robert H. Warden, D.D., Treasurer of the Board of French Evangelization, 198 St. James street, Montreal, to Sept. 6th, 1891.

Already acknowledged.....	\$1,115.09
Oro, Guthrie ch.....	5.00
Mrs and Mrs Geo Marshall, London.....	20.00
Executors Mrs C J Nichols, Peterboro.....	2,500.00
Cooper, St Columba S S.....	12.00
Percy.....	29.55
Moore, Burn's ch.....	19.50
John McLennan, Dalkeith.....	1.00
Hemmingford.....	8.50
Eramosa.....	10.00
Mrs Gibson, Oakville.....	5.00
Millbank.....	10.00
Metcalfe.....	12.00
Kingsbury and Flodden.....	15.00
Alex Johnston, Fournier.....	10.00
Lansdowne, Fairfax & Sand-bay.....	6.00
Consecon and Hillier.....	3.00
Avoca.....	3.32
Old Harrington.....	2.68
Chalk River.....	7.00
Richmond, Ont.....	12.30
Dunnville.....	7.56
Metz.....	1.10
Dracou.....	1.40
Laguere.....	5.00
Guelph, St Andrew's.....	20.00
J C Campbell, Muirkirk.....	1.28
Mrs Jas Watts, Uxbridge.....	2.00
Kilworthy, Ont.....	5.00
Hull S S.....	6.00
J D.....	5.00
Cote St Gabriel.....	3.08
Milles Isles.....	2.97
Upper Litchfield.....	9.25
Broadview Assoc.....	3.00
Ripley, Huron ch.....	9.00
Russell, Ont.....	16.00
Merrickville, Knox.....	5.25
Jasper, St George's.....	5.25
Merrickville, Knox Y PSCE.....	5.00
Burgitt's Rapids.....	1.51
Lechaber & Tay.....	6.50
Clearsprings, Man.....	3.00
Ayr, Knox ch.....	51.00
Allandale S S.....	3.65
Moore Line.....	28.00

Apsley.....	2.00
Bath.....	1.76
Mt Albert and Ballautrac.....	8.90
E Normanby ch and S S.....	7.18
River Hebert, N S.....	10.00
Hills Green.....	4.74
Osgoode.....	14.06
Avonmore S S.....	7.00
Arden, Man.....	6.00
Fergus, St Andrew's.....	10.00
Maidstone, St Andrew's.....	6.00
Bathurst and Sherbrooke.....	18.50
Ayton.....	9.17
East Lancaster.....	27.00
Clydesdale.....	3.00
do S S.....	1.00
Beech Ridge, Que.....	7.00
Westneath.....	6.67
Blytheswood.....	2.00
Bocahuc and Waverley.....	5.00
River Desert and Northfield.....	3.38
Elmsley.....	15.00
Carlisle.....	5.00
E Gloucester.....	5.42
Guelph, Chalmers.....	50.00
Mrs Jas Carnochan, Seaforth.....	50.00
Omagh.....	3.45
Carlow and Mayo.....	12.00
Andover, N B.....	1.10
Maynooth.....	4.10
Medonte, Vasey & Vic Harb.....	8.51
Beaverton.....	12.53
Grenville, Que, French Miss.....	3.58
Hazeldell S S.....	1.00
Longford.....	10.00
Williamstown, St Andrews.....	50.00
Proof Line.....	3.00
Lavant.....	3.50
Warsaw and Dummer.....	9.75
La Riviere, Man.....	12.00
Ste Therese, Ac.....	7.00
Antlers, Man.....	4.00
Calabogie.....	11.50
Massawippi and Richby.....	5.00
Lanark.....	12.00
North Salem, N S.....	2.60
New Dublin, N S.....	2.80
Bethel ch S S.....	7.20
Cardiff.....	4.00
Morton.....	3.40
California.....	6.00
Roslin and Thurlow.....	9.00
Riverside, Man.....	10.40
Kinlough.....	5.75
Riversdale.....	3.75
Earnskillen.....	1.85
Bobcaygeon, Knox.....	9.00
A friend, Bobcaygeon.....	1.00
Waskada, Man.....	11.00
Meadow Lea, Man.....	8.00
Pennfield S S, N B (Charlotte County).....	4.00
Thanet and Ridge.....	9.68

Per Rev. P. M. Morrison, Halifax:—

Shubenacadie.....	26.45
Blue Mountain.....	5.01
Summerside.....	25.00
Blackville and Derby.....	12.00
New Glasgow, United ch.....	201.91
Maitland, Eadies ch.....	10.00
New Richmond.....	5.00
Summerside.....	25.00
Spry Bay, F O L.....	17.53
Little Harbor.....	8.00
Jas Ramsay, Hamilton, P E I.....	5.00
Richmond Bay East, Lot 14.....	16.00
Amherst.....	50.00
Cape North, C B.....	5.00
Stellarton, Sharon ch.....	17.49
Mrs Ohman, St Johns, Nfd.....	1.50
Thorburn & Sutherland's Riv.....	30.00
Middle Musquodoboit.....	6.00
Meaghers Grant, L Musquodoboit.....	3.37
A friend, Parrsboro.....	5.00
Goldstream.....	37.00

Mabou and Port Hood.....	23 85
Cheboque and Carleton.....	5 70
Charlottetown, St. James.....	45 00
Sheet Harbor.....	6 79
Spry Bay.....	7 00
Tangier.....	2 38
Pleasant Harbor.....	1 03
Henry McKenzie.....	3 11
Sam'l McCarty.....	5 00
Newcastle, St. James.....	10 00
Jas Ramsay, Hamilton.....	5 00
Sussex.....	3 25

Per Rev. Dr. Reid, Toronto:—

Amos.....	5 00
McIntyre.....	3 00
Toronto, Old St. Andrew's.....	75 00
Cedar Grove.....	8 00
Palmerston.....	15 00
Lucknow.....	4 02
Guelp'h, Knox, Miss Bryden.....	10 00
Carleton Place, Zion ch.....	50 00
South Westminster.....	7 00
Adjala.....	10 00
Tara.....	14 00
Seaforth First.....	24 83
Eden Mills.....	10 00
A friend, Dundas.....	7 59
Warwick, Knox ch.....	17 70
Balaklava.....	7 00
Kippen.....	13 50
Uptergrove.....	5 00
Scott and Uxbridge.....	2 00
Brucefield, Union ch S C E.....	15 00
Leith.....	2 00
Campbellville.....	10 00
Middleville and Dalhousie.....	6 00
Ethel.....	3 00
Milton.....	5 00
Burlford.....	3 00
Plantagenet.....	7 83
Dunblane.....	6 00
Brooke.....	3 00
Bervie.....	5 00
Attwood.....	24 25
Wakopa.....	3 00
Exeter.....	22 00
Friend.....	6 00
Blyth.....	50

\$5,531.75

POINTE AUX TREMBLES SCHOOLS.
Received by Rev. Robt. H. Warden,
D.D., Montreal, Treasurer, to Sept.
6th, 1891.

Ordinary Fund.

Already acknowledged.....	\$ 167.04
A friend, Falkirk, Ont.....	2 00
New Glasgow United ch L S.....	25 00
Cape North, Pleasant Bay S S.....	2 50
2d W Gwillimbury S S.....	11 00
Woodstock, O. Chalmer's S S.....	10 00
Oshawa S S.....	12 50
Miss J Archibald, Truro.....	1 00
New Westminster, St. Awn S S.....	12 50
Watford S S.....	12 50
Robert Black, Ayr.....	40 03
Glenmorris S S.....	5 00
Brampton S S.....	50 00
Brockville, 1st ch S S.....	50 00
Merrickville, Knox S S.....	5 00
Jasper, St. Georges S S.....	5 00
Cornwall, So. Branch S S.....	6 00
New Glasgow, United ch S S.....	50 00
L S.....	25 00
Mrs Sedgworth, Monk. Ont.....	1 00
W Hartman, Clarksburg.....	5 00
Galt, Knox ch, W H M S.....	250 00
Lethbridge, Knox S S.....	25 00
Galt, Knox ch S S.....	100 00
Per Miss E Darrach, Mont'l.....	25 00

\$893.04

BUILDING FUND.

Already acknowledged.....	\$ 66.00
Montreal W M Soc.....	48 00
Mrs J Gillies, Carleton Place.....	50 10
Mrs S Waddell, Halifax.....	10 00

\$172.00

COLIGNY COLLEGE, OTTAWA.

Received by Rev. Robt. H. Warden,
D.D., Montreal, Treasurer.

Already acknowledged.....	\$ 7 00
Mrs J Gillies, Carleton Place.....	50 00
Osgoode.....	2 28
Friend per Rev J Gandier, Newburgh.....	5 00

M A Coleman, Gravel Hill.....	1 00
Mrs G Morrison, Morrisburg.....	1 00
	\$ 03.28

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev. Robt. H. Warden,
D.D., 193 St. James street, Mont-
real, Treasurer, to 6th Sept., 1891.

Ordinary Fund.

Mono East.....	\$ 1 00
Lachute, Henry's sch.....	2 10
	\$ 3 10

ENDOWMENT FUND.

Already acknowledged.....	\$ 189.05
Loversness, per Rev D L McC.....	52 15
Skeads Mills.....	50
Bell's Corners.....	17 00
Merivale.....	18 00
Carp.....	3 00
Lowry.....	3 00
Hyndman.....	13 00
Osgoode Line.....	8 50
South Mountain.....	5 00
Ashton.....	5 00
Mrs Conn, Ashton.....	25 00
Appleton.....	35 00
Galt, Central (addl).....	3 00
Kinburn.....	8 00
Dundee, per Mr Arnold.....	25 00
Cornwall, per John McIntyre.....	192 75
	\$ 602.21

LIBRARY FUND.

Merivale.....	\$ 2 80
Carp.....	6 16
Lowry.....	2 75
Kinburn.....	4 70
Osgoode Line.....	2 82
Hyndman.....	3 00
S. Mountain and Heckston.....	4 00
Ashton.....	4 35
Appleton.....	6 00
	\$ 30.52



COLLEGE OF BUSINESS
AND
SCHOOL OF PENMANSHIP AND SHORTHAND,
239 ST. JAMES STREET, MONTREAL,
re-opened August, 24th, 1891.

GILLIAN MACLAINE GAELIC BURSARIES.

One in Arts and one in Divinity, tenable for Three Sessions, open to Gaelic-speaking Students studying at any Scotch University for the Ministry of the Church of Scotland. Annual value of each about £100 will be awarded after Competitive Examination to be held at Glasgow before the opening of Session 1891-92. For particulars apply to

REV. P. N. MACKICHAN,
INVERARAY, Scotland.

McGILL UNIVERSITY.

MONTREAL.

THE Calendar for the Session of 1891-92 contains information respecting Conditions of Entrance, Course of Study, Degrees, &c., in the several Faculties and Departments of the University, as follows:—

FACULTY OF ARTS—(Opened September 14th, 1891).
DONALDA SPECIAL COURSE FOR WOMEN—(September 14th).

FACULTY OF APPLIED SCIENCE—Civil Engineering, Mechanical Engineering, Mining Engineering, Electrical Engineering, and Practical Chemistry—(September 15th).

FACULTY OF MEDICINE—(October 1st).

FACULTY OF LAW—(September 7th).

FACULTY OF COMPARATIVE MEDICINE AND VETERINARY SCIENCE—(October 1st).

McGILL NORMAL SCHOOL—(September 1st).

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J. W. BRACKENBRIDGE, D.C.L.,

Acting Secretary.