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The Presbyterian Record.

Vol. XX.

JULY, 1895.

No. 7

The Meeting of Assembly. The Assembly is over, a brief sketch of its work begins on next page.

It might well have been closed by singing, "Praise God from whom all blessings flow," for its review was most encouraging. The funds of nearly all the schemes were in good condition, and the work full of promise.

To many it is a heavy task and expense to attend, but good comes that could be attained in no other way. The laborer who in some lonely field has been growing discouraged, gets here a wider outlook, and goes back, to enter with new life and zeal upon his work. A number of intelligent elders who were there for the first time, were heard expressing thankfulness that they had come. The Church and her work seemed to them more real and great than they had even dreamed.

The Missionary Church is the one that has the Master's presence. "Go teach all nations"—"And lo I am with you." Perhaps it was because the Assembly gave Missions, Home and Foreign, so prominent a place, both in its work and its choice of Moderators, that tokens of this presence have been given.

Twenty Years. Just twenty years old is the Presbyterian Church in Canada, just a score of years ago, 15th June, 1875, its first General Assembly met in Montreal and consummated the Union of the four Presbyterian Churches then existing in the different Provinces. What changes time hath brought. In the Eastern Section, the first year after the Union, the receipts for Home Missions, were \$2,841; for Augmentation about \$4,000; and for Foreign Missions, taking the following year which was a more normal one, \$10,259; a total for these three main schemes, of \$17,140.

Last year the Eastern Section gave for Home Missions, including about \$2,000 given for the North-West, \$12,289; for Augmentation, \$8,263; and for Foreign Missions, \$27,485. A total of \$48,028, nearly three times the \$17,140 given for these objects twenty years ago.

In the Western Section, the first year after the Union, the receipts for Home Missions, including Augmentation, were \$28,800; and for

Foreign Missions, \$8,761, in all \$37,561. Last year the receipts in the West for Home Missions, was \$63,806, besides the \$8,777 received from Britain, and some \$23,000 expended by Presbyteries, which did not come into the General Fund. For Augmentation there was given \$26,227, and for Foreign Missions, \$86,447, in all \$176,180, besides aid from Britain and amounts expended by Presbyteries, or nearly five times the \$37,561 of twenty years ago.

The Giving of the Church. One of a delegation from the Anglican Synod of Huron, in addressing our Assembly in London, said that he understood the Presbyterian Church in Canada was largely made up of hard headed, close fistcd, Scotchmen; and he wondered how it was that in these hard times when Church Funds in so many places are falling behind, this Church gave so much for missions, and its schemes were so largely out of debt; and he wished to find out the secret of it. The secret is an open one. Those same hard headed men are the men for time of need. Presbyterianism makes much of the great truths of the Word of God. It drinks deep at that fountain of knowledge, and the Christian life that is thus fed is always a strong one. Presbyterianism has never been noted for its display, perhaps at times it has erred on the side of quiet reserve, but its "staying" power seldom fails. It is a cause for most fervent gratitude to God on behalf of our Church that during the past year, in the great and general depression that existed all over the Dominion, and the special losses that bore heavily upon some parts of it, nearly every leading mission scheme of our Church received more money than in any previous year, the total increase above the giving of the previous year being over sixty thousand dollars, apart from nearly \$9,000 given by the British Churches for work in the North West.

To the Work. Now for the work of another year. Let the success given in the past be an incentive for the future. Let there be more and better work at home. Let the light be flashed further into the world's darkness, to guide the footsteps of groping humanity in the way of life.

THE GENERAL ASSEMBLY.

QUIET, staid, solid, like the fine country by which it is surrounded; London, "the Forest City," gave a hearty welcome to the twenty-first General Assembly of the Presbyterian Church in Canada which held its sessions there from the evening of Wednesday the twelfth, to that of Thursday the twentieth, of June. The morning and afternoon sessions, after opening with devotional exercises, were filled with business, while the evening meetings were of a more popular kind, with stirring practical addresses upon different departments of the work of our Church; on Thursday evening, Home Missions; on Friday evening, Foreign Missions; on Monday evening, Augmentation, and French Evangelization; on Tuesday evening, Sabbath Observance, Sabbath Schools, and Temperance; while on Wednesday evening, the Manitoba School Question, continued from the afternoon, was the theme. Any one who attended merely the evening sessions would get a very good idea of all the great lines of work carried on by our Church, and the meeting of Assembly in different cities should thus prove of great educative value to the churches in those cities.

Two things were noticeable about the Assembly. One was that while its membership is one-fourth of the ministers and an equal number of elders, and each Annual Assembly is supposed to consist largely of new members, yet, so far as its practical working is concerned, it changes little from year to year. The few who do most of the speaking and conduct the business are regularly there, while the changes are chiefly among the silent members. There is thus considerable change from year to year and at the same time a large measure of continuity.

Another impression made by glancing over the gathered ministers and elders was the large proportion of bronzed, (not brassy), strong faces that for the most part filled the picture. Appollo might not have many duplicates, and Adonis fewer still, but rugged strength of character, that knew well life's battle, was evidently there in plenty.

Clerical dignity, too, plainly depended not upon length of coat or hat or face; for while the "dog collar" was common it was more for comfort than display, and short light coats and straw hats were plentiful, while the bicycles of younger brethren standing in the rear porch, during the sessions, showed that the Church is bound to keep up with the times.

At the opening services the large Church, St. Andrews, was full. Rev. Dr. Mackay of Formosa, retiring Moderator, preached upon a theme which has been the motto of his own life, the command to Israel "Go forward" Exodus 14:15.

Then came the choice of a new Moderator, and

while last year the Assembly chose a leader in Foreign Missions, this year, they chose one equally a leader in Home Missions, Rev. Dr. Robertson, Superintendent of Missions in Manitoba and the North West. As no man in our times has done a greater work in Foreign Missions than Dr. Mackay, it is not too much to say that no man can have a larger part than Dr. Robertson in moulding our great Home Mission Territory, the North West. He has greater opportunities than any successor can have, and his intense energy in seizing the opportunity can be surpassed by none.

COLLEGES.

The first morning session was largely spent, as was fitting, in devotional services, while the afternoon was given to reports from Colleges.

Presbyterian College, Halifax.

This College is now more fully equipped than ever before. The attendance too during the past session was larger than in any previous year of its long history of over three quarters of a century. There were forty-eight regular students in Theology, of whom 8 were in the graduating year, 13 in the middle year, and 27 in the first year. The Maritime Synod has reason to be proud of its institution and will continue to give it a hearty support. There is to be a summer school of Theology during the present season.

Morrin College, Quebec.

Has been taking a partial rest for a year or two, but now, strengthened by the receipt of \$120,000 from the estate of the late Senator Ross, of Quebec, it purposes going forward on a larger scale both in Arts and Theology. This College has received scarcely anything from the Church, but it aims to give service to the Church as well as to the community in which it is placed.

Presbyterian College, Montreal.

Submitted its twenty-eighth Annual Report. Eleven students graduated in April, fourteen completed their second year in Theology, and fourteen the first year; in all there were thirty-nine regular theological students, besides those taking the literary course.

Although liberal help has been given by some friends in Montreal, the income has been \$1,597 less than the year's expenditure, and \$1,303 less than the income of the preceding year. Only 138 congregations sent contributions last year. It is hoped that the number may in the future be largely increased. As a helper to Protestantism in the Province of Quebec, where help is so much needed, the College has done great good.

Queen's College, Kingston.

The fifty-fourth Annual Report, now presented, says that the number of regular students in Theology last session was thirty-three, viz., seventeen in the first year, ten in the second year, and six in the third or concluding year.

The University of Queen's had, in all, 556 registered students, viz., in Arts 300, in Medicine 125, in Theology 33, in Practical Science 5, in Law 3, or allowing for those registered in more than one faculty, a total number of 533.

The receipts have been less than in the previous year, and those in charge earnestly ask for increased aid in carrying on their work.

Knox College, Toronto.

The number of regular theological students in attendance during the past year was seventy-eight. Of these twenty-eight completed the final year, twenty-seven the second year, and twenty-three the first year. Besides these, there were the students in the preparatory classes.

The College suffered a great loss in the death of Professor Thompson; and now Rev. Dr. Gregg has retired at the ripe age of seventy-eight years. The appointment of a successor to Dr. Thompson was before the Assembly, but was postponed for another year pending a readjustment of the course of study.

Manitoba College.

During the past year the students in Arts numbered 152, and in Theology there are now thirty-one attending the summer session. At the close of last year's course, nine students completed their studies for the ministry. While the expenses of the institution have been increased by the summer session, the income from Ontario, Quebec, and the Maritime Provinces, has been \$285 less than in the previous year. The vast importance of this College to the Home Mission Work of the North West, and the necessity for hearty support from the older Provinces was strongly urged. At a later stage in the Assembly, Dr. King stated the glad news that a cheque for \$5,000 had just been received from Sir Donald Smith for the College buildings, and that they were now free from debt.

The whole number of students for the ministry graduating from our Colleges during the past year was sixty-two, and the most of them are now at work as ordained missionaries or pastors. Collegiate work has not the romance of missions, but it lies at the foundation of solid progress in the Church. In supporting these Colleges two things should be remembered: first, that most of the cost has been furnished by local gifts and bequests that would not have been given to other Church purposes, and that a comparatively small annual collection from each congregation will keep them running; and second, that these centres of Church life are of very great benefit to the different districts where they are located; their teaching staff is usually a centre of activity in good work, while the students do much in carrying on mission work in fields within reach, during the college sessions.

Dr. Cochrane called the attention of the Assembly to the excellent work of Brantford Ladies'

College in a brief statement which was cordially received.

HOME MISSIONS.

This subject naturally follows colleges, and Thursday evening was devoted to it.

The Eastern Section.

The report of the Eastern Section was presented by Rev. John McMillan, convener, followed by Rev. A. Gandier. Besides the twenty-two ordained men whose names were on the roll at some time during the year for the supply of vacancies, there have been twenty-five men laboring as ordained missionaries, for part or all of the year. Fifty-five catechists were employed during the summer and ten during the winter. Rev. James Ross, superintendent of missions in the St. John Presbytery, which is the "North West" of the Eastern Section, has done a grand work in organizing and stimulating mission stations. His appointment has proved a great success both in the upbuilding of mission fields and in financial results from these fields.

The receipts for the year were \$12,281, expenditure \$12,101, the debt of \$2,855 at the beginning of the year, being reduced to \$2,077 at its close.

The marked advance in liberality is well shown by the fact that ten years ago and for a number of years previous, the giving of the Eastern Section for Home Missions was about \$1,000 per year. Since that time it has steadily increased until it is now over \$12,000 per year, for that object.

Home Missions, West.

The Home Mission Report, West, was presented by Dr. Cochrane. Its array of facts and figures can scarce be condensed. The Home Mission work of the Western Section divides into three parts, viz. the older fields of Quebec and Ontario, the district of Barrie and Algoma, and the great North West. In the first, those in older settlements, often surrounded by Roman Catholicism, there is sometimes little seeming progress, but these weaker fields must not be abandoned. In the second, the wide territory north of the Great Lakes, there is a new country slowly filling up. In the Presbyteries of Barrie and Algoma are about fifty-two mission fields, while in the single Presbytery of Algoma there are over one hundred mission stations.

In Manitoba and the North West the work goes forward by leaps and bounds. In 1881, fourteen years ago, we had, West of Lake Superior, neither Synod nor Presbytery; now there are 2 Synods and 13 Presbyteries. Then there were 2 self sustaining congregations; now there are 57. Then there were 23 missions, containing 110 stations; now there are 168 missions containing 782 stations. Then there were 1,153 white communicants, now 17,130. Then their total contributions were \$15,100, while last year they gave

for all purposes \$268,655. Even in the hard times of the past year, which bore very heavily upon the West, there has been a gain of 4 Presbyteries, 6 self sustaining congregations, 3 missions, 17 stations, 404 families, 1,192 communicants, and an increase in their giving, of \$33,360 over the previous year. Their average giving per communicant was \$15.56, while the average for the whole Church was \$11.75. The contributions of the West are now about one eighth of the whole givings of the church and the membership about one eleventh. Vivid addresses from Drs. Warden and Bryce, and Messrs. Findlay of Barrie, McQueen of Edmondton, and Buchanan of British Columbia, brought to a close a most interesting evening. All were anew impressed with the importance of our great Home Mission Work which extends nearly 4,000 miles, from ocean to ocean.

FRIDAY, 14 JUNE.

An overture from British Columbia asked for some increase in the salaries of the missionaries above the reduced rates recently fixed by the H. M. Committee. The lengthened discussion threw much light upon life and work in the North-West. It was finally agreed on motion of Dr. Warden:—

“That the overture be remitted to the Home Mission Committee, Western Section, to report to the next General Assembly, with instructions for the current year to substitute \$6 and \$7 per Sabbath, respectively, for students' remuneration, instead of \$5.50 and \$6.50 per Sabbath; and \$750 for unmarried missionaries in British Columbia and \$700 for unmarried missionaries in Manitoba and the North West, instead of \$700 and 650 respectively.”

Rev. Dr. Matthews, Secretary of the Presbyterian Alliance, then addressed the Assembly. He has been visiting the Supreme Courts of the different Presbyterian Churches in America, as well as in Europe, in the effort to bind more closely together the twenty millions of people that make up the great Presbyterian family.

A large amount of the work of Assembly is done in Committees. The papers that come before these committees must first be read in Assembly. They are, *e.g.* the applications of students for shorter terms of study, of ministers from other churches to be received into our Church, appeal cases, &c. Friday afternoon was largely occupied with reading such papers.

After them came the Report on the Aged and Infirm Ministers' Fund, West, presented by Mr. J. K. McDonald. There were 79 ministers receiving aid during the year. The expenditure was \$17,000, larger than ever before. On the other hand congregational contributions have been lessening, 250 congregations giving nothing to the Fund. It is hoped that better things will mark the current year.

The Report for the Eastern Section was presented by Mr. Carruthers. Twenty-one mis-

ters received aid. The total expenditure was \$3079, while the receipts were but \$2014. If more is not given, the aged ministers depending upon the Fund will have to receive less than the \$200 per annum.

FOREIGN MISSIONS.

As usual, Foreign Mission night was a great night. The Church as on Home Mission evening was full. Dr. Morrison presented the Report, followed by Mr. Cassels. In spite of the hard times, the state of the F. M. Fund is encouraging, the receipts for the year equalling the expenditure.

Then followed a series of five and ten minute addresses from Rev. A. W. Thompson, of Trinidad, Revs. J. Fraser Campbell and J. Jamieson of India, Revs. John McArthur and Hugh Mackay from the N. W. Indians, Drs. Maclure and J. Fraser Smith of Honan, and Dr. Mackay's student, Koa Kau; while Dr. Mackay closed with a ringing half hour on the Formosa Mission.

SATURDAY, 15 JUNE.

This forenoon was largely occupied with the Report on Sabbath observance. It was presented by Dr. Armstrong, Convener. Mr. Charlton, M.P., whose efforts at Ottawa in this direction have been so persevering, addressed the Assembly, giving an account of Sabbath legislation in Parliament during the past fourteen years. He speaks hopefully of improvement though the battle is an uphill one. A number of members of Assembly strongly emphasized the importance of Sabbath legislation, not to compel people to worship but to give them liberty to worship if they wish, by reducing Sunday labor to a minimum.

There was only a forenoon session, many of the ministers going out in the afternoon nearer and farther away to preach on the Sabbath.

SABBATH, 16 JUNE.

Sabbath was indeed a “day of rest and gladness.” To the many ministers who had to preach there was the rest of change; to the many more a day of “hearing” was a welcome treat, while the delicious air, the no less delightful moral atmosphere of the large congregations of Protestant London made the day a refreshing one.

Then there were the two extra services which have come to be a feature of all meetings of Assembly, *viz.* the great missionary meeting of Presbyterian Sabbath Schools at three o'clock, and the quiet communion service of the Assembly at half past four.

The children's meeting was in Park Avenue Church, and was addressed by Rev. Dr. Smith of Honan, by Koa Kau, and by Rev. Dr. Mackay. Many of the little folk will never forget the vivid picturing of life in heathen lands and the appeals to send the Gospel to the perishing.

The communion service was especially good.

The Moderator presided, assisted by other brethren in reading the Scriptures and prayer. The address of Dr. MacVicar before the supper was a treat of rare richness in Scriptural thought, and that of Dr. Mackay of Formosa, after supper, burned with his wonted intensity.

MONDAY, 17 JUNE.

The appointment this morning, for the first time, of a Standing Committee on Young People's Societies, shows the drift of our Church life. Happy the Church that has its young people interested in religious work, and that seeks faithfully and lovingly to aid and guide them in that work.

Dr. Warden, Convener of the RECORD Committee, presented the Report on the PRESBYTERIAN RECORD and *The Children's Record*. The monthly issue of the former is now 50,000 copies, that of the latter 23,000.

An overture on uniformity of worship was presented by Dr. Laing, proposing that a directory for public worship should be prepared suitable to our times and acceptable to the Church. It was referred to a committee with instructions to submit a draft of such a directory and report to next Assembly.

The Committee on the reception of ministers from other Churches reported in favor of applications in behalf of Messrs. James S. Black and Thomas H. Murray, by Halifax Presbytery; Wm. Peacock by Inverness Pres.; Thomas J. Thompson by Kingston Pres.; Horatius S. Beavis, by Hamilton Pres.; John Hale (with one session at College) by Sarnia Pres.; George Roddick by Brandon Pres.; and John W. Ray by Minnedosa Presbytery.

The time previously fixed for appointing the next place of meeting having arrived, invitations were received from Winnipeg, Sault Ste Marie and Toronto. The latter place was chosen.

In this connection, for the first time in the history of the Assembly, came up the question of doing away with the "billeting system." An overture to that effect was introduced, urging that Presbyteries pay for the entertainment of the commissioners whom they send to Assembly. Some were strongly in favor of the change, but when the question came to vote they were in a minority.

The Report of the Hymnal Committee was presented by Dr. Gregg. The British Churches have been moving along the line of a Common Hymnal for themselves, and our Committee has been in correspondence with them with a view to a Common Hymnal for the Presbyterian Churches of the British Empire. In view of the possibility of accomplishing this end, the publication of our own Hymnal will be delayed until the final report of the Scottish Committee in May, 1896, our Committee in the meantime co-operating with them with a view to a Common Hymnal.

Applications from Presbyteries asking for aged ministers leave to retire, were reported upon, and leave was given to Revs. A. Grant, J. G. McGillivray, and James Murray, (Eastern Section); and W. Anderson, O. C. Johnson, and J. B. Duncan, (Western Section).

AUGMENTATION.

The reports on this important scheme were submitted on Monday evening, by Messrs. Caruthers for the East, and Macdonnell for the West. In the East the income for the year was \$8,233, an increase of over \$400 upon the previous year, but \$95 less than the total expenditure. Fifty-three congregations were aided, and the average grant was \$150.

In the West the receipts were \$25,436 as against \$23,376 the previous year. 142 congregations were aided and the average grant was \$170.

The scheme and its management was warmly commended to the liberality of the Church.

French Evangelization.

The Report was presented by Principal MacVicar, Convener. He showed the need of such a scheme for the Province of Quebec. 36 per cent. of the population is unable to read and write, while in Ontario the number is but 10 per cent. 46 per cent. of the teachers could not qualify in any other Province. The cause of this is that the Church, in spite of the numbers of intelligent French Roman Catholics who wish it otherwise, controls the school system. He was followed by Mr. Heine who closed his speech with the statement, which should be heartily and practically endorsed by the Church at large, that "The only remedy for the state of affairs in Quebec was the giving to the 1,400,000 people the pure unadulterated Gospel of the Lord Jesus Christ."

Dr. Warden submitted a very satisfactory statement of Coligny College, which is the property of the Church, and under the care of the French Board, and received the Assembly's hearty approval for the same.

TUESDAY, 18 JUNE.

Dr. Dickson of Galt, presented the report upon Remits. "What are these?" asks some young reader. When a proposal comes before a meeting of Assembly to take action or pass a law concerning some Church work; the Assembly, if unable to decide which is best, or if wishing to get the opinion of the Church at large, "sends it down" or "remits" it to Presbyteries, asking them to consider it at some time during the year, and to report their opinion to the next Assembly. These opinions are all gathered up, the results stated, and the next Assembly takes action, sometimes in line with the opinion of the majority of Presbyteries, sometimes not.

The first remit on this occasion was a question that had been "sent down" by last Assembly, as to whether the three Committees, on "the State

of Religion," "Temperance," and "Sabbath Observance" should be united. It was, after consideration, decided to unite them, with Rev. P. Wright of Portage La Prairie, as Convener.

Another remit had reference to licentiate and ministers received from other Churches, being required to spend a year in the Home Mission Field before they could be settled in a congregation. It was decided that they be not required to do so.

A third remit was whether ministers should, at ordination, be compelled to connect themselves with the Aged Minister's Fund. It was finally agreed that ministers hereafter ordained, who will not contribute to the Fund shall forfeit all claim to benefit from it.

Still another remit was with regard to the settlement of vacant charges. The solution of the Assembly virtually advises Presbyteries to make good use of their present powers, in the oversight and settlement of vacant charges.

Tuesday evening was devoted to three important reports, viz. that on the State of Religion, by Dr. Dickson; on Sabbath Schools, by Mr. Fotheringham; and on Temperance by Mr. D. Stiles Fraser. Each subject was presented hopefully and heartily, and, as is often the case in Assembly, the thought would come up, O that the whole Church were in this audience room listening to these statements by men whose heads and hearts are full of their respective subjects.

WEDNESDAY, 19 JUNE.

The subject that claimed a larger share of time and attention to-day, than any other, was the Manitoba School Question. Notices of motions had been given at different previous sessions and one or two of them spoken to, but to-day the subject was taken up in earnest. Through the afternoon the subject was ably debated by some of the ablest men in the Assembly.

At length the movers and seconders of the different resolutions were asked to retire and see if they could not reach a finding. They did so and brought in a resolution, which was moved by Principal Cavan and seconded by Principal Grant, and unanimously adopted by the Assembly, deploring any attempt to interfere with the freedom of Manitoba in regulating its own educational affairs.

THURSDAY, 20 JUNE.

The last day of the Assembly. The report of the Church and Manse Building Fund for the North West was presented by Rev. P. Wright. 36 Churches have been aided during the past year to the extent of \$8,835. The good accomplished by this Fund cannot be estimated.

An overture was presented from the Presbytery of St. John, N. B., praying that the number of Commissioners to the General Assembly be reduced from one-fourth to one eighth of the ministers of the Church. The principle of

reduced representation was adopted and sent down to Presbyteries, with the suggestion that it be one-sixth, instead of one-fourth.

Principal Cavan's report upon union with other Churches, showed that there is little present prospect of accomplishing much along this line, but a favoring resolution was adopted, and as in past years a committee appointed on union with other Churches.

Two overtures praying the Assembly to define more clearly the duties of Sessions, Deacons' Courts, and Boards of Managers, were referred to a committee to consider and report to next Assembly.

A petition to amalgamate the two Presbyteries of Halifax and Newfoundland, under the name of the Presbytery of Halifax, was granted.

Dr. Grant presented a report upon the immigration of the Chinese, recommending that the Government be approached, and urged that all legislation discriminating against the Chinese be repealed. A lively discussion followed, after which the recommendations of the Report were adopted.

The Report on Systematic Beneficence was presented by Dr. Morrison. The best commentary upon this Report is the fact that the Church, in such a hard year, has so well met her obligations.

Reports upon the Widow's and Orphan's Fund, and upon Finance, East and West, were presented and adopted.

In the evening the Report of the Judicial Committee was presented and adopted. A number of men had been away in a Committee room almost the whole Assembly, patiently working day after day, deprived of the stimulus of the Assembly sessions, trying to unravel some half dozen appeal cases, for there was a "case" from every one of the six Synods. These men through much self-denial saved the Assembly a great deal of precious time, and at the closing sederent their report was presented and adopted, and the cases thus settled.

The Report of the Montreal Woman's Missionary Society was presented and the Society commended.

The mission to Corea, undertaken by Rev. W. J. Mackenzie, one of our ministers in Nova Scotia, going forth to that field at his own charges, and which promises to be very successful, was brought before the Assembly. The statement by Mr. R. Murray was heartily received, and the Foreign Mission Committee, East, directed to consider the work and report to next Assembly.

Thus, with its opening sermon by our Formosa missionary, from the inspiring charge "Go forward": and almost its last act, as if in obedience to that charge, a reaching out to another heathen field to rescue the perishing, the twenty-first General Assembly of the Presbyterian Church in Canada came to a close.

COMMITTEES OF ASSEMBLY.

THE following are the Standing Committees, appointed by the General Assembly to take charge of its various departments of work during the current year:—

I.—PRESBYTERIAN COLLEGE, HALIFAX.

1. Board of Management.

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

2. Senate.

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

II.—PRESBYTERIAN COLLEGE, MONTREAL.

1. Board of Management.

Mr. D. Morrice, *Chairman*; Principal McVicar, Dr. J. Scrimger, Dr. A. B. Mackay, Dr. Warden, Dr. Barclay, Dr. Cromvie, Messrs Doudiet, J. Hastie, J. R. McLeod, A. K. McLennan, M. McLennan, D. W. Morrison, J. Fleck, W. T. Herridge, W. A. McKenzie, D. Currie, J. R. Dobson, *Ministers*; Sir J. W. Dawson, Sir Donald Smith, and Messrs. Warden King, A. C. Hutchinson, W. D. McLaren, W. Yuile, Geo. Hyde, A. C. Clark, C. McArthur, John Stirling, W. Paul, M. Thompson, Jonathan Hodgson, James Tasker, M. Hutchinson, James Ross (Stanley Street), A. S. Ewing.

2. Senate.

Principal MacVicar, *Chairman*; the Professors and Lecturers of the College, Dr. A. B. Mackay, Dr. Warden, Dr. D. Paterson, Dr. Barclay, Messrs A. J. Mowat, D. Tait, W. R. Cruickshank, F. M. Dewey, J. R. McLeod, G. D. Bayne, C. B. Ross, J. W. McGillivray, S. J. Taylor, J. McLeod, and C. E. Ameron, J. R. Dobson, G. C. Pidgeon, representing the Alumni, *Ministers*; and Sir J. W. Dawson, Prof. Murray, Dr. Kelly, Messrs. D. Morrice, and A. W. McGoun.

III.—QUEEN'S COLLEGE.

Bursary and Scholarship Committee.

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

IV.—KNOX COLLEGE.

1. Board of Management.

Mr. W. Mortimer Clark, *Chairman*; Principal Caven, Dr. MacLaren, Dr. Reid, Dr. Fletcher, Dr. Parsons, Dr. R. N. Grant, Dr. J. K. Smith, Dr. S. Lyle, Messrs. S. Young, J. Abraham, A. Stewart, J. C. Tibb, R. Pettigrew, J. Neil, J. Currie, Wm. Burns, W. J. Clark, L. J. Jordan, H. R. Horne, P. Straith, E. R. Hutt, J. A. Macdonald, J. Mutch, *Ministers*; and Messrs. J. K.

Macdonald, Jas. A. Mather, D. Ormiston, D. D. Wilson, A. I. McKenzie, R. Kilgour, G. Rutherford, John Cameron, T. D. Cowper, and G. C. Robb.

2. Senate.

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

V.—MANITOBA COLLEGE.

1. Board of Management.

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

VI.—HOME MISSIONS.

1. Eastern Section.

Mr. J. McMillan, *Convener*; Dr. McRae, Dr. Morrison, G. S. Carson, A. Gandier, A. Bowman, W. P. Archibald, R. Munro, D. McDonald, A. Simpson, J. A. Forbes, W. Hamilton, J. M. Robinson, T. Stewart, J. W. Crawford, James Ross, T. F. Fullerton, D. Henderson, David Wright, A. D. Gunn, and Joseph McCoy, *Ministers*; John Willet, H. Dunlop, J. K. Munis, R. Baxter, J. S. Smith, Judge Forbes, Judge Trueman, T. Cantley, A. M. Hill, Wm. Frew and Isaac Creighton.

2. Western Section.

Dr. Cochrane, *Convener*; Dr. Warden, Mr. A. T. Love, Dr. W. D. Armstrong, Dr. Hamilton, Messrs James Stuart, A. Givan, M. W. McLean, W. G. Hanna, R. Moodie, A. Findlay, A. Gilray, J. H. Radcliffe, Dr. McRobbie, Dr. Somerville, Dr. Torrance, Messrs. J. M. Aull, Hector Currie, W. M. Martin, Dr. J. R. Battisby, Messrs J. L. Murray, A. Tolmie, A. Henderson, J. Rennie, Dr. Robertson (Supt.), Messrs E. D. McLaren, Jas. Farquharson, A. A. Scott, Dr. E. F. Torrance, J. Neil, C. W. Gordon, R. D. Fraser, J. A. McKean, L. H. Jordan, and Dr. Dickson, *Ministers*; and Messrs. W. Blackley, R. Kilgour, W. E. Roxboro, Warden King, John Penman, and Hon. E. H. Bronson.

VII.—AUGMENTATION.

1. Eastern Section.

Mr. E. Smith, *Convener*; J. F. Forbes, Daniel McGregor, Dr. Sedgwick, James Sinclair, J. H. Chase, Thomas Fowler, A. Robertson, Dr. Bruce, E. D. Miller, W. Grant, T. C. Jack, D. McMillan, W. Aitken, E. S. Bayne, W. McDonald, D. McGillivray, J. A. Cairns, J. M. McLeod and W. W. Rainnie, *Ministers*; J. D. McGregor, T. C. James, H. W. Cameron, J. D. McKay, and H. A. White.

2. *Western Section.*

Mr. D. J. Macdonnell, *Convener*; Dr. Warden Dr. Campbell (Renfrew), Dr. Robertson, Dr. Laing, Dr. S. Lyle, Dr. Somerville, W. G. Wallace, R. J. Fraser, M. McMillivray, J. A. Macdonald, D. B. Macdonald, and Peter Wright, *Ministers*; Messrs D. Morrice, Joseph Henderson, Dr. D. G. Gordon, A. T. Crombie and G. T. Fergusson.

VIII.—DISTRIBUTION OF PROBATIONERS

Dr. Laidlaw and Dr. Torrance, *Joint Conveners*; Messrs J. G. Shearer, Dr. Cochrane and Jas. A. Grant *Ministers*; and Geo. Rutherford *Elder*.

IX.—FOREIGN MISSIONS.

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

1. *Eastern Section.*

Mr. A. Falconer, *Convener*; E. Smith, L. G. McNeill, A. B. Dickie, Dr. Gordon, David Sutherland, Dr. Morrison, Alfred Gandier and J. A. McGlashan, *Ministers*; J. K. Blair and D. McDonald, *Elders*.

2. *Western Section.*

Mr. Hamilton Cassels, *Convener*; Dr. Ward-Rope, Dr. McLaren, Principal Grant, Dr. Moore, Principal MacVicar, Dr. A. D. McDonald, Dr. J. Thompson, Dr. J. B. Fraser, Dr. McTavish, Messrs A. J. Mowatt, Dugal Currie, R. Johns on, R. S. G. Anderson, J. G. Shearer, and R. P. McKay, *Ministers*; and Messrs. J. R. McNeillie, A. Jeffrey, A. Bartlet, R. S. Gourlay and D. K. MacKenzie, *Elders*.

X.—FRENCH EVANGELIZATION.

Principal MacVicar, *Chairman*; Prof. Cousirat, Dr. Scringier, Dr. R. Campbell (Montreal), Dr. Smyth, Dr. Warden, Prof. James Ross, Dr. S. Lyle, Messrs R. Gamble, R. P. Duclos, J. R. MacLeod, D. McLaren, James Patterson, Jas. Fleck, R. D. Fraser, T. Cumming, G. F. Kinnear, G. C. Heine, W. R. Cruickshank, F. M. Dewey, J. K. Fraser, F. H. Larkin, E. Scott, D. Tait, A. J. Mowatt, C. E. Tanner, J. Robbins, G. D. Bayne, Jas. A. McFarlane, W. M. Tufts, A. A. Scott, D. James, J. L. Morin, J. Hastie, A. T. Love, James Ross (St. John), Dr. McTavish, S. J. Taylor, Prof. Ross, W. M. Rochester, John McGillivray, Peter Wright, *Ministers*; and Hon. E. H. Brouson, Warden King, D. Morrice, Walter Paul, R. McQueen, Geo. Hay, M. Hutchinson, John Herdt, Peter Johnson, Paul Payan, J. A. Allan, James Ramsay, Dr. Thorburn and W. Drysdale.

XI.—CHURCH LIFE AND WORK.

Mr. P. Wright, *Convener*; Messrs. D. Stiles Fraser, J. Duran, A. L. Geggie, W. H. Ness, Dr. Armstrong, Dr. A. B. Mackay, D. Tait, John Hay, S. Houston, John McInnis, E. H. Sawers, James Wilson, John Johnston, Joseph Hogg, A. J. MacLeod, W. L. Clay, T. Scouler, *Ministers*; and Hon. D. Laird, R. Murray, Walter Paul, George Hay, Dr. Gandier, John A. Paterson, G. Gillies, Dr. Beaton, R. McQueen, J. Charlton, M. P., Dr. McDonald, M. P., W. D. Russell, John Paterson.

XII.—SABBATH SCHOOLS.

Mr. T. F. Fotheringham, *Convener*; the Conveners of the Sabbath School Committees in the several Synods and Presbyteries, Dr. M. Fraser, Dr. Bryce, J. G. Stuart, J. Neil, J. McP. Scott, J. McEwan, R. H. Abraham, J. A. Jaffray, J. A.

Cairns, Henry Gracey, W. Farquharson, C. B. Pitblado, H. K. McLean, D. G. McQueen, W. Shearer, Peter McNab, G. R. Maxwell, D. D. McLeod, J. A. Rae, R. D. Fraser, J. W. Bell, John Ross, A. A. McKenzie, R. G. McBeth, Daniel Strachan, *Ministers*; and George Rutherford, R. S. Gourlay, W. G. Craig (Kingston), J. Clarke (Pt. Hope) John Joss, James Gibson, W. N. Hossie, S. Waddell, G. Haddow, J. M. Clark (Smith's Falls), Dr. Kelly, D. Fotheringham, Jas. McNab, D. T. Fraser (Montreal), R. J. McGregor (Inglewood), W. Drysdale, Jas. Turnbull (Toronto), Jas. Samuelson, Jas. Gordon, C. M. Dawson, W. W. Miller, J. A. McCrea (Guelph), J. J. Ferguson, T. N. Nisbet, W. T. Huggan, A. S. McGregor, W. H. Irwin, J. A. Paterson, Jas. Ross (Crescent Ch., Montreal), J. Keane, D. M. Buchanan.

XIII.—MINISTERS' WIDOWS' AND ORPHANS' FUND.

1. *Eastern Section.*

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

2. *(Late Canada Presbyterian Church).*

T. Kirkland, *Convener*; Dr. Reid, S. S. Craig, W. Amos, R. H. Abraham, W. A. Hunter, J. Mutch, *Ministers*; and J. L. Blaikie, J. Harvie, W. Gordon, Jas. Brown, Andrew Jeffrey, W. Galbraith, G. F. Burns, and Joseph Norwich.

XIV.—A ED AND INFIRM MINISTERS' FUND.

1. *Eastern Section.*

Mr. Anderson Rogers, *Convener*; H. H. McPherson, H. B. McKay, C. McKinnon, Alfred Dickie, Geo. Fisher, J. R. Coffin, A. McLean Sinclair, Dr. Isaac Murray, J. H. Chase, W. Dawson, Dr. A. W. McLeod, G. Leck, James Sinclair, E. S. Bayne, and Dr. Pollock, *Ministers*; D. McDonald, S. Waddell, and W. C. Whittaker.

2. *Western Section.*

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

XV.—FINANCE.

1. *Halifax Section.*

Mr. J. C. MacIntosh, *Convener*; Dr. Morrison, David Blackwood, J. W. Carmichael, J. F. Stairs, Geo. Cunningham, D. Walker, E. Jack and John Stewart.

2. *Montreal Section.*

Dr. Warden, *Convener*; D. Morrice, W. D. McLaren, W. Yuile, J. Stirling, A. S. Ewing, C. McArthur, Kenneth Campbell, Alex. McPherson, and Jas. Tasker.

3. *Toronto Section.*

Mr. J. K. Macdonald, Principal Kirkland, W. Mortimer Clark, George Rutherford, Hamilton, B. E. Walker, John A. Paterson, and the Agent of the Church, Western Section.

XVI.—STATISTICS.

Dr. Torrance, *Convener*; Dr. Gray, Dr. Bryce, J. C. Smith, Jacob Layton, Dr. Middlemiss, J. McInnis, George Carson, A. W. Mahon, D. McCrae (Victoria), J. S. Hurdle, W. T. Wilkins and R. J. Glassford, *Ministers*; John Hawley, D. Blackwood (Halifax), Chas. Davidson, T. C. James, D. F. McWatt, and Robert Cruickshank.

XVII.—PROTECTION OF CHURCH PROPERTY

Hon. Justice Maclellan, *Convener*; Dr. Bell, Dr. Reid, Dr. R. Campbell (Montreal), Dr. Pollok, Dr. Torrance, Prof. Hart, Dr. John Campbell (Victoria) and Dr. Robertson *Ministers*; J. L. Morris, Q. C., G. M. Macdonnell, Q. C., J. McIntyre, Q. C., Hon. Chief Justice Taylor, Hamilton Cassels, Hon. D. C. Fraser, Judge Forbes, Thornton Fell, F. H. Chrysler, Q. C., W. B. Ross A. W. Thompson, Judge Stevens, Judge McKenzie, John A. Paterson, Major Walker, Judge Cressor, W. M. Clark, Q. C., Hon. Justice Sedgwick, Thomas Caswell, Judge Trueman.

XVIII.—CHURCH AND MANSE BUILDING FUND.

Hon. Chief Justice Taylor, *Chairman*; Dr. Robertson, D. McKee, Dr. Duval, Joseph Hogg, J. C. Herdman, James Farquharson, M. C. Rumball, J. A. Carmichael, Prof. Baird, and C. W. Gordon, *Ministers*; and C. H. Campbell, W. J. Tolmie, and James Fisher.

XIX.—HYMNAL COMMITTEE.

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

XX.—PRESBYTERIAN RECORD.

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

Drs. Reid The last Assembly had a special and **Gregg**, reminder to its members that their work time is growing shorter. These two fathers, long prominent in the public work of the Church, have found the burden of nearly four score years growing heavier, and both gave in their resignations; that of the former as Agent of the Church, to take effect a year hence; and that of the latter as professor in Knox College, to be from date. How the old men are dropping out one by one! In business, in the State, in the Church, to one after another comes evening time and he lays down his work to take it up no more. What a call to faithfulness in that work which so soon is done, and to care in training for that work beyond life which must soon be taken up.

Training In view of the resignation of old **the Young**, men whose life work is about done, the appointment by Assembly of a Committee on young People's Societies is very suggestive. These societies are rapidly multiplying in our congregations. Young Christianity is active. It wants something to do. The young will make better Christians if kept in close touch with the Church. The Church will be the better of their young life and enthusiasm; and a few years hence when the old have passed away and those same young people make up its membership, it will be a better, more useful, Church if its members when young have been kept in touch and sympathy with its work.

Good out of Dr. Robertson in speaking of "hard times." The past year in the North West says: "During the past year, the financial depression continued to be severely felt in Western Canada generally, and local causes intensified its effect in particular districts. The high water in the Fraser valley, in June last, destroyed a great part of the crop, and drought in Moose Jaw and Regina districts rendered it prudent for the Government to issue seed grain to farmers this spring. The low price of cattle and wheat, the principal exports of Manitoba and the Territories, and the stagnation in the lumber and silver-mining industries in British Columbia, also hit us hard. Many of the missionaries received but a part of what the people promised; and, notwithstanding the special help given by the Home Mission Committee and the generous acts of private individuals and congregations, considerable hardship was experienced on the part of missionaries with families. The outlook, this spring, however, is brighter, the general tone more buoyant, and the inflow of people is larger than for several years past."

"The hard times have not been an unmixed evil. The credit system, so prevalent in the past, is disappearing. The speculative spirit has largely died out and given place to economy, thrift and industry. People are turning their attention to other industries than cattle-rearing and wheat-raising. Borrowing is discouraged and strenuous efforts made to live within income. All this will bear good fruit in coming years. The depression has also materially reduced the cost of living in many localities, and so enabled missionaries as well as others to make ends meet at lower figures than formerly. That the salaries of missionaries, now, however, are not adequate because often not paid in full, is evident from the reluctance with which suitable men accept appointments, and the difficulty experienced in securing their continuance in the work after appointment."

The earnest and oft repeated calls on every hand for Christian work and liberality, do but serve to keep our Christian sympathies in healthy action.

Our Home Work.

Pictou Pres. The Presbytery of Pictou is the **Centennial**, second oldest Presbytery in the Dominion; completing its century on the 7th of July inst. On Wednesday, 10th July, a celebration will be held at New Glasgow in James and United Churches in honor of the Event. The Centenary of Truro, the oldest Presbytery, was observed some years ago.

Summer School at Hx. The Summer School of Theology at the Presbyterian College, Halifax, will be held from the 16th to the 28th of July. Lectures by the staff, by Principal Grant, by Dr. McCurdy and Mr. D. J. Macdonnell of Toronto; with good boarding in the College, and good boating and bathing in the "Arm" sandwiched between lectures, and all at a nominal cost, will make the fortnight a very pleasant and helpful one to worn ministers who (as well as their congregations) may want a little change and rest.

Columba Ch. Hopewell, N. S. That good old Scottish Saint, Columba, has one memorial in Canada, in the form of a solid Presbyterian Congregation at Hopewell, Pic. Co., N. S., which is named for him. Though not yet formally connected with the Presbyterian Church in Canada, it is in full and hearty sympathy with our work, is ministered to by one of our excellent young men, and takes a deep and hearty interest in the work of Rev. Wm. J. Mackenzie in Corea. Last year it gave over \$200 for that purpose.

Am. Pres. Church. The American Presbyterian Church, Montreal, has generously decided to support one, perhaps two, Missionaries in the North-West. The amount required for a mission field in addition to what can be raised by the people is about \$250. Right gladly we welcome this earnest congregation to a share in the grand work of stamping the impress of Christianity upon the new North-West.

Presbyterian Council. The following were appointed by the Assembly as delegates to the Council of the Presbyterian and Reformed churches that meets in Glasgow, Scotland, June, 1896:—Principal Cavan, Principal MacVicar, Principal Grant, Dr. Robertson, Dr. Warden, Hon. E. H. Bronson, J. Charlton, M. P., J. K. Macdonald, Prof. Gordon, Hon. Geo. W. Ross, D. J. Macdonnell, George Hay, Walter Paul, Dr. Cochrane, Judge Forbes, W. Mortimer Clark, David Morrice, Prof. McLaren, Dr. Milligan, Hamilton Cassells.

Progress in French Work. Twenty years ago, at the time of the Union, in 1875, French Evangelization work was carried on in 8 fields;

now in 36. There were then 12 preaching stations, now 90. Then 3 preachers, now 25. The attitude of the French Roman Catholics in the centres where the work is carried on is very different. Then there was considerable open persecution and disturbance. All this has largely passed away, and French Protestantism is being quietly accepted as a fact that has come to stay.

The "Church Manse." Few in the older Provinces of the New North-West. With us it usually means a comfortable dwelling house, near the Church; there it means a small building, which is both Church and manse; the lower part used for Church and Sabbath School, the upper part for the missionary and his family. Sometimes it is frame, sometimes log. In many of the new fields there is no place for the missionary to live, no house to rent, and no place to meet for worship. By a little help judiciously given, the people, though poor, are encouraged to build, a small congregation is formed, which perhaps in a short time becomes large and flourishing. At a comparatively small expense, the Church and Manse Building Fund has thus done a great deal towards forwarding mission work in the North-West.

An interesting glimpse of one of these Church Manses was given by Rev. J. Duchanan of B. C., on Home Mission night at Assembly. He had come from Scotland to the North-West, had done mission work for some years, roughing it in genuine style. At length he got a "Church Manse" built, 18 x 21 feet. Accustomed to narrow quarters, that garret home seemed to him almost palatial. He wrote to the girl he left behind him that he had now a fine manse and asked her to come. She did so. He met her at Calgary. They were married. Some days later they arrived at their new home. The first night they occupied it was stormy. In the morning the coverlid was blanketed deep with snow which the frost kept from melting. The Scottish bride took up her work bravely as the North-West missionaries' wives have to do, but months after she showed him one of his old glowing letters, and asked him what it meant.

Besides the church manse there are churches and manses. The C. and M. Fund aided during the past year in building 5 manses and 26 churches. The manses are frame and valued at \$5,300. The churches, 10 of them brick, 4 log, and 24 frame, are valued at \$23,750, while the total assistance given from the Fund was \$2,385 in gifts and \$5,300 in loan. 9 of the aided congregations are in Manitoba, 7 in Assiniboia, 1 in Saskatchewan, 11 in Alberta, and 8 in British Columbia. Although the aid given was so small in proportion to the work done, it gave stimulus and encouragement and led the people to do more than they might otherwise have attempted.

The monthly issue of the **PRESBYTERIAN RECORD** is 50,000 copies; that of the *Children's Record* 23,000 copies.

The General Assembly resolved as follows:—

1. As the **PRESBYTERIAN RECORD** is the organ of our Church, established by the Assembly for the spread of information regarding Home and Foreign Work; ministers, sessions and managers are urged to see that so far as is practicable a copy of the **RECORD** is placed in every Presbyterian family.

2. As the *Children's Record* is the only paper published by our Church for the young, and the only paper for the young with information regarding our Mission work, the Assembly urges upon ministers, sessions, and Sabbath School teachers the necessity of introducing it into all our Sabbath Schools.

3. That missionaries be asked to furnish to the **RECORD** and the *Children's Record*, from month to month, as they may be able, items of news regarding their work among the heathen, that the interest in Missions may be deepened by being thus brought into living contact with the Mission Field.

May the Assembly's resolution be carried out. The **RECORDS** belong to no company or individual, but to the Church. Every member of the Church is a shareholder. There is no other way in which, for so small a price, one can get so much good reading, or so much information about the work of the Church. For the kind words of commendation that come, and for the help and co-operation without which the **RECORDS** could not be successful, we give hearty thanks. Let us aim together for an increased circulation of another ten thousand for each of them in the near future. With a little united effort it can be done. Sample parcels of any size will be sent free to all who wish them.

Rate of giving. The rate of giving of the past last year. year is given in the Statistical Report as follows:—

The average contribution per family towards stipend paid by the congregation alone was \$8.85, a decrease of two cents on the preceding year, and per communicant of \$1.61, a decrease of three cents.

The contribution per family for all strictly congregational purposes was \$18.37, an increase of forty-three cents; and per communicant \$9.58 very nearly, showing an increase of eighteen cents.

For the Schemes of the Church each family contributed, on an average, \$3.21, a decrease of one cent, and each communicant \$1.79, an increase of one cent each.

For All purposes the average contribution per family was \$22.71, being twenty-seven cents of an increase; and per communicant \$11.81, an increase of nine cents.

S. S. Lesson Helps. The Lesson helps prepared by our Sabbath School Committee, are, the *Home Study Leaflet*, which has reached a circulation of 17,000; the *Home Study Quarterly*, 4000; the *Home Study Teacher's Monthly*, (taking the place of the *Teachers Preparation Leaflet*) 2000. Sample copies of any of these will be furnished on application to the Convener, Rev. T. P. Fotheringham, St. John, N.B. Mr. Fotheringham has freely given a great deal of hard labor and earnest effort to the Sabbath School work of our Church, and is having the satisfaction of seeing in it solid steady progress.

Sabbath Schools. The Report for Sabbath Schools shows that about 70 per cent of the schools in our Church have sent in returns. To the figures herewith given the other ten per cent may be added to give an approximate idea of the whole. In the returns the schools given are 1,333, with 17,527 teachers and officers, and 153,603 scholars. 1,238, or about 66 per cent., of the schools are open the whole year, the remainder being open from six to eleven months, the average being eight months. The number of scholars attending public worship in the Church is given as 59,955, but little more than one-third of the whole. The amounts raised by the S. Schools are reported as \$22,003, of which \$45,749 was expended on the schools themselves; and \$23,987 given to the schemes of the Church. This latter sum is divided as follows:—Foreign Missions, \$3,428; Home Missions, \$7,556; French Evangelization, \$7,270; while \$5,146 were given to other Schemes.

Children at church. Or rather, children *not* at church. Almost startling are the figures in the Sabbath-school report presented to Assembly, showing that of the 153,013 scholars attending the Sunday schools, only 59,955, a little over one-third, attend public worship in the sanctuary. Surely this is a sad showing for the future. With rare exceptions, such as in some outlying schools where the church is far away, the children that can attend Sabbath school can go to church. Childhood is the time when their church going habits are formed, if ever formed. Many of them as they grow older will drop out of the Sabbath school, and if not trained to regular church going, they are not likely then to fall into it, and will probably lapse into home heathenism. Great as is the work done by the S. School it is of even greater importance that the young be trained in regular habits of church going. Like other habits it must be learned in childhood if it is to be for life. Even though the children may understand but little in church, a habit of attendance on public worship will prove of infinite value to young men and women as they leave home to go out into the world. It will keep them from bad companions, from Sabbath breaking, and keep them near to where the Saviour passes by.

Synod From 1 to 7 of May the Synod of British of B.C. Columbia held its fourth annual meeting in St Andrew's Church, Nanaimo. There are in the Synod four Presbyteries:—Calgary, Kamloops, Westminster and Victoria, *Twenty* ministers and *five* elders were present. Rev. J. C. Herdman, the retiring moderator preached the opening sermon, after which Rev. Archibald Lee, of Kamloops, was chosen his successor. The Synod is one vast Home Mission field, reaching from the prairies to the Pacific; in width near a thousand miles; and in length from Oregon to the Polar Sea; with more mountain than any other Synod in the world.

It was a good meeting. Effort along many different lines was reported, and plans made for the coming year. Home Missions is their great work, but Foreign is not forgotten. Indeed it cannot be for the Chinese by, thousands are in their midst.

Sympathy, help, prayer, should be given in large measure to these brethren, in and beyond the mountains, in their difficult but grand work of winning those rich, rugged, regions for Christ

Western It is pleasant to help those who help **Push.** themselves. Dr. Robertson writes:—"To show that congregations are self-reliant and not leaning on the Church, it may be mentioned that often a great part of the work of erection is contributed gratuitously, and that, where the churches are of stone, the people collect the stone, burn the lime and haul sand so as to save every possible outlay of money.

An instance will best show the spirit of the people. The church manse at Whitewood was found to small for the growing congregation, and it was decided to build a church. The minister's wife sent a notice to the Montreal *IFitness* offering to send bunches of prairie grass, containing from 20 to 30 different varieties, for the small sum of ten cents each. A large number of orders were received, and when the business of the summer was wound up the net profit was found to be \$60.00. Under her guidance every farmer's wife in the congregation agreed to contribute 50 pounds of butter for the erection of the new Church. The butter was disposed of to a town merchant at 25 cents a pound and the money is to be handed over to the Church Building Committee.

Wherever log buildings are erected, the people cut, haul, hew, and erect the logs, and with a small grant from the Church and Manse Board, to provide lumber and hardware, the building is finished by themselves."

Union of From different quarters come **Congregations.** reports of such unions. Scotstown and Lingwick in the Presbytery of Quebec; and Knox and Melville Churches in

Brussels, have united, making two strong congregations of four weak ones. In the latter case Rev. John Ross, pastor of Melville, was retained as pastor of the United Church. Not long since two congregations in Huntingdon, Que., united, and are prospering. There are other congregations in our Church that might with pleasure and profit to themselves and good to the Church at large do likewise.

A New French Church. The French congregation of St. John's Church, Montreal, commended by the French Board, appeal as follows:

"There probably has never been a time in the history of French Protestantism, when greater and more hopeful opportunities for effective work presented themselves.

The events which have transpired in our country these few past years, have had the effect of arousing the thinking portion of our French speaking population and of creating a spirit of inquiry which will prove beneficial or disastrous, according to the way in which it is met.

There are hundreds of young men and women and persons of riper years, who now stand on the border line between the old system in which they are losing and have lost faith, and the dark abyss of religious doubt, skepticisms, and all that it leads to.

These persons are sufficiently independent to enter a French Protestant house of worship, to listen to an intelligent, rational and spiritual presentation of the great truths of the Gospel of the Son of God.

On hearing that message, proclaimed in love, many will say:—"This is what I have long sought for my intellect and heart."

St. John's Church, Montreal, has done much in this direction, while worshipping in the old Russell Hall, sold and demolished because it had become altogether too small and inadequate for the needs of the work.

We are now without a meeting place of our own, and the important missionary enterprise committed to our care is suffering loss.

Our new Church is now being built and the funds required to make it possible for us to advance the cause so as to enable us to use the building for our religious and educational work are lacking.

Our new church edifice will cost \$13,000.

We have expended about \$5,000, the Presbytery has authorized a loan of \$4,000, and another \$4,000 will be required to complete the work. Of the amount raised the congregation has contributed over \$2,000.

We appeal to the lovers of French Evangelization and of the cause of Christ for financial help. Will many such respond, sending to Mr. John Herdt, Manager Diamond Glass Co., 58 Laval Avenue, Montreal, a liberal donation?"

Our Foreign Missions.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, unto the end of the world." Matt. 28: 19, 20.

A word of Warning. The F. M. Committee, West, ask "whether the interest that exists amongst the young men and young women of our Colleges, in the work of evangelizing the heathen, is not a providential call to greater activity, and whether, if the call is unheeded, the result may not be disastrous to the spiritual life of the Church."

From India. A note from Mr. Russell, Mhow, dated 3rd June, 1885, says, "It has been a very trying hot season, and we have had to go out a great deal. We are off to-day below the Ghats to visit an outlying district. We look for the rain in a week or two. During the rains, for three months, Mr. Wilson and I will conduct the Bible School for the training of mission workers in Rutlam. We expect a good time. All are well, Miss Dougan was down last week. She seems almost well again."

A Hint for all. The Foreign Mission Committee, West, in their Report draw attention to the fact that the favourable condition of the funds this year is largely owing to the fact that the amount received from legacies is unusually large, and that these new appointments, so necessary to the carrying on of this great work that has grown upon our hands, imply increased obligations, and demand increased liberality in order that the Committee may be able to meet the claims that will be made upon the funds."

Our Jewish Missions. These have in the meantime come to an end. Dr. Webster, our missionary in Palestine, has accepted, with the consent of our F. M. Committee, an appointment in the Syrian Protestant College at Beyrout. Mr. Newmark, our missionary among the Jews in Montreal, has resigned, and in the meantime the work there is closed. But heathen fields are white unto the harvest, their ripeness calling loudly for laborers, and more are being sent by our Church. It almost looks as if there will not be very much accomplished among the Jews until the fulness of the Gentiles is gathered in.

S. Schools in India. "Two thousand scholars in the Central India Mission! Two thousand out of probably two millions of children in our field." Thus writes Mr. Russell, and he goes on, "What a work lies at our doors. We want more help from home; more men to train and guide and encourage little bands of native helpers in the

noble work of winning India's little ones for the Saviour. Sabbath School teachers and children let these figures be a new incentive to you to labor more zealously and prayerfully for the sending of the Gospel to India's needy millions."

Formosa. Quietly, to us at all events, Formosa has become a part of Japan. Dr. Mackay expresses himself guardedly about it, but thinks that the change will be helpful. It will deliver the country from the corruption of Chinese officialism, and will thus advance the cause of Christ. Whatever the immediate result, it is a part of God's great plan and He makes no mistakes.

Honan. Messrs Goforth, Malcolm, and Slimmon, who went out to Honan early this summer, so soon as there was any hope of getting into the interior of the country on account of the war, have written very hopefully of the progress of the work during the past year. Those who were in the field all the winter have not only "held the fort" but secured new and better centres of work than they had before. The way has been opened up for them in a remarkable manner.

A Stir in Santo. Mrs. Annand writing from Santo, New Hebrides, to Mrs. Mowatt, of Montreal, says:—"You will rejoice to know that the Spirit is working among our people here. Ten of the women and four lads are attending evening school in spite of great opposition from the old men.

Last Saturday at midnight we were roused up to go and save from the hand of one of the worst heathen in the village, his little son and one of our converts who was blamed for getting the son to attend church and school. Before we got out the Christian natives had surrounded him, some having hold of him. The first thing that Joseph (Mr. Annand) did was to get the man's tomahawk from him and throw it into the bush. Some of the Tangoans threatened to tie him up. He was quite baffled.

After Joseph and our two lads had talked and reasoned with him for some time, they with their prisoner sat down on the ground, while one of the Tangoans engaged in prayer. They would not allow him to go until he promised to let his son attend church and school if he wished to do so. He would not promise to attend himself and left before daylight for a neighbouring island. His son now spends most of his time on our premises. He is a bright little fellow.

We were surprised upon going into church on Sabbath morning to see that the women attending school had taken their seats with our Christian women, showing by this that they were not afraid to show upon which side they were, which was rather a bold thing for them to do here.

Some time ago some of the old men went to the chief, asking him to forbid the women attending school, but he would not do so."

CARING FOR THE LEPERS.

LETTER FROM REV. DR. BUCHANAN, M.D.

Our Missionary at Ujjain.

KODI KANAL, April, 16th, 1895.

MY DEAR FATHER AND MOTHER,—As you will see by the above we are, as we expected, when I last wrote, up at Kodi among the cool breezes.

O what a comfort to have to put on an overcoat! Do you know that though the sun is as near as may be directly over our heads at 12 noon still we have fire in the house and are not ashamed to sit close to the blazing hearth.

Willie and baby are now the picture of health, and Mary (Mrs. Buchanan,) has made rapid strides to strength. If she keeps on all will be well before another week.

If it were not so far it would be a great thing to come to the hills every hot season.

I hope to send you a report of the Mission soon. By it you will see that the debt on the hospital is nearly wiped out, and now there is one thing before me that appeals to me very much.

We have a place for the poor sick of the place, but there is a large class among the people of Ujjain and all our fields, that are in the most pitiable state, who are wholly without care or comfort.

Jesus had compassion on the lepers, shall we remain deaf to their cry?

They are cast off by their own friends when they have taken the dread disease.

Even the little mud houses that we are inclined to think of almost no account are denied to them.

No one will rent his house to a leper. So if the outcast does not happen (which rarely occurs) to have a house of his own he has to go prowling about the streets less cared for than the un-owned pariah dogs that infest the city.

We have been trying to help them a little but now mean to make a more systematic effort.

I have written a circular letter to the members of the mission asking to be permitted to carry on a *Mission Hospital Home* for these destitute ones, on the understanding, that we do not draw on the general funds of the church.

We shall put our tithes into it and we have also promise of some additional help from some who have an interest in the lepers of India.

I shall if permitted, put up only the simplest of buildings such as we have for our servants in India. So that there will be very little expense for building.

I think from the church funds of our little church here we shall be able to feed them.

May the Master be near us every step and prosper the purpose so far as it shall be for his glory.

Our love to all the home ones.

Your dutiful Son,

JOHN BUCHANAN.

AN INDIAN CONGREGATION.

BY REV. NORMAN RUSSELL.

For the RECORD.

ET is now nearly twenty years since the Gospel began to be preached in their own tongue to the natives of Mhow, Central India, and from the first a little nucleus of people has gathered about the missionary, eager to be counted seekers after the true God.

Mhow is a military camp, with an ever changing population, as regiments come and go, and their many camp-followers and servants change with them. But through all these changes the little band of native Christians has been steadily growing.

A glance at the records shows changes in the missionary in charge; the name of Mr. Campbell is succeeded by that of Mr. Builder, followed by that of Mr. Wilson and Mr. McKelvie. Far more numerous, however, are the changes among the members; some have passed away, and some have gone to other fields of labor.

The baptismal roll shows the baptisms of 100 persons since 1878, and it is with peculiar gratitude one sees so few entries in the death-roll, only three in over three years, while in the same time there have been over 26 baptisms. At present the communion roll shows a membership of 52, while the congregation, including the families of those members, numbers over 100.

It was not till a year ago that the congregation at Mhow was formally organized and a session and deacon's court appointed. The members of session, besides the two missionaries, are Mr. E. J. Drew, a resident of Mhow, who has been a member of the native congregation for many years, and Mr. C. P. Anketell, head master of the High School, who is a native of Jaffna, Ceylon. The Deacon's court is composed of four of our oldest and most experienced Christians, together with the session.

For some years the congregation worshipped in an old bungalow, but two years ago we moved into our substantial new building, which will, we trust, be our home for many years to come. The building is used for a school through the week, but as the main room is hung with pictures, and on the Sabbath our pulpit, the gift of a lady in Canada, is brought out, the communion table platform and the organ uncovered, it changes its appearance to that of a neat little place of worship.

The congregation meets for regular worship on Sunday and Wednesday evenings, and all take part in Sunday school on Sunday morning, most of those who are able teaching in at least two schools every Sunday. Besides these regular services, however, we have many other meetings connected with the congregation; a Sunday school teacher's Bible class on Saturday morning, monthly classes for the Bible read-

ers, besides summer classes for all who can attend. We also meet socially as often as possible, usually spending an hour at singing and speaking, followed by a light tea. The fact of our people being so scattered, some in Manipur, some at Berwai, and most of the Christian children at the boarding schools in Indore, makes these congregational gatherings more difficult.

The Mhow congregation has no native pastor of its own, the place being supplied till now by the missionary. We hope the day may soon come when we will be able to call one from our own people to give to it the attention that the missionary with his work among the heathen is unable to give.

The members give of their means for the support of the congregation and its work. Though we hold before them the ideal of giving the tenth, not many faithfully carry it out. However, nearly all give something. The giving is not always in money; one member gave five young turkeys, which, being kept till Christmas, brought nearly \$1 each.

An amusing incident occurred one day; it was in the middle of service, and the pastor was preaching, when a little girl who had brought a live duck to church to put into the collection, unable to control it any longer or eager to get rid of her responsibility, carried it up and set it down before the pulpit, not a little to the amusement of the congregation.

Congregational life in India has more vicissitudes than at home. The lives of the members are more public and under closer inspection; misdemeanors are more taken notice of, and consequently suspensions more numerous. Surrounded as they are, however, with the impurities of heathenism, and escaped many of them but lately from its thrall, it is wonderful how free the lives of most of our people are from the grosser sins. Petty jealousies and quarrels are frequent, but though they quickly arise, they just as quickly disappear and are forgotten.

All members are interested in and are proud of their church connection. To be suspended from church privileges is to them a very severe punishment, and a healthy discipline. Most of the Christians are students of the Bible, and would, I believe, stand a better examination in its truths than a similar congregation at home.

Not only the Sunday service, but also the weekly prayer-meeting, is most faithfully attended, and it would be counted a strange thing for any member to miss the regular communion for any other than some urgent reason.

Christianity makes a difference in the home life in India, as in Canada. As a Mission, we have adopted the principle of fathering the children in boarding schools, and, though it accomplishes much good, it is largely the sacrifice of the home life and the parents' feeling of responsibility. But in the case of those who are at home,

the training in Bible truths is not neglected, and now that Mr. Wilson has translated the Shorter Catechism into Hindi, it also will form a great adjunct in the home and school training.

It is not easy to judge of the influence of the Christian congregation upon the surrounding community. In spite, however, of failures and disappointments, many things go to show that the Christian, however much he may be abused for giving up Hinduism, occupies a position in the opinion of the community that might well be envied.

We had a pleasant little event in our church a week ago, when the building was given the name of "The Builder Memorial Church." Mr. Builder spent all the years of his mission life in Mhow, and he has left a great impress for good upon many. Wherever we come across his footsteps in the district where he labored, we find a fragrance about his memory. It is fitting, therefore, that the church in his own station should be called by his own name. At our meeting, which was participated in by several members of Presbytery, Mr. Wilson and Dr. Buchanan, who were personally acquainted with Mr. Builder, gave short sketches of his work and life.

There are many incidents in the lives of our little Christian community which go to show the Divine power that is working in our midst for the redemption of India.

One of those freshest in the memory occurred last Sabbath, when we were called on to part with one of our number. He was an old man of over 70 years, and joined us from Hinduism only a year or so ago. Many would suppose that in the last hours, when the mind was weak and the strength feeble, that, being a recent convert, he would return to the superstitious and gods of his old heathen life; but not so. Shortly before he died I sat beside him where he lay on the mud floor of his little house, and his one cry was "Jesus! Jesus!" One of the last articulate things he said to me was "Sahib, I want to be buried like a Christian," and so on Sunday last we laid him to rest in the little Christian cemetery, to sleep until the Master comes.

"It is God that worketh in us." Amidst all vicissitudes, in spite of failures and disappointments, there lies deep down beneath it all the old faith that hath sustained the Church of God from the beginning. Here in Central India, as elsewhere, "God's firm foundation standeth, having this seal:—the Lord knoweth them that are His."

Dr. Macgregor met, in the great Scotch city his name and fame adorns, a little girl carrying in her arms a baby so bonny that she fairly staggered under the weight. "Baby's heavy, isn't he, dear?" said the doctor. "No," replied the winsome bairn, "he isn't heavy: he's my brother." The missionary burden is gone when the human brotherhood is recalled.—*Rev. Uriah Thomas.*

Church Notes and Notices.

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

INDUCTIONS.

Mr. F. W. Thompson, ordained and inducted at Upper Musquodoboit, N.S., 28 May.

Mr. McDonald, ordained and inducted at Elmsdale, P.E.I., 4 June.

Mr. A. M. Thompson, at Margaree Harbor, etc., Inverness Pres., 5 June.

Mr. A. W. Mahon, late of P.E.I., at Greenwich Ch., St. Andrews.

Mr. J. J. Cameron, at Athens, Brockville Pres., 28 May.

Mr. W. T. Morrison, at St. Therese, Mont. Pres., 10 June.

Mr. John W. Tanner, late of Windsor Mills, Que., at Omamee, 28 May.

Mr. W. T. Hall, ordained and inducted at Belgrave and Calvin Ch., E. Wawanosh, 11 June, 2 p.m.

Mr. W. Patterson, ordained and inducted at Leamington, Chatham Pres., 11 June, 11.30 p.m.

Mr. George Arthur, was ordained by the Pres. of Halifax, 25 May, as missionary to the Cree Indians in the North West.

Mr. Malcolm McKenzie, at Tyne Valley, P.E.I., 23 May.

Mr. A. D. McDonald, at Elmsdale, P.E.I., 4 June.

Mr. Kirk, ordained and inducted at Linden, Wallace Pres., 14 May.

Mr. P. K. McRae, ordained and inducted at Fairtown and W. B. River John, Wallace Pres., 29 May.

Mr. J. R. Coffin, at West River and Green Hill, Pictou Pres., N.S., 30 May.

Mr. A. Stevenson, at Danville, 8 May.

Mr. G. B. Greig, at Cookstown, Simcoe Co.

Mr. W. G. Smith, ordained as missionary in the Calender field, Barrie Pres., 4 June.

Mr. J. A. Grant, from Toronto Junction, into Richmond and Thornhill, Toronto Pres., 25 June.

Mr. John Young, from St. Enochs, Tor., into St. John's, Tor.

RESIGNATIONS.

Mr. P. McF. McLeod, of Central Presbyterian Church, Victoria, 21 May.

Mr. McCulloch, of Elmvale and Knox Ch., Flos, Barrie Pres.

Mr. J. B. Duncan, of Parry Sound, Barrie Pres., for 30 Sept.

Mr. P. A. Tinkam, ord. miss., of Minesing, etc.

Mr. James Bryant, of Merriton and Port Robinson, Ham. Pres.

Mr. R. Leitch, of Delhi.

Mr. R. Haddow, of Knox Ch., Milton, Tor. Pres., 4 June.

Mr. James Argo of Norval and Union, Tor. Pres.

MINISTERS DEPARTED.

Rev. George Burson, was born at Childsday, Birks, England, 24th Sept., 1833. He came to Canada in 1859, and on 6th June, 1863, was ordained a minister of the Wesleyan Methodist Church in Canada. In 1867 he was received as a minister of the Canada Presbyterian Church, and 22 Oct. of that year was inducted into Knox Ch., St. Catharines, where he labored for the long period of twenty-eight years, and after a brief illness passed to his rest on the 7th of May 1895.

PRESBYTERY MEETINGS.

Algoma,—Rich'd's Land'g, St. Jos. Isl'd, Sept.
 Brandon,—Brandon, 16 July, 10 a.m.
 Brockville,—Spencerville, 9 July.
 Bruce,—Paisley, 9 July, 1.30 p.m.
 Calgary,—Edmonton, 2 Sept., 8 p.m.
 Chatham,—Windsor, St. And. 9 July, 10 a.m.
 Glengarry,—Alexandria, 9 July, 11 a.m.
 Guelph,—Guelph, Chal., 16 July, 10.30 a.m.
 Huron,—Goderich, 9 July.
 Inverness,—Whycocmah. 3 Sep.
 Kamloops,—Vernon, 3 Sept.
 Lindsay,—Cambrav. 24 June, 2 p.m., and 25 June, for Presbyterial S.S. Convention.
 London,—St. Thos., Knox, July, 11 a.m.
 Maitland,—Wingham, 16 July, 11.30 a.m.
 Montreal,—Mont., Knox, 9 July, 10 a.m.
 Ottawa,—St. And., 1st Tues. Feb., May, Aug., Nov., 10 a.m.
 Owen Sd.—O. Sd., Knox. Conf. 24 June, 2 p.m., Bus. 25 June, 10 a.m.
 Paris,—Paris, 9 July, 10 a.m.
 Peterboro,—Peterboro, St. And., 2 July, 9 a.m.
 Quebec,—Inverness, 17 Aug.
 Regina,—Regina, Knox, 10 July, 9 a.m.
 Sarnia,—Sarnia, St. And., 2 July, 11 a.m.
 Saugeen,—Mt. Forest, 9 July, 10 a.m.
 Superior,—Keewatin, Sept.
 Toronto,—St. And., 1st Tues., every month.
 Victoria,—Victoria, St. And., 3 Sept., 2 p.m.
 Whitby,—Pickering, 16 July, 10 a.m.

STATED COLLECTIONS FOR SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary Associations, be made as follows:—

Augmentation Fund, 3rd Sab. January.
 Aged and Infirm Min. Fund, 3rd Sab. Feb.
 Foreign Missions, 3rd Sab. March.
 French Evangelization, 4th Sab. July.
 Home Missions, 4th Sab. Aug.
 Colleges, 3rd Sab. September.
 Widow's and Orphan's Fund, 3rd Sab. October.
 Assembly Fund, 3rd Sabbath November.
 Manitoba College, 3rd Sab. December.

Directed also, that all congregations and mission stations to be enjoined to contribute to the Schemes of the Church.

Further, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

The World Field.

Rev. J. Frederick Stanley is authority for the statement that there are six hundred papers and periodicals at present in the Empire of Japan, where not a single one existed twenty-three years ago; and they have never issued a copy yet on the first, or Lord's Day, of the week.

The Assembly of the Free Church of Scotland adopted, by an overwhelming majority, a resolution proposed by Principal Rainey, in favor of a general re-union of Scottish Presbyterians. It also made mention of the proposed union between the Free Church and the United Presbyterian Church, and declared that the reasons for this movement became more urgent every year. The Assembly appointed a large committee to take this subject into consideration, and enjoined upon this committee to place themselves in every proper way in communication with representatives of the United Presbyterian Church. It is evident that this particular movement has taken a decided step in advance.—*Philadelphia Presbyterian.*

FISHER FOLK IN SCOTLAND.

A correspondent writing of an article in a previous issue of the RECORD, entitled "an old man's recollections," says:—

"I wish to assure the writer of that article that the fisher folk on the east parts of Scotland have not fallen away from the ordinances of the Church, especially as regards the district in which he lived. I am glad to think that he is mis-informed, for I have lived in these parts and have heard the name of Col. Hutchison. My grandfather having kept post office at Boddam or Buchaness, I was (in my youth) in a position to know the feelings of the people generally. I am a young man; still I have passed up the front street of that fishing village and have been obliged to take off my cap, as everybody did in passing up the street, because service was being held at the 'gable of Meelik's' and every man, woman and child almost, would bring their Bible and stool and listen to one of the fishermen preaching, and they did invariably preach well. The best part of this service as it seems to me was the congregating of all denominations. This is not surely falling away from the ordinances of the Church inasmuch that these fisher folk went to their own Church just as regularly; the street service being additional. I thus write in brief to assure the writer of the afore-mentioned article that their sanctuary is still the House of God."

FACTS ABOUT JAPAN.

Now that Formosa, one of our mission fields has come under the dominion of Japan, a few facts from the *Christian Standard*, about that kingdom, may be of interest.

"Japan, the 'Sunrise Kingdom,' consists of four large islands and a great number of smaller ones, and embraces 150,000 square miles, or is a little larger than Montana. It is a wonderful country, whether it is considered in respect to its people or its government.

The population is about 40,000,000. About 40,000 of that number, or one to every 1,000, is a Protestant Christian.

Fusiyama is the sacred mountain of the empire. It is 14,170 feet high, or 23 feet higher than Pike's Peak. It is an extinct volcano, and is now perpetually covered with snow. Every year hundreds of pilgrims make their way here to pay homage to the mountain god. It has 263,207 temples for the worship of false gods, and 70,775 priests. The two great religions are Shintoism and Buddhism.

About 1637 the following edict was issued: "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan. And let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he violates this command, shall pay for it with his head."

Everywhere in Japan youth is delightful. The country is a realm of babies and young mothers who delight in the merry, romping games of children. The homes are attractive and always clean. Infanticide is not known. The Japanese are cleanly, orderly, exact. They are a people of great physical endurance. They have great respect for parents, and old age is a time of peace and happiness.

It is the most progressive of eastern nations. Christianity has worked wonderful changes since 1853, when John Wiggins planted the first Protestant mission there. The empire is growing commercially, intellectually and spiritually. Statistics show surprising results. The promise of the future is full of cheer. The converts are numerous among the young people, and comparatively rare among the older."

THE WORLD FOR CHRIST.—WHAT REMAINS TO BE DONE.

By Rev. J. F. Smith of Nonan, in his *Baccalaureate Sermon at the closing of Queen's University, from the text, "Let the whole earth be filled with His glory."*

ET us take a hurried glance at some of the different heathen countries and see how much remains to be done before the ideal state of our text will be realized and "the whole earth be filled with His Glory."

If the members of even a dozen of our congregations were thoroughly in earnest, they could, in a few years, carry the Gospel to every Indian of the few thousands there are in our own Northwest.

Mexico has 12,000,000 souls, and, notwithstanding the noble efforts of the last twenty years, we find only a few thousand Christians.

Central America has a population of millions, and scarcely a good beginning has yet been made to evangelize its people.

South America, our sister continent, has 35,000,000, millions of its people still unreached.

Their moral and spiritual condition is dreadful, and our duty to them at the present time is great.

There have been great missionary achievements on the Islands of the Sea, and it would be well if Christians in North America had some of the enthusiasm which characterized the first converts to Christianity from among the cannibals of the Fiji Islands.

Look at Japan, that land of mighty change and mighty progress, which, during thirty years, has been stirred from centre to circumference by the influence of Christian civilization, and has had every part of its national life transformed so that the nation is now permitted to take its stand on an equal footing with the civilized nations of the world. Christianity is still, however, far from being a dominant power in the land. There are only 40,000 nominal Christians in a population of 41,000,000. As far as the human eye can see, the present is the Church's glorious opportunity in Japan.

Corea, the down-trodden peninsula, has been for years the battlefield for China and Japan, and, besides this, its lower orders have had all ambition to better their condition crushed out of them by the oppression of their own officials. To-day it has only a few score of Christians in 12,000,000 of a population, and is surely a worthy object for the sympathy and prayers of the Christian world.

It is with somewhat of a feeling of sadness that I turn to speak a word for China, that vast conservative empire, which for so many centuries effectually barred its gates to the entrance of the Gospel of Jesus Christ. Notwithstanding its boasted ancient civilization, the fundamental substantiality and worth of its people, the lofty moral quality of its ethical code or cult, and its many and varied natural resources, China is to-day the laughing-stock of all civilized nations, because of its apathy, due to the rottenness of its whole social fabric.

Turn which way you will, the same thing confronts one; paralyzed energy; obstinate ignorance; intense pride and indomitable contempt for anything and everything foreign. Honesty, patriotism, national pride, and anything like a bond of brotherhood, are, in the true sense of the terms, all unknown, and what is worse, seemingly undesired, in the Celestial Empire.

Time will not permit me to tell of the efforts of the few noble, heroic men, who, with undaunted courage, in the early years of the present century, endeavored to open its barred gates in order that the exclusive millions within might hear the glad message of love and freedom. When we take into consideration the stupendous difficulties that have all along been encountered by the heralds of the cross, the fewness of their numbers and the whole character of the people with whom they have had to do, we have great cause to thank God for what has been accomplished.

Yet there are only 50,000 Christians and less than 1,500 missionaries in a population of between 300,000,000 and 400,000,000. What the final outcome of the present war will be it is difficult to say, but we trust that it will help to arouse her from her apathetic condition and make her more accessible to Christian progress.

We hurry through the land of the Lamas, Thibet, with its six or eight millions of people, with its myriads of Buddhist monks and its tens of thousands of monasteries, with its prayer wheels and banners fanned by the breezes of heaven, so that while the earnest soul eats, sleeps or toils, his devotions are going on by machinery. Thibet is perhaps the most marked of the places that at the present time oppose the entrance of the Gospel.

In India we have a people at once very religious and grossly immoral, and dominated entirely by that hideous, many-headed monster, caste. Out of 228,000,000 people, less than 1,000,000 are counted as members and adherents of the different Protestant denominations.

But nowhere under the sun is there such darkness as in Africa, where thousands of poor captives still groan under the horrors of the slave trade.

All honor to the faithful few who have already gone forth and to those who are now fighting against such terrible odds. While here and there we behold a rift in the black cloud, one by one the brave ones at the front are falling; and while those left are overwhelmed as they contemplate the task before them, they call loudly to the Church at home to send men speedily to help them.

Ladies and gentlemen of the graduating classes, allow me to congratulate you on the honorable position you occupy, in having won the approval of your Alma Mater. I have brought this subject before you to-day because I wish you to realize that every college graduate should be a Christian leader in his community. Your common purpose is, I trust, to make the world better, and this you can do only in so far as you give something of your best selves to your fellowmen.

The enterprise which I have outlined to-day is one to which nothing else can be compared, and in contrast with which all else becomes but insignificance and vanity. It is the one supreme duty which our Lord has entrusted to his followers everywhere. We are apt to be discouraged when we think of how little has been accomplished, but when the Church, as a whole, will work, and give, and pray, according to her ability, her service will be fully accepted before God, and soon that glorious day will dawn when the kingdoms and nations of this earth shall have become the kingdoms of one Lord and his Christ; and then, indeed, shall the whole earth be filled with His glory.

OPEN DOOR IN COREA.

One of our ministers in Nova Scotia, Rev. J. W. Mackenzie, had Corea on his heart for years. He settled in Lower Stewiacke, N.S. but the heathen still called. He was offered service in the American Presbyterian Mission to Corea, but did not wish to sever old ties that bound him to his own Church, and as we had no mission there, he went forth two years since on his own responsibility, trusting to what friends might give for his support. His work has been richly blessed. A letter just received speaks most thankfully and hopefully.

This mission was brought up at the Assembly and the F. M. Com. East was asked to consider whether they would recommend taking it up as a field of our Church, and to report to next Assembly. It may be that ere long we shall have another mission field in the far East. In the meantime do not fail to read the interesting letter given below.

LETTER FROM REV. W. J. MACKENZIE.

Sorrai Chang Yan, Korea,
1 May, 1895.

DEAR MR. SCOTT:—

"Last spring I came here to live in this village and learn the language in a Christian home. There were then two baptized adults and one child. Then we were shunned, but now and for the last four or five months, seventy to one hundred meet twice on Sunday, and nearly as many at the Wednesday evening prayer meeting. So eager are they now to have part in the worship of God, that in the bitter cold when the snow is falling and the house overcrowded they will sit outside through the whole service and the women behind the screen will stand holding their children as there is no room to sit down.

The people of their own accord have decided to build a church, and already over \$35 in gold is subscribed and much labor. When they began to subscribe, a straw roof was their intention, but so willingly and largely have they contributed that now it must be a tile roof. It will cost more but will be far more lasting. I told them I would not give one cash to help, but would give a stove and pipe when all was complete.

It is to be built on a beautiful spot where devils for centuries received homage, and it will seat over 250. It will be the first church ever built by the Coreans unaided. No seating expenses here, as all sit cross-legged on the straw mats. Several widow's mites were among the offerings, and the small boys gave their few cash.

The Lord has most wonderfully converted one whom we secured as teacher of the children. He had shown himself a good earnest Christian ere the appointment. The Bible is text-book; wages for one year is \$17.00 gold. Anything but a decided active Christian teacher would be worse

than useless. I pay him this year's wages as they are building the Church.

About 20 families now observe the Lord's Day, most of whom have family prayers and all ask a blessing at meals. Over 20 take part in prayer already, and several men, and strange to say, women, in spite of custom, visit the neighboring villages during leisure to make known the Gospel. They don't always come home encouraged.

The men, and women, and boys, meet of their own accord separately for singing, prayer and exhortation. What a joy when we see occasionally the hot tears of repentance flowing freely from the dark hardened faces.

Probably at the dedication of the new Church several will be baptized. In this matter I don't want to be over hasty. "Christ sent me not to baptize but to preach the Gospel," another missionary will examine, as I have but little experience. So many are the tokens of the Lord's favour that we are assured He is with us.

I am now going on the 8th month without speaking a word of English or seeing a white face, during which I have not been a day sick. I find the Korean dress the best by far and cheapest while living among them, though the only missionary who does so.

The country is all open and ready to listen to anything false or true. The French Jesuits, here 100 years ago, are busy, and the Japs are pouring in Buddhist priests, while God's people in Canada or the world over do not seem to be arising in their strength for the occasion. I have one Province of near two millions to myself. In proportion as we help others God will help us. "The harvest is great, the laborers few, pray ye therefore, etc." Over this troubled people Emmanuel must reign.

The McAli Mission continues to flourish in France. Its founder's spirit still animates it. It aims to bring France back to the pure Gospel. God's blessing still rests upon it. During the past year it received \$80,820 for the prosecution of its work, \$26,730 of which came from the United Kingdom, and \$31,780 from the United States. Twenty cities enjoy its evangelistic agencies. Our French Evangelization scheme is aiming to do the same thing for the French in Canada and it should receive our heartiest support.

The recent revival of the old religions of India among educated men is based on the idea that their sacred books are pure, even when brought to the test of the Christian standard. Yet the "Yagur Vega," one of the sacred books, is so bad that it has been declared by the highest legal authority in Bombay to be a criminal offense to translate it into any living language in India; and a translator and publisher in the Punjab were fined for publishing a translation in Punjabi.

THE HOLY SPIRIT IN THE CHRISTIAN WORKER.

BY REV. A. J. MOWATT.

Address to the Synod of Montreal and Ottawa, at Sherbrooke, 15th May.

INCREASING interest is everywhere being taken in the work of the Holy Spirit, and rightly so, for this is the Spirit's Dispensation. As the Son of God had His day and work upon earth, reaching from the advent song of the angels through the darkness of the garden and cross to the resurrection and ascension; so the Spirit of God is now having His day and work upon earth, beginning with Pentecost and winding up with the Second Coming. He is now in the world in some such way as the Son was then in the world, and so we enjoy to-day in the real presence of the Spirit what those others enjoyed in their day in the real presence of the Son. The Son was embodied, and thus came so close to the people of that day and they to Him. And the Spirit is embodied too. The Son's body was specially prepared for Him, a body all His own. The Spirit is beholden to you and me for His body. He enters into the bodies of those who will receive Him, and dwells embodied there. Instead therefore of the embodied Son in one place at one and the same time, we have the embodied Spirit wherever there is a Christian, and so we have ten thousand embodiments of the Spirit at one and the same time, and here and there and yonder, at home and abroad. Blessed mystery this, not only God with us, but within us! God manifest in flesh still! God embodied in you and me to-day, in this dull clay of mine here and now!

THE SPIRIT'S POWER NEEDED FOR SERVICE.

This paper has to do with the Spirit's work only in relation to the Christian worker. Here is one, let us suppose, who wants to do work for the Lord in one or other of its many departments. He is looking forward to it, in sight of it, face to face with it. The work may be that of the pulpit, the mission field, the professorial chair, Sunday School work, the service of the Master in any of the many fields of activity open to both men and women at home or abroad. The candidate is already a Christian, and has more or less Christian experience. His education too, or her's, is more or less complete, the more so the better, other things being equal. He is, in a word, where the eleven were, or about where they were, when the ascending Lord charges them to tarry in the city, until they should be "clothed with power from on high."

As I look at it, the Christian worker needs the Spirit, not only for regeneration and sanctification and such like purposes, but he needs Him also for Christian service, and he so needs Him, that he is ill equipped for it, if he go to it unclothed with the Spirit's power. The Lord's

work requires the best a man has, and no man is, nor can be, near-hand his best, who is without what the Spirit can do for him. I do not say he is without power of a sort, power of an earthly sort, but he is without power from on high, and without that power, he cannot do efficient work. The work in such hands will limp and lag. It will drag heavily. Even best efforts will come short.

Take Peter as an illustration. Take him before, and then after, the day of Pentecost. Take him without, and then with, the Spirit's power. He is a Christian before as well as after, a believing man, not a perfect man by any means, but a good and true man.

Well, look at him on the night of the betrayal. You will say: "That is scarcely fair. That is taking him at a disadvantage, that is taking him at his weakest and worst." And I grant that. But then it will do as an illustration, and that is the use I am making of it. You see him cowering, shrinking and shivering, over the court-yard fire, and denying his Lord before maids and menials. At once you say: "Poor Peter! What a weak fallen disciple! How utterly unfit as yet to lead men, to be a guide to the people, to do service for the Lord!" Now that is Peter, the man of rock, before he receives power from on high.

But look again! This is some weeks later. Pentecost is past, the Spirit poured out, the power from on high received. He is tempted again, tempted to deny his Lord, tempted to hold his peace. Authority wants to gag him. Force wants to compel him to a wrong silence. But now there is no cowering cringing fear about the man. He speaks, and speaks with a wisdom and power that men have to listen to. It is felt and acknowledged that the power and wisdom he has is not of himself. He is indeed Peter. There is no mistake about that. He is the rough fisherman-disciple. You see it in the man's swagger. You hear it in his Galilean brogue. You observe it in his want of culture. It comes out all over him, the Simon Peter of the man. But then there is now about him a power that makes you forget all that, that more than compensates for his lack of culture, that compels respect, that commands attention, that convinces the most stupid prejudices, that shuts the mouth of criticism, that awes. He is now another sort of man to men, a man to listen to, a man to follow, for he is Peter full of the Spirit's power.

"TARRY YE IN THE CITY, UNTIL YE BE CLOTHED WITH POWER FROM ON HIGH."

I think there is an application here for the Christian worker of to-day, for you and me. I think there should be a season of solemn heart-searching and spiritual preparation, a special season of waiting upon the Lord in prayer, in view of entering upon any Christian work. Is a

young man about to enter the ministry? He has been looking forward to it for years and growing towards it. He has been studying with a view to it, and has graduated. He has been approved of by his presbytery, accepted by the Synod. The work is in sight. But is the Spirit, in His fullness and power, fitting him for the work, upon him, in him? That is a question in some shape, every young minister, every Christian worker, every office-bearer, should put to himself? If Peter and those others needed the Spirit's power for service in view of their very special work, do I not need what they needed in view of my work, my ordinary work, or special? If Philip needed power from on high to manage the financial affairs of the primitive Church, do not the Church's treasurers of to-day, her agents, her office-bearers, need the same Spirit! The work is worthy of the best we have, yea more than our best, and we should not hasten with an over-haste here; we should tarry as Peter and those others tarried, till the Spirit in His power go with us to the work. There is something here, it seems to me, we may come short in, the importance of which we may lose sight of

Now, the Spirit for service. the Christian worker is to seek. And earnest faithful seeking here finds, for He wants to be found. And He is not far to seek. Yea, He is already knocking for admittance. He seeks us before we seek Him, and more than we seek Him. There is indeed straitening here but the trouble is with the Christian worker, not with the Spirit. He wants to be in us in the fullness of His power and grace, but we are so full of other things that there is no room for Him. We are over-full of ourselves perhaps, over-full of what we call college culture, book-learning, head-knowledge, and so much else, and so we have no need of the Spirit, and we go to the work without Him. We give Him perhaps a loose and general sort of invitation to go with us; but there is no realization how necessary He is, yea how weak and good-for-nothing we are without Him; and so we do not seek Him as we seek some other things, as we seek what we have come to feel we cannot do without.

You know how we seek sometimes. We seek with a seeking that leaves no stone unturned. But we do not thus seek the Spirit. And it is a mistake, a mistake both for ourselves and the work. The very least of the Spirit with us in the work, is more to us, and more to the work, than the very greatest of everything else. Is it to be wondered, then, in view of a work so great, so beyond mere human power and attainment, that we should be earnestly enjoined by the Master to seek the Spirit, and not to attempt anything till the Spirit is not only sought but found: "Tarry ye in the city, until ye be clothed with power from on high?"

THE SPIRIT'S HELP AND POWER.

We may fall into two mistakes here. We may expect too much of the Spirit, and so leave Him too much to do. Or, on the other hand, we may not expect enough, not rely enough, and so take too much upon ourselves.

The Spirit helps a man's infirmities, but He never encourages laziness. You know how slack we are sometimes, how we fall back upon others where we can, and let them do the work while we look on. Now we may do that here, and expect the spirit to help us out, to supply our lack, to do for us what we ourselves have failed to do.

The preacher, for instance, may do everything else all the week through but study his sermon, and then when he comes to open his mouth before the people, he expects the Spirit to fill it. But so often what such a mouth is full of is the verriest twaddle, not truth but trash, not sense but sound. I tell you the Spirit has nothing to do with the twaddle that sometimes, in His name is thrust upon a long-suffering people.

The Divine Spirit is not going to take the work out of your hands or mine, christian worker, and do it for us. He helps. That is all he does, as far as He will go. When you go forward, He goes with you, not obtrusively, but as if not there at all, and He is such a help, such a real help.

There is a help, you know, that crowds you, tramples upon you, pushes you aside, interferes, makes itself disagreeable with its obtrusiveness. When you ask its help it takes charge; when you seek its counsel, it commands: when you say, "Come with me to the work!" at once it leaps to the front and you have to come with it. That sort of help is no help. It is in the way, and very soon there is trouble.

But the Spirit helps with a help that keeps in the background, that does so much and yet seems to do so little, that hides itself within you while you stand forth and get credit for more than you are.

You know how that is. You are a business-man, let us suppose, and you have in your service a man who is rarely seen beyond the walls of an inner room in your great establishment. He is retiring, diffident, modest, but he is a power. He does the thinking, the planning, the head-and-heart-work of the great firm. You do nothing without his counsel. What he says you can rely on, and he never seems to make a mistake. He is about right in everything. You have a talk with that man every morning, and then you go forth to the public streets, to the din and confusion of the business world, and you do work, you speak out your mind on this and that matter as it comes up, and you take your stand. Men listen to what you have to say, and wonder at your wisdom. But then they do not know of the wise adviser in the little back room, and so they give you credit for his work. You do as he says;

that is how you do so well, prosper in business as you do.

Now, in some such way, the Spirit helps. The inner room, in this case, is your own heart, your own inner life. There He retires, dwelling apart, in a sort of seclusion, so unseen, so hidden, and yet so accessible when He is wanted, and He is wanted so much! You know what He is and can do. You know His work and wisdom. You know the interest He has in you and in your work. So you go to Him, go to Him many times a day perhaps. You seek His counsel. You rely on His aid. You let yourself be led by His wisdom. You lean heavily upon his support. And you are helped. You can hardly tell how, but you are sure He is with you, and that gives you confidence. You are kept from making mistakes. You are led in a way you know not, but it comes out all right in the end. You speak, and there is power in what you say. You do, and there is success in what you do. Men look at you as they looked at Peter, and wonder. But you tell them, as he did, not to look at you, as if the power and wisdom were yours, but to look at the Unseen One whose spirit is within you.

THE SPIRIT'S PROMPTINGS AND LEADINGS.

Does the Spirit prompt? Does he speak within, in a way that may lead us to act upon what He says with confidence? That, I think is the teaching of the word of God. The Spirit so often comes to the help of the Christian worker with a suggestion, a passage from the word of God, a thought that seems to flash with light, just at the right moment, and so he is as sure as he can be of anything, that this or that is the mind of the Spirit for him, and he acts upon it. We can all recall something of the kind in our own experience, that was very helpful and assuring at the time.

In the familiar narrative of Philip and the Eunuch, we read that the Spirit in some way said to the evangelist: "Go near and join thyself to this chariot." And Philip did as directed with the happiest results.

So often again we find similar instances in the life and labors of Paul. As he travelled about doing his mission work he let himself be led by the Spirit. Where the Spirit prompted him to go he went, and where He said: "Do not go!" he did not go. Sometimes he wanted to go himself, was most eager to go, his mind and heart set upon it: but in some way the Spirit would stop him, and he would thus be held back from a foolish venture. All he says about it is, that the Spirit forbid him, or He suffered him not.

And, as I look upon it, there is a place for much the same thing to-day in the doing of our work as preachers and teachers and Christian workers. In the choice of pulpit themes, and in the method of treating and illustrating them, one should seek the guidance, and look for and listen

to the promptings of the Spirit. In visiting too among the people, even where you aim to be systematic, there is abundant room for the Spirit's promptings and leadings. Let Him go before you to prepare the way; take Him with you to be your counsellor and guide, to tell you what to say; let Him come after you to follow up the work. In this way you will find Him so helpful. I have found Him so. As I go along the street, I say: "O Spirit of God, help me!" and I do not go far perhaps, till I come across some one to whom I can say a passing word. Or as I stand on the door step, waiting for the door to open, I breath a little prayer, and the visit is often all the more precious and profitable. The word I said, though soon forgotten by me, was a message from Heaven to some soul. Yes, it is everything in the work to keep in unbroken touch with the Divine Spirit.

A CLOSING WORD OF CAUTION.

There is the Spirit of God, and then there are spirits and spirits, and we need to be on our guard, lest we may be listening to voices, and led by a light, not of God. Men will tell you how full of the Spirit they are, and they are as full of self-conceit, and spiritual pride and every sort of extravagance, as they can hold. Does the Spirit make fools of men, unbalance their better judgment, give them to be light-headed, and regardless of law and order? There is a spirit that does that, but not the Holy Spirit. He delivers the fool from his folly. He saves a man from the conceit of what he knows and can do. He exalts the word.

There are those to-day who think they have got beyond the old book. They have a new revelation. They preach a new gospel. They tell the world of a new salvation. They have seen a great light. Men dream dreams, see visions, hear voices. Ah! if we want to know what the Spirit of the Lord says to us, we must go to the written word. Promptings and leadings have their place, and they are not to be despised; but the final appeal must be to the word. That is the Spirit's voice as no other is; that is His teaching as nothing else is.

MENTAL TROUBLE.

Why should mental trouble be cherished, fed, nursed, bewailed and exaggerated as if it were a treasure which we feared to lose? Why do we not at once seek for its cause, apply all possible remedies, learn speedily the lessons it bears, and plan for its elimination? We would never underrate or trifle with real sorrow. The bitter loneliness of bereavement, the deep disappointment of failure, the loss of friendship, the ill-conduct of one near and dear to us—these and many other griefs, more or less severe, are by no means to be held lightly. Do what we will they must make eyes weep and hearts bleed. Yet it should never be forgotten that affliction is in its nature transitory, and that our efforts should be in accordance with this law, not against it.—*Sel.*

The Family Circle.

SCIENTIFIC TEMPERANCE IN THE NURSERY.

TEMPERANCE is God's law for the body.

Accepting this broad definition, we cannot over-estimate the value of "temperance teaching in the schools." But this part of the child's education should not be committed entirely to the public school. The best, though perhaps not the most immediate result of the scientific instruction bill, will be the education of mothers. The agitation and discussion necessary to place this law upon the statute books of fourteen states must prove educative; and in those states where the movement has failed, the labour is not lost. The seed sown shall soon spring up.

Whatever the child learns grows into his mind, becoming part of it, and forming the grain of his character. The learning of later years is adventitious—it lies upon the surface. It is the difference between veneer and "real wood." The same current of blood that stamps an impression upon the youthful memory, carries building material to the growing brain, and these early impressions enter into the solid masonry upon which manhood is built, while the knowledge acquired in maturity is but paint or whitewash.

If our premises be true, we should teach first that which is most important in the realm of the child's comprehension. Can anything be more important than knowledge of the habits upon which depend health and vigorous physical life? Fortunately the young mind can understand the physical law at a very early age. Teach the child the true value of the body; that is not him, but his—the house built of God, which he is to occupy during his early life. He will see while very young that a fine house is desirable; and too that people are judged somewhat by the houses in which they live, and by the way they keep their houses. Don't let him think you send him to bed early to get rid of his noise; but tell him of his tiny cell-workmen who are building his house; how they do most of their work when he is asleep, and the very best in the first part of the night. He can understand that we need less sleep because our houses are finished, and they have only to keep up repairs for us, while for him they are really building up flesh and bone.

His imagination will make these wonderful little laborers more real to him than the microscope makes them to us. Tell him how they have to get building material from the blood, just as the mason has to use brick and mortar for a wall. Each set of cells, or workmen, select the material for their special use. The bone builders use lime and the brain builders phosphorus and many other substances, but all must get supplies from the blood. All use a great deal of water. Alcohol takes the water supply as a great thirsty

beast might drink the water from the mason's tank, leaving none to mix the mortar with; then the work stops. Then it saps the water from tissue already formed, leaving it tender and brittle, just as a wall begins to crumble after fire has burned the water out of the cement. Doctors call that "fatty degeneration." A great deal of oxygen is necessary too. There isn't much oxygen in tobacco smoke! Before this your little philosopher will ask, "What is blood made of?" When he hears it is made from what we eat, he will have interest as well as pleasure in his food, and you will have power over his appetite. He will begin to exercise self-control, that divest force in human nature. Explain that the tooth builders must have lime phosphate for the enamel of the tooth, as surely as a mason must have plaster-of-paris to hard finish a wall. The chief source of lime phosphate is the grains, but only a very little is found in the white part of any grain.

He will soon learn to like brown bread, corn bread and the grits especially if his mother cultivates her taste as well as his. Tell him the meat makes so much waste the builders have to stop to clear away the rubbish. Milk does not hinder them so. Even pups, and little wolves, and lion whelps, who eat flesh entirely when grown, eat only milk when they are small and their mothers take care of them. Or you may save him from forming that unnatural carnivorous appetite which leads to the craving for stimulants, and of itself causes some kinds of fatal disease. Four of our teeth are "flesh tearers." From this we may get a hint of the proper proportion of meat in our dietary.

Tell him coffee and tea hurry and worry the nerve builders so they cannot possibly do their work well, while beer and whiskey make them so dizzy that everything they do is crooked. Thus every fact and law is idealized, or rather materialized, and physiology to the imaginative child—and another too—is a fairy tale. To do this the mother must acquire the hard scientific facts, and let her imagination play with them till she can give them to the child in pleasing form. Every woman has a touch of Mother Goose in her nature. The trouble is, mothers neither learn nor think of these things. They may understand the movements of the heavenly bodies, but they know very little of human bodies. I do not underrate "higher education" for women, but I do affirm that the highest education for women is that which makes her the best mother. And if I were talking to men instead of women, I would say, "that it is the best culture for you which fits you for the priestly, kindly function of fatherhood."

Inspire the child with ambition for a fine body, and he will do what has to be done to secure it. Show him what is involved in physical culture. The body is the instrument; not music, but the melody of life largely depends upon the perfection of the instrument. He may make it a noble creature, with every nerve steadied and every muscle trained to do his bidding, or he may neglect and abuse it till becomes jaded and low-spirited; or, most disastrous of all he may allow it to become his master. Then both horse and rider go down in the hot sea of sensualism.

Teach by precept and example that physiological law is God's law, and transgression is sin.—*W. C. T. U. Tract.*

THE COMPASSIONATE CHRIST.

BY REV. THEODORE L. CUYLER.

HERE is no place in which human sorrows are felt as they are felt in the heart of Jesus. No one knows human weakness as He knows it, or pities as He can pity. Every suffering of body is known to our sympathising Lord, and every grief that makes the heart ache. Human pity is often worn out from over-use. It impatiently mutters, "Is that poor creature here again? I have helped him a dozen times already." Or it says: "That miserable fellow has taken to drink again, has he? I am done trying to save him. He makes himself a brute; let him die like the brutes!" Human pity often gives way just when it should stand the heaviest strain.

Compassion dwells in the heart of Christ, as inexhaustable as the sunlight. Our tears hang heavier on that heart than the planets which His divine hand holds in their orbits; our sighs are more audible to His ear than the blasts of to-day's wintry wind are to us. When we pray aright, we are reaching up and taking hold on that compassion. The penitent publican was laying hold of it when he cried out of that broken heart, "Be merciful to me, a sinner!" It is His sublime pity that listens to our prayers and hears our cries and grants us what we want. Therefore let us come boldly to the throne of grace and make our weakness, our guiltiness, and our griefs, to be their own pleas to Him who is touched with the feeling of our infirmities.

One of the most characteristic stories of Abraham Lincoln is that a poor soldier's wife came to the White House, with her infant in her arms, and asked admission to the President. She came to beg him to grant a pardon to her husband, who was under a military sentence. "Be sure and take the baby up with you," said the Irish porter at the White House door. At length the woman descended the stairway, weeping for joy; and the Irishman exclaimed, "Ah, mum, it was the baby that did it!"

So doth our weakness appeal to the compassionate heart of our Redeemer. There is no more exquisite description of Him than in this touch: "He shall feed His flock like a shepherd; He shall gather the lambs with His arms and carry them in His bosom; He shall gently lead those that are young." Such is our blessed Master's tender mercy to the weak. It is tender because it never breaks the bruised reed or quenches the feeblest spark.

This world of ours contains vastly more weak things than strong things. Here and there towers a mountain pine or stalwart oak; but the frail reeds and rushes are innumerable. Even in the Bible gallery of characters how few are strong; yea, none but had some weakness. Abraham's tongue is once twisted to a false-

hood; the temper of Moses is not always proof against provocation; Elijah loses heart under the juniper tree, and boastful Peter turns poltroon under the taunts of a servantmaid.

But evermore there waits and watches over us that infinite compassion that knows what is in poor man, and remembereth that we are but dust. For our want-book he has an infinitely larger supply-book. The same sympathising Jesus who raised the Jewish maiden from her bed of death, who rescued sinking Peter, and pitied a hungry multitude, and wept with the sisters of Bethany ere He raised the dead brother to life, is living yet. His love, as old Rutherford said, "hath neither brim nor bottom."

This compassionate Jesus ought to be living also in the persons of those whom He makes His representatives. "Bear ye one another's burdens and so fulfil the law of Christ." That law is love. This law of Christian sympathy works in two ways: it either helps our fellow-creatures get rid of their burdens, or if failing in that, it helps them to carry the load more lightly. We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Here, for example, is a strong, rich, well-manned church; some of its members are dying of dignity and others are debilitated with indolence. Yonder is a feeble church in numbers and in money. Let the man who counts one in the strong church go where he can count ten in the weak church. If the compassionate Christ should come into some of our city churches, I suspect that He would order more than one rich, well-fed member off his damask cushion, and send him to work in some mission school or struggling enterprise.

What does the Lord make some of His servants rich and strong for except that they may lend a helping hand to the weak? I wish we knew the name of the Good Samaritan; we might clap the word "Saint" to his name as soon as to Saint John or Saint Andrew. When he found the bleeding Jew by the roadside, he did not say "You fool! why did you come on this dangerous road alone and unarmed?" He picks up the wounded sufferer, and when he reaches the khan he slips the shilling into the innkeeper's hands, and whispers in his ear, "If thou spendest more on him, when I come this way again I will repay thee."

That early church was saturated with the spirit of their Lord. The fulfilled "law of Christ." The only genuine successors of those apostles are the load lifters. The second coming of Christ in these days must be in the persons of those who bear the burdens of the weak, condescend to men of low estate, and seek out and save the lost. One great need of the times is for rich people and cultured people to understand their duty and do it; otherwise wealth and culture is a snare and a curse. Jesus Christ exerted His divine might and infinite love in bearing the load of man's sins and sorrows. Consecration means copying the compassionate Christ. Power means debt—the debt we owe to the poor, the feeble, the sick, the ignorant, the fallen, the guilty and the perishing. May God inspire us, and help us to pay that debt!

International S. S. Lessons.

Adapted from the Westminster Question Book.

THE GOLDEN CALF.

14 July.

Les. Ex. 32: 1-8 · 20-35. Gol. Text, 1 John, 5: 21.
Mem. vs. 7, 8. Catechism Q. 28.

HOME READINGS.

M. Deut. 5: 22-23. *Moses the Mediator.*
T. Ex. 24: 1-11. *God's Covenant with Israel.*
W. Ex. 24: 12-18. *Moses in the Mount.*
Th. Ex. 32: 1-14. *The Golden Calf.*
F. Ex. 32: 15-35. *The Idolaters slain.*
S. Isa. 44: 10-32. *The Makers of Idols.*
S. Psalm 115: 1-18. *The Lord and the Idols.*

Time.—July, B. C. 1491; during Moses' forty days in the mount with God, and at its close.

Place.—The plain Er-Râhah before Mount Sinai.

BETWEEN THE LESSONS.

After the commandments other laws were given which formed the Book of the Covenant. The covenant was then formally ratified between the Lord and the people through their representatives, Moses, Aaron, and his sons, and seventy elders of Israel. Ex. 24: 1-11. Moses then went up into the mount for forty days and nights to receive the law of God. Then occurred the events of to-day's lesson.

LESSON PLAN.

- I. The Sin of the People, vs. 1-6.
- II. The Anger of the Lord, vs. 7, 8.
- III. The Intercession of Moses, vs. 30-35

HELPS IN STUDYING.

1. "When the people saw"—Moses had been absent nearly forty days. 2. "Earrings"—worn in the East by men as well as by women. 4. "Molten"—probably made of wood and covered with gold melted and cast. "These be thy gods"—rather, "thy God." 5. "A feast to the Lord"—they perhaps intended this to be worship of the true God, though mixed with idolatry. 6. "Rose up to play"—after the shameful practices of the heathen. Study carefully vs. 9-20, 30. "Ye have sinned"—all the guilty were not destroyed—only the ringleaders. "Make an atonement"—secure reconciliation. 32. "Blot me"—God had said he would destroy Israel and make of Moses a great people. Moses' prayer meant "If thou destroyest my people, let me die with them." 34. "Mine Angel"—the Angel of the covenant, the Son of God, whose presence was shown in the pillar of cloud. 35. "The Lord plagued"—by afflictions afterwards sent upon them.

LIFE TEACHINGS.

1. We should keep every idol out of our heart.
2. We should love and serve God only.
3. We should be thankful that Christ intercedes for us.
4. The prayers of the righteous often save the wicked from destruction.
5. Whatever we think too much of—money, dress, pleasure—becomes our idol; therefore the Golden Text has a warning for us.

One of the perils of the Church, deadening her spirituality and threatening her very life, is her wealth, which is largely held as personal, without just ideas of stewardship or accountability. The pouring abroad of this superfluous wealth would bless the givers no less than the receivers. The blessing would be of infinite worth compared with the sacrifice necessary to secure it. —N. H. Barnum, D. D., in *The Independent*.

NADAB AND ABIHU.

21 July.

A Temperance Lesson.

Les. Lev. 10: 1-11. Gol. Text, Lev. 10: 9.
Mem. vs. 9-11. Catechism Q. 29.

HOME READINGS.

M. Ex. 33: 1-23. *God's Presence Promised*
T. Ex. 31: 1-10. *Moses in the Mount.*
W. Ex. 31: 23-35. *Moses and the People.*
Th. Ex. 40: 1-16. *The Tabernacle.*
F. Ex. 40: 17-38. *The Tabernacle Set Up.*
S. Lev. 8: 1-36. *Aaron and his Sons Consecrated*
S. Lev. 10: 1-11. *Nadab and Abihu.*

Time.—April-May, B. C. 1490, shortly after the setting up of the tabernacle.

Place.—The plain Er-Râhah, before Mount Sinai.

BETWEEN THE LESSONS.

Moses' intercession for the people (Ex. 32: 31) and for Aaron (Deut. 9: 20) caused the Lord to turn back his wrath. A second time Moses spent forty days with God on Mount Sinai. On his return he delivered to the Israelites the commands he had received in the Mount, including directions for building the tabernacle, which was set up on the first day of Abib (also called Nisan) about March-April, B. C. 1490, one year after they had left Egypt, and Aaron and his sons were ordained to the priesthood. The event of to-day's lesson occurred soon after.

- I. The Sin of the Priests, vs. 1-5.
- II. Mourning Forbidden, vs. 6, 7.
- III. Wine Prohibited, vs. 8, 11.

HELPS IN STUDYING.

1. "Censer"—a small metallic vessel fitted to receive burning coals from the altar, and on which the incense was sprinkled. "Strange fire"—not taken from the altar as commanded. Ex. 30: 9. 2. "Devoured"—killed, as by a lightning flash. "Before the Lord"—in the court where the altar stood. 3. "That come nigh me"—in the duties of a holy ministration. "Glorified"—held in honor and revered. 5. "In their coats"—the linen garments in which they ministered. 6. "Uncover not your heads"—being consecrated to divine service, they were not to observe the usual signs of mourning. "The whole house of Israel"—but the people at large were commanded to mourn. 7. "The anointing oil"—the symbol of the Holy Spirit, and the sign of the priests being brought near to Jehovah, from whose service they might not turn aside for any purpose. 9. "Do not drink wine"—the connection of this precept with the context seems to imply that the sin of Nadab and Abihu was committed under the influence of strong drink. 10. "That ye may put difference between holy and unholy"—you may not by strong drink so cloud your minds as to unfit you to distinguish between sacred and common things. Our body is God's temple. Anything which unfits it for his indwelling is sinful.

LIFE TEACHINGS.

1. God is holy, and we must approach him with reverence.
2. Disobedience of his commands surely brings punishment.
3. Our body is the temple of the Holy Ghost, and must not be defiled.
4. Strong drink should be avoided, as it defiles the body and leads to sin.
5. Those who teach God's law should practice what they teach.
6. We should cheerfully submit to God's will.
7. Is there any parallel in our lives to the sin of Nadab and Abihu?

JOURNEYING TO CANAAN.

28 July.

Les. Num. 10 : 29-36. Gol. Text, Num. 10 : 20.
Mem. vs. 33, 34. Catechism Q. 30.

HOME READINGS.

M. Lev. 16: 1-16..... *The Day of Atonement.*
T. Lev. 23: 1-32..... *The Feasts of the Lord.*
W. Lev. 23: 33-34..... *The Feast of Tabernacles*
Th. Lev. 25: 8-11..... *The Year of Jubilee.*
F. Num. 9: 1-14..... *The Second Passover Observed*
S. Num. 9: 15-23..... *The Guidance of the Cloud.*
S. Num. 10: 11-13, 29-36..... *Journeying to Canaan.*

Time.—May, B. C. 1490.

Place.—The plain Er-Ráhah, before Mount Sinai.

BETWEEN THE LESSONS.

The pillar of cloud took its place above the tabernacle on the first day of the first month of the second year after the Exodus. Fifty days later, on the twentieth day of the second month, the Israelites left Sinai, where they had been for nearly a year. Apparently, Hobab, Moses' brother-in-law, had been with Moses while the Israelites were encamped at Sinai, and now Moses invited him to go with them and share in the good which the Lord had promised his people.

LESSON PLAN.

- I. The Blessings of Companionship. vs. 29-32.
- II. Guidance by the Ark. vs. 33, 34.
- III. The Blessing of the Ark. vs. 35, 36.

HELPS IN STUDYING.

29. "The Son of Raguel"—Raguel, or Reuel (Ex. 2: 13), is the same as Jethro. Ex. 3: 1. "We are journeying unto the place"—showing a strong faith in God's promises. "Come thou with us"—showing desire to share God's blessings. So all who have heard and obeyed the gospel should say to others, "Come with us." Compare John 1: 41, 45; Rev. 22: 17. 31. "Leave us not"—another reason urged by Moses was the help Hobab could give from his familiarity with the desert through which they were to pass. 33. "Three days' journey"—probably about twenty miles, to Taberah. Num. 11: 3. "Went before them"—directing the line of March. 35, 36. The marches began and ended with prayer. So in all our journeys and business undertakings we should seek the Lord's presence and help.

LIFE TEACHINGS.

- 1. Christians have been redeemed from the bondage of sin, worse than Egyptian bondage.
- 2. They are journeying toward the heavenly Canaan which the Lord has promised to them.
- 3. It is their privilege and duty to say to all, "Come with us."
- 4. They may fearlessly promise, "We will do you good."
- 5. Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. The Lord hath spoken good concerning Israel.

A sin may be repented of and be forgiven. But many a time its evil fruits abide and cause sorrow.

A smile of gratitude upon the face of some needy one for whom you did a kind act is a reflection of God's smile upon yourself.

There are no songs to be compared with the songs of Zion, no orations equal to those of the prophets, no politics like those which the Scriptures teach.—*John Milton.*

THE REPORT OF THE SPIES

4 August.

Les. Num. 13 : 17-20, 23-33 Gol. Text Num. 14 : 9.
Mem. vs. 20. Catechism, Q. 31.

HOME READINGS.

M. Num. 11: 1-15..... *The Manna Loathed.*
T. Num. 11: 16-33..... *Quails Given in Wrath*
W. Psalm 106: 1-16..... *"Ye Gave them their Request."*
Th. Psalm 107: 1-15..... *God's Goodness and Mercy.*
F. Num. 12: 1-16..... *Miriam's Leprosy.*
S. Num. 13: 1-33..... *The Report of the Spies.*
S. Deut. 1, 19-40..... *The Cowardly People.*

Time.—July-August, B. C. 1490, the time of the first ripe grapes (verse 30), when the spies were sent forth. They were gone forty days.

Place.—Kadesh-barnea.

BETWEEN THE LESSONS.

The Israelites started for the land of Canaan about the middle of May, and came to Kadesh-barnea, eleven days journey from Sinai (Deut. 1: 2), in July. Dr. Trumbull has identified Kadesh-barnea with the modern Ayn Qadees—"The Holy Well"—about fifty miles south of Beersheba, between the Arabah and the Mediterranean Sea, just below the ridge which is the natural southern boundary of Palestine. From Kadesh-barnea twelve men were sent to spy out the promised land. See parallel account in Deut. 1: 1-25.

LESSON PLAN.

- I. The Charge to the Spies. vs. 17-20.
- II. The Return of the Spies. vs. 23-27.
- III. The Alarm of the Spies. vs. 29-33

HELPS IN STUDYING.

17. "Moses sent them" (the spies)—by command of the Lord (verse 1) and by request of the people. Deut. 1: 22. "Southward,"—"by the south;" the southern part of Canaan was called "the Negeb," or the South. "The mountain"—the hill country. 19. "Tents"—open, unwall'd villages. "Strong holds"—fortified cities. 23. "Brook of Esheol"—"Valley of Esheol;" north of Hebron, noted for its grapes and other fruits. "Upon a staff"—to keep the grapes from being crushed. Clusters of grapes in Palestine not unfrequently weigh twelve pounds. 25. "And they returned"—after making a full search. vs. 21, 22. 28. "Nevertheless"—though the land was a good one, they discouraged the people from undertaking to possess it. 30. "Caleb"—and Joshua with him. Num. 14: 6-9. 32. "A land that eateth up"—because its situation exposed its inhabitants to constant attacks.

LIFE TEACHINGS.

- 1. Many people have gone before us and tried the Christian life.
- 2. That life is rich in fruits and blessings.
- 3. We shall have strong enemies to conquer before we can get these good things.
- 4. We ought not to fear, but God will help us to overcome, and finally to possess heaven.
- 5. God gives us foretastes of the blessedness of heaven, to encourage us on the way.

As trial succeeds trial, the Lord grants grace and strength. He knows how to temper help according to the day of need. It is affliction that tries our character and principles, and brings God and his children into the closest and most responsive relations.—*Phil. Prcs.*

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—*Melanchton.*

Acknowledgments.

Received by the Rev. Wm. Reid, D.D., Agent of the Church at Toronto. Office, Confederation Life Building, Room 62-65.

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HOW WHISKEY BILLS ARE PAID.

Some years ago there lived in a little whiskey town among the mountains of southern California a poor woman whose husband spent all his earnings in one of the many saloons of the town, and she was compelled to do washing to eke out a scanty living for herself and family of small children.

Among her patrons was the saloon keeper's wife. Times were hard, money scarce, and the winter came on. The drunkard's wife had a serious time to keep the wolf from the door. Among other pressing needs was a pair of shoes, her feet being almost on the ground.

The saloon keeper's wife had let her wash bills go unpaid for some time. Gaining courage from her needs, the poor wash-woman called upon her one day for some money. With a haughty look of well fed pride she answered, "Madam, when your husband pays his whiskey bills, I will pay my wash bills."

FIND TIME FOR IT.

You read your Bible every day? You have no time? Certainly that is a foolish excuse. How many things you do every day that are of trifling worth? How much time do you spend in light and trifling conversation? Take some of these minutes unprofitably employed and give them to that great book which Ewald says "contains all the wisdom of the world." We need more Christians with whom the Work of God has become the marrow of the bones and the iron of the blood. It is the Magna Charta of our Christian

life It should be the thing with which we begin the day. A good rule would be to read nothing until we have first read a portion of the sacred Word. The man of the world can find time to read the newspaper, no matter how many his engagements. He keeps it in his pocket and reads it on the cars as he goes to his work, or as he waits for his dinner. Keep the Bible about you, and use the occasional spare moment to scan its pages. The strong Christian must be nourished on the Word.—Sel.

The Christian who is not interested in Foreign Missions is missing a liberal education.—Bishop Goodsell.

Have you decided yet what you are going to do with Christ?

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