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# THE PRESBYTERIAN RECORD

FOR THE  
DOMINION OF CANADA.

VOL. XIV.

JULY, 1889.

No. 7.

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### Aged and Infirm Ministers Fund.

**S**PEAKING for the western section of the church, it must be acknowledged that this Fund is far from being in a satisfactory condition. We have looked over the annual reports since 1860, when it was founded, without being able to discover any reason for its apparent "unpopularity." The committees seem to have been in dead earnest all these years, and yet we find them year after year bewailing the apathy and indifference of the church in regard to the comfort in their declining years of these aged servants of the Lord, who are no longer able to bear the heat and burden of the day. The condition of things, instead of improving, has been gradually growing worse, until now a crisis has been reached in the administration of the Fund calling for remedy. The annuitants have increased more rapidly than was anticipated. In 1878, there were only nineteen on the list, whereas now there are upwards of *sixty*. The available revenue has not increased proportionately, so that the maximum annuity has actually decreased from \$300 to \$200! As there are three sources of revenue for this Fund, (1) ministerial rates; (2) congregational contributions; (3) interest from investments, it might be well to consider how each of them might be most advantage-

ously dealt with. With regard to the first, it appears that only a limited number of the ministers are connected with the Fund; it would certainly be much better if *every minister* was a shareholder, and perhaps they might also contribute without undue sacrifice a little more than *one half per cent.* upon the annual stipend—amounting to only \$5 per annum, in the case of ministers who receive \$1000 a year. The *congregational contributions* are after all the main spring of this machinery, and every legitimate effort should therefore be made to double or treble the amount at present obtained from that source. But in the meantime the committee are engaged in a special effort, sanctioned by the General Assembly, to create an Endowment Fund, worthy of the name and of the purpose it is intended to serve. The sum aimed at is \$200,000, which at the current rate of interest would yield a revenue of say \$10,000, and which would be kept as a reserve, giving stability to the Fund, and enabling the committee to accord those ministers who have rendered the longest service an annuity of \$400 instead of \$200. It requires no argument, and only a very little consideration, to show the claim which this fund has on the liberality of the church. The soldier and the sailor, who fight the battles of their country are provided for after a certain term of service, as a matter of course; and surely the church

should not be less generous in the treatment of her ministers. Mr. J. K. Macdonald, the convener of the committee, has placed the church under great obligations by his able advocacy and disinterested efforts in this behalf. In his recent circular addressed to "the wealthier members of the Western Section of the Church," he presents the case in such a practical and convincing manner, we have little doubt that before long we shall see at least a considerable sum added to the \$15,000—the present nucleus of endowment. He says:—

"Many of those now on the Fund have given twenty-five years service, while some of them have been over forty years in active work. Surely it is not asking too much on behalf of these, that the church shall now in their old age care for them in some proper manner in return for services rendered by them, it may have been in the lifetime of our fathers, the benefits of which we are now, possibly unconsciously, enjoying, but the real value of which can never be properly estimated here, and eternity alone shall shew. It should also be borne in mind, that even now large salaries are the exception and not the rule. There are, doubtless, many more under \$1000, than there are of that sum and over."

"We have demanded that our ministers should keep up a respectable appearance and give their children a fair education. Is it any wonder that these men, who have 'ministered to us in spiritual things,' were unable to provide fully for old age? And is there anything unfair in the claim that we should minister to them of our temporal things now? I feel bound to say that I am convinced that the deplorable state of the Aged and Infirm Ministers' Fund of our Church is not wholly or even largely the fault of our laymen. Every other scheme of our Church has been explained to, and urged upon our people, but I fear the one I plead for has been too generally neglected."

Mr. Macdonald's circular concludes with the announcement that "many will be called on personally for subscriptions, which may be spread over three years, but it will save time, and be a great encouragement if friends will signify by letter what they are prepared to do."

We commend the subject to the earnest attention of all concerned—the ministers as well as the people, rich and poor—especially to "the wealthier members of the Church," advising them to become their own executors and enjoy the privilege of testing for themselves the truth of the saying, "It is more blessed to give than to receive."

## Brieflet No. 7.

IN ROME—THE PALACE OF THE CÆSARS.

THE PALATINE, the most noted of the "Seven Hills," brings you back in thought to the founding of the city, B. C. 753, for it was here, if tradition may be trusted, that Romulus, after invoking the favour of Jupiter and Mars, harnessed a pair of white kine to a plough, and drew a furrow to mark the boundaries of *Roma Quadrata*, which was to be afterwards reserved for the mansions of the highest nobility. Here were erected the earliest temples to Jupiter, Mars, Cybele (mother of the gods), Apollo, Juno and Vesta. Here successive Kings and Emperors reared houses and palaces, each exceeding in splendour those of his predecessor, until the entire hill was covered by a pile of the most magnificent buildings that ever existed. They were 'fell' builders—Augustus, Tiberius, Caligula, Claudius, Nero, Vespasian, Domitian, Trajan, Hadrian, etc. The extent of which they indulged their craze may be judged from the ruins of the palace of Vespasian, evidently built on the top of that of Augustus, the former having been completely filled up with earth and used as the foundation of the more ambitious structure! With the aid of an expert guide, and not otherwise, the main outlines of these palaces, as well as of the temples, streets, and terraces, can still be distinctly traced. In one of the corridors you are shown a bust of *Brutus*, the confidant and yet the murderer of Julius Cæsar—a hard looking creature with a small head, thin lips, and sunken eyes. As you look at the wretch who ended his own life by suicide, you cannot help exclaiming,—"*Et tu Brute!*" You enter the palace of Domitian, the great hall of which was lined with polished marble, that the tyrant might have warning of the approach of his enemies, while he walked to and fro like a spider in his cage—*catching flies!* In this very place he was murdered by the officers of his court. Presently you stand in the dining room of Germanicus, in fine preservation. It was only discovered on the day of the battle of Sedan (1870). On the summit of the hill you find the *Basilica*, or Hall of Justice, in which sat the Court of Appeal, before which it is sup-

posed that St. Paul was tried and condemned in presence of Nero. There is the semi-circular tribunal for the judges, with the Emperor's marble chair in the centre, the solicitors' stand, the "dock" for the prisoner, the marble railing which fenced off the spectators, and the altar of Apollo. Imagination tries to conjure up the scene—the solemn conclave, the gaping crowd, the aged prisoner at the bar with none to defend him; alone, yet not alone, as he himself has testified,—“Notwithstanding the Lord stood with me and strengthened me.” Was he not “the noblest Roman of them all?”

Portions of the wall of Romulus have also recently come to light, large blocks of stone laid without mortar, and kept in place with wooden dowels, so closely jointed you could not pass the blade of a knife between them. What remains of the buildings is all brickwork of the most solid description, welded together with cement. All had originally been covered with white marble, which was peeled off to ornament the ecclesiastical edifices that afterwards sprang up like mushrooms. And this is the palace of the Cæsars!—of the men who conquered the world and yet were afraid of their own shadow—the men who, with rare exceptions, were notorious for satanic wickedness, in an age that has been fitly described as one of “heartless cruelty and unfathomable corruption.” Twelve out of the first twenty Emperors of Rome died violent deaths. They were either poisoned, strangled, or stabbed to death by assassins, or they committed suicide. Truly says Farrar, “the Palace of the Cæsars must be haunted by many a restless ghost.” It is difficult to ascertain when it reached its greatest splendour. It appears to have been habitable as late as the beginning of the eighth century, after which it gradually fell into decay. Standing amid this wreck of centuries, surrounded by these palpable evidences of paganism allied to the boasted civilization of ancient history, what a commentary is presented on the instability of mere human greatness and grandeur, and the worse than worthlessness of any system of religion that is not founded on the fear of the living and true God.

## Missionary Cabinet.

ALESSANDRO GAVAZZI.—II.

After spending some time in London, Gavazzi, set out on a lecturing tour through England, Scotland, and Ireland. Everywhere the largest halls were filled by people of all ranks eager to see and to hear the eloquent Italian, attired in his monk's dress. In 1852, he first visited the United States when he delivered a course of lectures in New York on Romanism. In 1853 he arrived in Quebec and was announced to lecture in Chalmers' Presbyterian Church. No sooner had the audience assembled, than the church was besieged by a furious mob who broke up the pews with the intention of taking his life. Gavazzi escaped with difficulty, and on the 9th of June reached Montreal, where a still more serious riot took place. On the evening of that day he was to lecture in Zion Church (the late Dr. Wilkes'). Forewarned by the *fracas* in Quebec, Mayor Wilson was fore-armed. A detachment of the 26th Regiment of the line, then newly arrived, was stationed in front of the church, and also a strong body of police. At the appointed hour the church was densely crowded and, (without the consent of the authorities) a band of armed men were present, prepared to defend the right of free speech. Before the lecture was concluded, an excited crowd outside began to raise a disturbance, and were about to force an entrance into the church, when this body-guard rushed out and drove them back. Shots were exchanged and one of the mob was killed. The meeting broke up hastily. Then followed the deplorable occurrence which made Gavazzi's visit to Montreal one of the saddest episodes in its history, and in his. While the people were peaceably retiring, the riot act was read by the Mayor and an order given to the troops, by some person unknown, to “fire!” Several volleys were poured into the crowd with deadly effect. The number of killed and wounded was close upon forty, of whom twenty-six were either killed on the spot or died afterwards in consequence of their injuries. Far from regarding this as justifiable, Gavazzi's humane and tender instincts were deeply affected. In after life he never willingly referred to it, and when questioned about, it always expressed his unfeigned

regret that he had been the innocent cause of such a calamity.

In 1858, Mr. Macdougall tells us, "as a result of close study of the Bible and contact with earnest Christians, the greatest event in Gavazzi's life took place—his conversion to God, and the new departure of consecration to evangelical work. From that time forth, 'the Bible, the whole Bible, and nothing but the Bible,' was his motto. He had come out of popery, bringing not a rag of the old system with him." But he had yet other battles to fight. In 1860, he joined Garibaldi in his Sicilian campaign, and shared the dangers and the honours of that eminent patriot during ten years—ministering all the while as military chaplain to friend and foe alike, with unceasing devotion. When the unification of Italy was completed, in 1870, and Rome was occupied by Victor Emanuel's troops, Gavazzi took up his residence in that city, and thenceforth applied all his energies to the evangelization of his countrymen. He made several attempts to found a national evangelical church in Italy, but with only partial success. He was less adapted for an organizer of Christian work, than as a controversialist. To the end of his days his greatest power was on the platform rather than in the pulpit. It could not well be otherwise, seeing that he lived so long in stormy times, and that almost his whole life had been a protest against the tyranny of Rome, and a fight for civil and religious liberty. He succeeded, however, in 1870, in uniting a considerable number of congregations that had existed for many years separately in different parts of the country into one organization, under the name of the *Chiesa Libera*, or "Free Christian Church in Italy," of which he became the recognized leader, and his closing years were passed as a minister of one of its congregations in Rome, and principal of its Theological College. His church, manse, and college were under one roof, in a large building opposite the bridge and castle of St. Angelo, on the brink of the Tiber, and not far from the Vatican. There he preached and taught with marked ability and unabated enthusiasm until his death, which took place as we have already said, on the 9th of January last, in the 81st year of his age. Personally, he favoured the pro-

posed union of the Free Church with that of the Waldenses, but even his great influence failed to reconcile his brethren to the conditions that to the other party appeared to be necessary to a harmonious union. In accordance with his expressed desire, his body was cremated and his ashes were deposited in the Roman Evangelical Cemetery with the simple record inscribed on his tomb-stone, dictated by himself,—*Patriotta Cristiano*, "A CHRISTIAN PATRIOT."

Mr. Macdougall, who entered heartily into Gavazzi's evangelistic plans, and aided him greatly by wise counsels founded on his own large experience, characterizes him as "a man of prodigious industry and acquisitions. . . truly without guile. . . a Reformer before the Reformation. . . and remarkably fitted for his time." Dr. Prochet, the eminent representative of the Waldensian Church in Rome, while holding different views from those entertained by Gavazzi in regard to external organization, nevertheless pays this tribute to his memory,—“A great champion of the cause of the Gospel in Italy has fallen.”

The Statistics of the *Chiesa Libera* for 1888 were as follows:—Ordained Ministers, 15; Evangelists, 12; Elders, 30; Deacons, 70; Deaconesses, 10; Colporteurs, 3; Communicants, 1522; S. S. Teachers, 60; S. S. Scholars, 936; Churches, 32; Out-stations, 45.

A MISSIONARY in the New Hebrides writes to the "Christian" as follows:—

"We have been labouring on the island of Epi for six years, and the Lord is now giving us signs of blessing. We have only seven church members as yet, and a dozen candidates, but now fully eleven hundred listen to the Gospel each Lord's Day, and about 350 are under daily instruction. Two or three of our converts are now engaged in helping us to carry the Word of Life to their fellows.

"There are about 10,000 souls on Epi, and a perfect Babel of tongues. Five of these are quite as distinct from each other as English and French are. This is a great hindrance to the spread of the Word, but we are able now to carry on work in three of these. Formerly we were frequently threatened, and sometimes narrowly escaped making food for a cannibal feast. Now we live as peaceably as we would in London, and have more open doors for our work than we are able to take full advantage of.

"Still, there is 'very much land to be possessed,' and the darkness is very great. The fever and ague also try us very sorely at times.

## Household Words.

### KNOWLEDGE AND FAITH.

Father, it is not knowledge that I ask  
Of what thy wisdom deems it best to hide;  
I ask thee, rather, for a perfect faith,  
Content to walk in darkness by thy side.

I ask thee not that I may see thy face,  
And know, through mortal vision, that thou  
art,

No; rather would I give myself to thee,  
And feel thy being in my inmost heart.

And if about my pathway clouds shall rise  
Till all around be only gloom and night,  
I would not ask thee why thou sendest clouds,  
But let my faith look through them to the  
light.

So when our dear ones pass beyond our reach,  
Though aching hearts would fain the myst-  
ery know,

We ask thee not to draw the veil aside,  
Nor to our longing eyes the future show.

But rather would we trust them to thy care—  
Trust that thy love surrounds them there  
as here,

And sometimes, through our longing and our  
hope,  
We dare to trust their spirits linger near.

No, Father, 'tis not knowledge that I ask;  
But I would have a faith more clear, more  
bright,

Till, in the fulness of thine own good time,  
Knowledge and faith shall both be one in  
sight.

M. L. D., in the *Christian Register*.

### LIVING NIGH TO GOD.

The Christian who will cultivate a close heart-life with God must manage somehow to find time or make time for feeding his soul as well as his body. I knew of a godly merchant who had a place for secret prayer up in the loft of his warehouse. That was his Bethel. Daniel was a prodigiously busy man in Babylon, but he managed to get a special interview with God three times a day on his knees. That noble Christian philanthropist, the late William E. Dodge, used to rise early and get a good quiet hour with his Bible and his Master before he ventured into the roaring tumult of the day. He came out from this communion with God with his face shining. Such an early hemming of the day with prayer has a most potent influence to keep the whole day from raveling out into frivolities and worldly compliance, and grasping covetousness. Mr. Garret N. Bleecker—whom many of my Baptist readers will recall as a shining light in their denomination—made it his practice to go home at noon and dine with his family.

He took that time to "cool off" from business and to get a nooning with God in a short season of secret prayer. Every follower of Christ who would maintain a strong and holy life must not only commune with his Lord every day over his Word, but should have his Bethels or his Olivets, or some set place and time for locking his soul up with Jesus. Martin Luther affirmed that during the heats of his great life-battle he "could not get on without two hours each day in prayer"; it was his tremendous grip on God that enabled him to vanquish the powers of darkness.

Here, too, lies the secret of the genuine higher life. It is simply *living nigh to God*—on the Sabbath in God's house and through the week in our own houses and places of business. It is keeping our citizenship in Heaven and our eyes above the wretched mists that lie near the ground, and our hearts in close touch with Christ. They that thus wait on God shall renew their strength; they shall mount up with wings as eagles. They out-fly the petty vexations that worry the worldling, and the grovelling cares and lusts that drag selfish sinners down into the mire. Their outlook is broad; their spiritual atmosphere is bracing; their fellowship with Christ is sweet; they rehearse a great deal of Heaven before they get there. Living nigh to him whom their souls love in this world, they need not spend a thought about dying. Being always ready to exchange their home with God which they found here, for a higher home in Heaven, they have nothing to do but to enter the door of pearl as soon as it opens, and go in to be forever with the Lord.—T. I. CUYLER, D. D.

### WORK WHILE YOU MAY.

As you go down the street, you see an excavation and four or five men are working, and perhaps twenty or thirty leaning on the rail looking over at them. That is the way it is in the Church of God to-day; where you find one Christian hard at work there are fifty men watching the job.

Oh! my friends, why do you not go to work and preach this Gospel? You say, "I have no pulpit." You have. It may be the carpenter's bench, it may be the mason's wall. The robe in which you are to proclaim this Gospel may be a shoemaker's apron. But woe unto you if you preach not this Gospel somewhere, somehow!

"Oh!" says some man, "if I should try to do right, if I should turn away from my evil doing unto the Lord, I would be jostled, I would be driven back, nobody would have any sympathy for me." You are mistaken. Here, in the presence of the Church on earth and in Heaven, I give you to-day the right hand of Christian fellowship. God sent me here to-day to preach this, and he sent you here to hear this:—"Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord, who will have mercy,

and unto our God, who will abundantly pardon." Though you may have been the worst sinner, you may become the best saint, and in the great Day of Judgment it will be found that where sin abounded,

GRACE DOES MUCH MORE ABOUND,"

and while the spoils of an everlasting kingdom are being awarded for your pursuit, it will be found that the lame took the prey. Blessed be God that we are, this Sabbath, one week nearer the obliteration of all the inequalities of this life and all its disquietudes.

Years ago, on a boat on the North River, the pilot gave a very sharp ring to the bell for the boat to slow up. The engineer attended to the machinery, and then he came up with some alarm on deck to see what was the matter. He saw it was a moonlight night and there were no obstacles in the way. He went to the pilot and said:—"Why did you ring the bell in that way? Why do you want to stop? there's nothing the matter." And the pilot said to him:—"There is a mist gathering on the river; don't you see that? And there is night gathering darker and darker, and I can't see the way." Then the engineer, looking around and seeing it was a bright moonlight, looked into the face of the pilot, and saw that he was dying, and then that he was dead.

God grant that when our last moment comes we may be found at our posts doing our whole duty; and when the mists of the river of death gather on our eyelids, may the good Pilot take the wheel from our hands and guide us into the calm harbour of eternal rest!

Drop the anchor, furl the sail,  
I am safe within the vale.

—Talmage.

#### OF GENEROSITY AND THRIFT.

It is very easy to win a reputation for generosity. You have only to give waiters, railway porters, cabmen, and crossing-sweepers a shilling where anybody else would give sixpence; to make a good many presents of trifling value, and chiefly to persons from whom you hope to get something in return; and to take care that the fame of these magnanimous actions shall be well bruited abroad—and your character as a generous, whole-souled being is established.

It is very noble to be liberal, but not at other people's expense. The old copy-book maxim is a very sound one: "Be just, before you are generous." If your liberality hinders you from paying what you owe to your butcher or your tailor, you are not just to him; nor, it may be added, are you really generous, but only lavish. But avoid meanness and stinginess. Give away as much as you please, the more the better, always, provided that nobody but yourself suffers by your giving, that the person benefited by it is worthy, and that it is done without ostentation.

The truly generous man is he who denies

himself some luxury, or, better still, some necessary, in order that he might have wherewith to give to those who are in need. The millionaire, with his £40,000 a year, often gets great praise for his gifts of £1,000, £2,000, £3,000, or even £10,000; and when his donations reach a quarter of a million, statues are erected to his memory, and pæans are sung in his praise. But in all probability the signing of his big check does not entail the sacrifice of the smallest pleasure or the slightest gratification. Unless he gambles on the turf or the stock exchange, he cannot spend on himself more than a certain not very large annual amount; and there is therefore no very marvellous generosity in his handing over the surplus to one or half a dozen charitable organizations.

#### NOT THE WAY.

A life of indulgence is not the way to Christian perfection. There are many things that appear trifles which greatly tend to enervate the soul, and hinder its progress in the path of virtue and glory. The habit of indulging in things which our judgment cannot thoroughly approve, grows stronger and stronger by every act of self-gratification, and we are led on by degrees to an excess of luxury, which must greatly weaken our hands in the spiritual warfare.

All believers receive of Christ's fullness.

#### THE SUFFERINGS OF CHRIST.

We must share in his sufferings if we would partake of his glory; we must share in his sufferings if we would enjoy his consolations, or have our consolation abound by him. That is, we must devote ourselves to him, and hold ourselves in readiness to suffer—ready to suffer as he did. That is what he means when he commands us to take up the cross and follow him; it is not self-denial merely, but entire consecration to CHRIST—such consecration as to follow him fully and to hold ourselves in readiness to be crucified for him—following him, and bearing our cross with us ready to be nailed to it and suffer the death he died. To bear the cross is to be ready to be crucified for CHRIST. We speak of some little self-denial as bearing the cross. It is unworthy the name. To bear the cross is to be ready to be crucified for CHRIST's sake; just as he bore it for us on the way to Calvary, and there was nailed to it and died to expiate our guilt. So we must bear the cross, be ready to suffer and ready to die, and live to him and serve him, and do what we can to extend his kingdom and fill the world with knowledge of his salvation, even if it exposes us to suffering and to death—even if the sufferings of CHRIST abound in us. And to encourage us we know that our comfort shall equal our trials; for as the sufferings of CHRIST abound in us, so our consolation also aboundeth by CHRIST.

Strength for to day is all that we need,  
 For there never will be a to-morrow;  
 For to-morrow will prove but another to-day,  
 With its measures of joy and of sorrow.

The present born of yesterday,  
 Its shade, its shine its sorrow,  
 Are blended in the living day,  
 The parent of to-morrow.

—Doddridge.

### French Evangelization.

IN making the following extracts from the full and interesting report of the Board presented to the General Assembly at its recent meeting in Toronto, we recommend our readers who take an interest in this work to apply to the Secretary, Rev. Dr. Warden, Montreal, for a copy of the entire document, which will repay a careful perusal, and which will be furnished free of charge on application:—

In the Board's report to the last meeting of the General Assembly special reference was made to various forms in which the power of Rome was being asserted, and would likely continue to be felt in an aggravated degree in the near future. What has since occurred fully justifies this statement. Of late, events have moved with startling rapidity; and the obtrusive manner in which the Jesuits have given effect to a few of their designs has alarmed the country and roused it to a sense of the grave position of affairs. In this quickened state of public thought it is of the utmost importance that all, as far as possible, should be put in possession of correct information regarding the position and movements of the Romish Hierarchy and the people under its control. These are matters of national as well as missionary concern. The two cannot be separated; for it is undeniable that the want of gospel light in the Province of Quebec, the consequent lack of personal independence on the part of the majority of the people, their subserviency to priest-craft, and their being crushed under an increasingly enormous incubus of ecclesiastical machinery, are perpetual sources of trouble to the whole Dominion. Costly churches, priests' houses, convents, poor houses, &c., crowd the Province as much as they did France before the Revolution. The withdrawal of a large number of persons by the Church from productive pursuits, the legal imposition of numerous holidays, and of tithes and heavy fabrique assessments, and the exemption of vast ecclesiastical properties from civic taxation, all stand in the way of progress. A recent writer, who claims to have taken his figures from official sources, states that there

are seven thousand five hundred in the ranks of the "religious," including the regular and secular clergy, or one for every twenty-six Roman Catholic families in the Province.

This vast army, it is to be remembered, is being more and more permeated by the spirit and tactics of the Jesuits. That order, so hostile to civil and religious liberty, may be regarded as meanwhile triumphant in Canada. Its schemes and efforts which of late have forcibly attracted the attention of Protestants, have long been the cause of bitter strife and the object of earnest resistance within the bosom of the Romish Church. It is a matter of history that the Order was suppressed by Pope Clement XIV. in 1773, that it was expelled from France in 1762 and on several other occasions—the latest being in 1880—and from Great Britain five times between 1579 and 1604. Nearly all civilized countries, Romish as well as Protestant, have found it necessary to deal with the order in the same manner. In 1774 the British Government ordered the Governor of Canada "that the Society of Jesus should be suppressed and dissolved, and no longer continue a body corporate and politic, and that all their rights, privileges, and property should be vested in the Crown, for such purposes as the Crown may hereafter think fit to direct and appoint." The Crown afterwards decreed that said property should be held and used in perpetuity for purposes of public education. This should have closed the career of the order in Canada. But in the face of these historic facts, and the lessons which they teach, the late Archbishop Bourget of Montreal, in 1841, induced a small company of Jesuits to come to that city and to found St. Mary's College. Eleven years later it was incorporated, only ten members of Parliament from Upper Canada voting against granting the charter. It was deemed by legislators and people generally a matter of small moment; and any one attempting to show its future significance would have been regarded as visionary and illiberal. It was indeed the day of small things with the Jesuits; but they at once, with invincible determination, opened warfare within the pale of their own church. The University of Laval, the wealthy order of Sulpicians, their Seminary in Montreal and those of the bishops who opposed their movements, became the objects of attack. It is well to keep this in view, that the Hierarchy has been forced to defend itself, but without success, against the Jesuits. Their designs were made public in the summer of 1884, in a pamphlet entitled, *La source du mal de l'Époque au Canada, par un Catholique*. "In this pamphlet," says Mr. Charles Lindsey, "the Jesuits announce their intention to procure the restoration of the Jesuits' Estates, to monopolize university education, to obtain such an alteration of the election law as will exempt the clergy from consequences of exerting undue



influence at political elections, and to remove every trace of laicism from public and Normal Schools, making the Province an exact copy of a model Catholic country of Europe in the Middle Ages. They claim to be the only true Catholics in the country, and complain that they are subject to rigorous persecution at the hands of the highest ecclesiastical authorities in the land, and that their good intentions meet with rebuffs at Rome, as the consequence of the poison of false information conveyed from the highest quarters in Canada." From this pamphlet it appears, that five years ago a promise was extracted from the Provincial Government of the day, to give the Jesuits four hundred thousand dollars in settlement of their claims. Since then they have gained three decisive victories. They have secured :

*First*—An Act of Incorporation in the Province of Quebec, by which they are authorized to hold property to the value of three hundred thousand dollars a year. This act was obtained in opposition to the efforts of Cardinal Taschereau and seven of the ten bishops of the Province, as well as the earnest protest of the Ministerial Association of Montreal. It is believed that such an Act could not be passed in England, or any other part of the British Empire, and its constitutionality, which is widely called in question, could certainly be tested without further delay.

*Second*—The Jesuits' Estates Act, by which the sum of four hundred thousand dollars of public money was placed at the sole disposal of the Pope, to whom is accorded the power of ratifying this piece of Canadian legislation. His Holiness has since distributed the amount among the Jesuits, Laval University, and the bishops of the Province. To this extent the fund perpetually designated for higher education has been subverted, and a Romish University, the Jesuits, and the bishops have been endowed. But this is not all. This is only one instalment of what is contemplated, because it is declared in a document forming part of the Act, that "as soon as the Holy Father has ratified it; that is, that the establishments of the Jesuit Fathers in this Province are always allowed, in accordance with their deserts, and if they ask for it, to participate in the grants which the Government of this Province allows to other institutions to encourage teaching, education, industries, arts and colonization."

*Third*—The Government and Parliament of the Dominion, have thus far refused to grant the prayer of numerous petitions asking the disallowance of this Act, and thus it has become law. So far, therefore, no successful resistance has been made, either from within or from without the Church, to the programme of the Jesuits since their return to Canada. This is surely alarming, and will be seen to be more so when other grievances suffered by Protestants in Quebec are mentioned. Protestant members of joint stock companies, such

as Banks, Railways and Manufacturing firms are compelled by law, in spite of their conscientious convictions, to pay a large amount of their school taxes for the support of Romish education. It is estimated that in Montreal alone, the sum of between eight and ten thousand dollars per annum is thus applied. The degrees of Protestant Universities are degraded. The B.A. degree is not accepted as qualifying the holders of it to enter upon the study of law or medicine. The object is to compel young men aspiring to these professions to receive a certain Romish training, and thus draw them away from our institutions. The intimate connection between Church and State affords many facilities for eliminating Protestants from the Province. The parochial system, which is being rapidly extended, greatly stimulates the zeal of ecclesiastics in this direction so as to enlarge the area from which tithes are derivable. The aim is to make all lands subject to this impost. Steps for the restoration of the temporal power of the Pope are being gravely considered. It has been officially declared that the legislature can make no change in the school law, except as sanctioned by the Council of Public Instruction, which is composed of the Cardinal and his ten bishops, ten Roman Catholic laymen and ten Protestants. Measures to be brought into Parliament are reported to be first submitted to ecclesiastical scrutiny and criticism. At the opening and closing of the Legislature the Prince of the Church is given a position of equal honour with the Lieutenant Governor as the representative of the Queen. The ultramontane doctrine of the Vatican Council of 1870, that the Holy See has a temporal jurisdiction in ecclesiastical affairs is boldly proclaimed; and the right of the Church is asserted of her own will if she chooses to do so to exempt all her property—that held for purposes of revenue as well as what is in actual use—from civic taxation.

Under these conditions it is not surprising that feelings of uncertainty and deep discontentment prevail among Protestants, while the hitherto irresistible aggressions of the Jesuit Order are begetting in the minds of very many intelligent Roman Catholic laymen utter repugnance and unbelief with regard to the whole system. They would gladly throw off the yoke if they could only see how to do so with safety to their business and domestic peace. What they need is the Word of God and His Spirit to teach them how to make the sacrifices necessary in order to achieve true freedom.

**COLPORTAGE**:—There has never been a time in the history of the country, when so many Colporteurs were labouring among the French speaking people of the Dominion, as to-day. Sixteen were employed by the Board in whole or in part during the year, and about fifteen others by the Montreal and Quebec Auxiliary Bible Societies, and the Mission Boards of

other churches. It is estimated that about 150,000 French copies of the Scriptures have been distributed during the past fifty years, and there is scarcely a parish in the Province of Quebec where the Bible is not known and read by some. The reports of the Colporteurs indicate increasing zeal on the part of the priests in forbidding the people to purchase, or accept gratuitously, a copy of God's Word, yet the fact that during the past year our Colporteurs distributed 2,296 copies, and about 23,800 French Tracts and Pamphlets, shows that the hierarchy are losing their hold on many of the people, who are increasingly anxious to study the Bible for themselves. Thirty-one thousand visits were made by the Colporteurs during the year. With few exceptions, they were well received, and in many cases were permitted to read with the family and talk of the way of salvation through faith in a crucified Saviour.

**MISSION SCHOOLS:**—Of these there are *thirty-three*, with 912 scholars on the roll (of whom 324 are Roman Catholics), and an average attendance of 631. The amount expended by the Board on these schools during the year was \$2,694.50. Bible instruction is given daily in them all. Quite a number of the schools organized or aided by the Board in past years have become self-supporting and are now entirely independent, the Teachers being appointed and the schools controlled by the Commissioners of the district.

**FINANCES:**—The total receipts for the year were \$44,913—the largest in the whole history of the Board.

**POINTE AUX TREMBLES SCHOOLS:**—In these schools special prominence is given to the religious instruction of the pupils and to the teaching of God's Word on the points of difference between Protestants and Roman Catholics, and it is no exaggeration to state that comparatively few of our English-speaking young men and women are better acquainted with their Bibles, or better able to give a reason for the hope that is in them, than can the pupils when they leave the Mission Schools there.

The extension and renovation of the boys' building was accomplished last summer. Besides the extension (35 x 50 feet) and the erection of an additional storey, the interior of the whole building was renewed, and new furniture for the dormitories, class-rooms, etc. obtained. The building is now in thorough order, and admirably adapted for the requirements of the work. There remains a debt of \$4,535 on the building fund, which, it is hoped, will soon be removed. For the enlargement and furnishing of the girls' school, the Montreal Woman's Missionary Society have raised \$3,821. As the amount required is estimated at \$8,000, the Board have most reluctantly been compelled to postpone, meantime, the prosecution of this work. They hope, however, that the success of the appeal made by

the Woman's Missionary Society, will be such as to warrant the extension of the girls' school next summer. The attendance last session was the largest in the history of the schools—95 boys and 50 girls—in all, 145.

Seventy of the pupils of last session are members of the Church. Thirty-six of these professed their faith in Christ and were received into the fellowship of the Church last winter. The boys maintain a regular weekly prayer meeting, and quite a large number of them have the ministry of the Church in view. Five former pupils of Pointe aux Trembles entered the Presbyterian College last fall, and other four or five intend entering next October. A missionary society was established in the school two years ago, the members of which contributed during the past session \$35 towards the ordinary work of the Board; \$50 towards the extension of the school building; and \$55 to other objects. When the Board acquired the property in 1880, they resolved to admit no pupils gratuitously, except Roman Catholics whose parents were unable or unwilling to contribute. All others are required to pay something, in proportion to their ability, towards board and tuition. The amount received in this way during the past session was \$1,416—nearly one-sixth of the whole cost. A considerable portion of this amount was money earned by the pupils themselves during the preceding summer.

**PREACHING STATIONS:**—Work was carried on during the year in eleven Presbyteries, including colportage in P. E. Island, and in the counties of Digby and Annapolis, N.S. *Grand Falls, N.B.*, has the services of Mr. Lods, an ordained missionary. Ground has been broken in two fields in the Presbytery of *Miramichi* by student missionaries. Mr. Lefebvre is pastor of the French church in *Quebec*, and there is a mission school at *Lewis*. Mr. Loisele visits the scattered families at *St. Paul de Chester* and *Rimouski, Que.* Mr. Duclos has formed a new mission in the *East End of Montreal*, and is preparing to erect a church. *St. Johns Church Montreal*, of which Mr. Morin is now pastor, has added 35 new members during the year. Mr. Cruchet gives an encouraging report of *Canning St. Church, Montreal*, as does also Mr. Internocia of the *Italian Mission* in that city. *Belle Riviere*, one of the oldest French Protestant churches in the country, is supplied by Mr. Matthieu. *Mr. Boudreau* is returning to *New Glasgow, Q.*, and Mr. Vernier to *Angers and Perkins*. Mr. Rondeau is meeting with good success in *Ottawa*. Mr. Carriere continues his labours at *Grand Bend*, in the Presbytery of *Huron*. Mr. P. Boudreau has been recently settled as pastor of the two congregations (now happily united), at *St. Anne, Ill.*

Altogether there are 38 ministers and missionaries employed in serving 89 preaching stations, in which are 1062 families, 1417 communicants, and 1075 S. S. scholars.

Reviewing the work of the past year, as a whole, there is much to call for devout gratitude to God. The receipts were the largest in the history of the Board; the Colporteurs have met with fewer obstacles in the prosecution of their self-denying labours, and have gained access to many homes heretofore closed against them; the attendance at the Mission schools has increased to 912 pupils, of whom 324 are the children of Roman Catholic parents; the enlargement and renovation of the boys' school at Pointe-aux-Trembles has been successfully accomplished—providing accommodation for 40 or 50 additional pupils—and the session was one of the most successful ever held, 70 of the pupils being members of the church, and 12 of them having the ministry in view; arrangements have been completed for the purchase of the Ottawa Ladies' College, which it is hoped will tend greatly to the furtherance of the cause of Protestantism; upward of 200 members have been received into fellowship with the Church; several new fields have been opened with hopeful prospects of success; 20 French students were in attendance at the Presbyterian College, Montreal, and four of these completed their studies, and were licensed last month to preach the gospel.

The great need of the work is a fresh baptism of the Spirit of God upon all connected with it. To this end the earnest prayers of the Church are asked. The voice of intercession may bring down a rich blessing on every Bible or Tract distributed, on every lesson taught, and on every word for Christ spoken. "Put me in remembrance; let us plead together." . . . . "Prove me now herewith, saith the Lord of Hosts, If I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Let then the Church's prayer be offered up unceasingly for the vivid and copious manifestation of God's grace in the midst of our French Canadian fellow-countrymen.

D. H. MACVICAR, D.D., LL.D., *Chairman*.  
ROBT. H. WARDEN, D.D., *Sec'y-Treas.*

#### WOMAN'S WORK.

THE THIRTEENTH ANNUAL REPORT of the Woman's Foreign Missionary Society (Western Division), forms a compact little volume of 171 closely printed pages, and contains a vast fund of information. The society has its headquarters in Toronto;—*President*, Mrs. Thomas Ewart; *Recording Secretary*, Mrs. G. H. Robinson; *Home Secretary*, Mrs. Shortreed; *Treasurer*, Mrs. James MacLennan. The Board of Management consists of thirty-six ladies, and there are six standing committees. The number of Presbyterian Societies in affiliation is twenty-five, and the total membership, 14,356. The total amount of contributions received during the year were \$29,096.40, referring to which the report says,—This is a

willing offering, and herein also is evidence that the work is the Lord's. "Now therefore, our God, we thank Thee, and praise Thy glorious name. For who are we that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee."

This Society was organized as an auxiliary to the General Assembly's Foreign Mission Committee, specially in connection with its work among women and children in heathen lands. It shows its interest in this work by keeping up an active correspondence with the lady missionaries of our church—over twenty in number—including the wives of missionaries. By means of a *Monthly Letter Leaflet*, it circulates a great deal of missionary information, and has induced many to take an interest in missionary work and to contribute to it who had not been reached by other agencies. True to its original aim, it leaves the details of missionary management in the hands of the Assembly's committee, and counts it a privilege to empty its coffers annually into the common treasury. The steady growth of the society and the valuable assistance it has been enabled to render the church up to the present time, is not only a ground for thankfulness but may be regarded as the earnest of still wider influence and more permanent usefulness in years to come. The annual meeting was held in St. James' Square Church, Toronto, on the 9th and 10th of April last. The sessions were well attended by large and deeply interested audiences, a large number of delegates attending from the affiliated societies and mission bands.

MADAGASCAR is to-day an evangelizing centre. In 1800, they were a nation of idolators. The first missionaries were told that they might as well try to convert the cattle as to make Christians of the Malagasy. The most inhuman cruelties were practiced upon the early Christians of Madagascar, almost crushing Christianity out of existence, but, as a Swedish magazine puts it, the Word of God was left behind and the church that went under the cloud with a few hundred came out of it with a church of 37,000, which has now increased in the London Society alone to 61,723 church members, and 230,418 adherents who gave for gospel work in 1887 over \$12000. They have now more than 5,000 ordained and native preachers. Two or three years ago 900 barrels of rum were landed on the shores of Madagascar, sent there by a professedly Christian nation. The authorities of that once heathen nation purchased the entire cargo and poured it out upon the sand, and concerning the liquor traffic on that island, hear the statement of one who was a few years ago a heathen Queen: "I can do nothing for my aggrandizement that would ruin the bodies and souls of my people."

## Samuel called of God.

JULY 7.

1. SAM. 3: 1-14.

*Golden Text, 1 Sam. 3: 10.*

THE call of Samuel inaugurates a new prophetic era. The Hebrews after the death of Joshua, had nearly forgotten the covenant of their God. From time to time, a Judge had been raised up to check the prevailing apostacy, and by delivering them from their enemies, recall them to a better life. But there had been "no open vision," no established order of prophets, by which the Word of God could be communicated to the people. The warlike Philistines threatened the national existence. The moral life of the people was of the lowest type, as shown by the fact that profligates like Eli's sons could retain the priestly office. V. 1. *Ministered*—Samuel, the child of prayer, had been lent to the Lord by Hannah, his mother, ch. 1: 27-28. Brought up by Eli, he helped him, as best he could, in the services of the tabernacle, ch. 2: 11. *Precious*—rare. God revealed Himself to a few pious Israelites, but the rest cared only for their evil ways, 2 Thess. 2: 10-11. V. 2. *Wax dim.*—by reason of his great age, ch. 4: 15. V. 3. *The lamp of God*—see Exod. 27: 20. V. 4. *Called*—by his name, John 10: 3. Although still a child, Samuel had been faithful in little things, God now called him to greater ones, Luke, 16: 10. Three times the call was repeated. Each time, he got up and went to Eli, to see what was wanted. His prompt obedience shows him to have been mindful of God's law, Exod. 20: 12, as Eli had been a father to him. V. 7. *Did not know the Lord*—he knows his Word, but had never yet heard his voice. V. 8. *Eli perceived*—He did not show anger at being passed over for Samuel, but instructed him how to answer, if the call was renewed, v. 9. V. 10. *Came and stood*—He had only called before, He now shows Himself. God reveals Himself to willing hearts. V. 11. *The Lord said*—The message given to Samuel was short. The child could not have remembered a much longer one. It was sad, for it threatened woe to one, who with all his faults, had been a good friend to him. *Shallingle*—As if God had made His voice ring through the land. It would be something the people would not easily forget. V. 12. *The things*—that the "man of God," ch. 2: 27-36, had told Eli before. V. 13. *He restrained them not*—he did not deprive them of their office, which as high priest he had the right to do. This is a lesson to parents, who from mistaken fondness spoil their children. V. 14. God is long-suffering, but it is possible to pass the limits which separate his patience from wrath. Refuse not whilst He calls, or the time may come, when you will call and He will not hear, Prov. 1: 24, 28. Those who neglect their duty to their children may expect sorrow for themselves and ruin for their children.

## The Sorrowful Death of Eli.

JULY 14

B.C. 1136.

1 SAM. 4: 1-18.

*Golden Text, 1 Sam. 3: 13.*

THE judgments of God are sometimes slow, but they are always sure. Years had passed since He had pronounced woe upon Eli and his house, because of their transgressions. The people were not ignorant of his threatenings for "the word of Samuel had come to all Israel," v. 1. Yet they had not repented from their evil ways, nor turned to the Lord. A terrible punishment now falls upon them, as well as on their high priest. Nations which forget God, call his judgments upon them, Ps. 9: 17. May we, as a people, bear this in mind and follow righteousness! V. 1. *To battle*—probably emboldened by the knowledge that they now had a prophet among them, ch. 31: 21, as if Samuel's presence could atone for their unrepented wickedness. *Eben-ezer*, called then, Mizpeh, 1 Sam. 7: 12, about ten miles W. of Jerusalem. *Aphak*—a short distance S. E. of Mizpeh. V. 3. *Why*—the elders blamed God for their defeat. They should have blamed themselves. God had not been unfaithful to his people, but his people to Him. *The Ark*—As if the symbol without the reality could save them, the same mistake that is made by all who trust to material objects, forms and ritual rather than the love and mercy of God. Contribute hearts, was what they needed, not the ark, ch. 7: 3. It was against God's command to move the ark from its place, Deut. 12: 5. Eli, weakly allowed them to do it, sending his sons with it, v. 4. V. 5. *Shouted*—with the joy of superstitious confidence, as if the ark had been God. V. 7. *Were afraid*—superstitious fear, as groundless as the joy of the godless Israelites. V. 8. *Woe*—The history of Israel was better known to the Philistines, than Israel's God. They supposed that each nation had special gods. Comp. 1 Kings 20: 23; 2 Kings 19: 12. V. 8. *Be strong*—an instance of rare courage that we may imitate in a better cause, Eph. 6: 10, 14. V. 10. *Smitten*—Israel suffered a terrible defeat, losing 30,000 men, above all, the ark in which they had trusted more than in God. V. 11. *The two sons*—of Eli were slain as the Lord had said, ch. 2: 34. V. 12. *Clothes rent*—earth-taken of bitter grief, Josh. 7: 6, Job 1: 21. V. 18. *He fell*—Eli, hearing the noise in the city, inquired the cause. The messenger coming in hastily, told him all abruptly, v. 14. At the mention of the ark, he fainted with grief, fell backwards and broke his neck. With all his faults, Eli had been a good man. He had trembled more for the ark of God than for his sons, v. 13. His heart broke when he heard of its loss. Learn from his sad end that our sins always find us out, Numb. 32: 23 and that it is not enough to be good ourselves, but we must also prevent evil, by all lawful means.

## Samuel the Reformer.

JULY 21. B.C. 1112. 1 SAM. 7: 1-12.

*Golden Text, Is. 1: 16-17.*

THE ark of God had been taken by the Philistines. The glory had departed from Israel, ch. 4: 21, yet they cared not. No one lifted a finger to recover the ark, but meanwhile the Philistines had found it a dangerous possession. Dagon, had fallen before it, ch. 5: 3. It had brought deadly destruction to Ashdod and Gath, ch. 5: 6, 9, until after seven months, the men of Ekron in terror sent it back to Beth-Shemesh, with expiatory offerings, ch. 6: 2-9. The news of its return was received with indifference. It was left by the wayside, on a stone, and profaned by the people's curiosity. They laid dearly for their irreverence, ch. 6: 19. V. 1. The men of Kirjath-jearim, however, received it gladly. They had no temple, but they put it in the house of one of their chief men and consecrated his son to keep it. It may have been an irregular proceeding, Eleazar was possibly not even a Levite, but what he did being for God's glory, he received a blessing, comp. 2. Sam. 6: 11. V. 2. *Twenty years*—during which Samuel, prayed and preached apparently in vain, and many sinners had gone to their eternal doom. At last, God answered Samuel's prayers by a gracious outpouring of His Spirit, and Israel "lamented" after the Lord. V. 3. *Put away*—the strange gods. God is a jealous God, and will not accept divided worship, Ex. 20: 5. *Prepare your hearts*, by forsaking your sins and he will hear you, Ps. 66: 18. V. 5. *To Mizpah*—a high hill, in full view of the Philistines. They must confess their faith before men, Mark 8: 38. They poured water before the Lord—an Eastern custom equal to an oath of allegiance: They fasted—a token of humiliation, Lev. 16: 29, 31, and confessed their sins, 1 John 1: 9. V. 9. *A lamb*—The Philistines, knowing that this great gathering meant war against them, approached now in battle array. The Israelites had no arms, ch. 13: 19-22, and no time to make them or organize. They had recourse to prayer, v. 8. The lamb, offered whole, typified the people, who had given themselves to God. Prayers offered through Jesus, the Lamb of God, are always heard. V. 10. The sacrifice was not ended, when the host of the Philistines drew near. Their war cries were answered by the "voice of the Lord." Ps. 29: 4. Terror filled their hearts, they turned and fled, chased by his thunderbolts. V. 11. Israel rushed after them, slaying them with the weapons they threw away in their terror-stricken flight, and utterly routed them. V. 12. *Eben-ezer*—The Stone of Help, a stone rough and unhewn, God's work to commemorate God's victory. We learn by this lesson that trials teach humbled minds to pray, deliverance, to bless. Our unworthiness shows God's eternal faithfulness and power.

## Israel Asking for a King.

JULY 24. B.C. 1095. 1 SAM. 8: 4-20.

*Golden Text, 1 Sam. 8: 19.*

WE have reached a momentous epoch in the history of Israel. Until then, they had had a Theocratic government, i.e., one under the immediate direction of God. They now want a monarchy. It is a peaceful yet complete revolution. Had they waited, God in his own good time would have given them a king in the person of David, and they would have been spared the calamity of Saul's reign, Deut. 17: 15-17. Their previous experience in king-making had not been a success, Judg. 9: 22. V. 4. *The eldest*—the leading man. *Ramah*—a city of Benjamin. V. 5. *Thou art old*—Samuel was not more than sixty, and he ably served in his prophet's office for forty years after this. His age and experience fitted him all the better, to work for the prosperity of the people. It is still "one of the worst features of modern Church life to turn out the old and experienced ministers, and substitute in their stead, untried and inexperienced men" (Dr. Pentecost). *They sons*—v. 3. He could have removed them from office. V. 6. Samuel was naturally grieved at this mark of ingratitude and told it to the Lord in prayer. He understood the real motives of the elders. V. 7. *Reject me*—They were weary of the Lord's service, Mal. 1: 13; 3: 14. His law were too strict for their taste. Their hearts were alienated from God. V. 8. They had forsaken him to serve other gods, why should they not also forsake the prophet, whose intercession had saved them at Mizpah. They were a stiff-necked people, Acts 7: 51. V. 9. *How then yet protest*—If they will make a rod for their own backs, let them do it with their eyes open, Prov. 1: 31. V. 11-13. Their king will draft their sons in his army, and make their daughters, his menials—*confectionaries*—servants who prepare delicacies for the table. V. 15. *The tenth*—They will be heavily taxed to support the luxury of a court and meet the expense of a standing army. V. 18. How could the Lord hear a people, in open rebellion against him? Saul's experience proved this later, 1 Sam. 28: 6. V. 19. *Nay*—They had made up their minds, and all Samuel could say to them did not turn them from their purpose. God gives them their way. He would bring them into judgment for what they did, Eccl. 11: 9. Hos. 4: 17. Samuel told all to the Lord, and God answered; make them a king. He then dismissed the people, having informed them that their wishes would be granted. The Lord's ways are goodness and truth, Ps. 25: 10, but if we are to follow our own way, we may also find, that although pleasant to the flesh, it will lead us into serious difficulties, and even to irremediable evils, Prov. 14: 12. A true Christian, like Jesus, will say to God; Thy will be done, Matt. 6: 10, 26: 39.

## Ecclesiastical News.

SCOTLAND.—Dr. R. S. Drummond of Glasgow, succeeded Dr. Shoolbred as Moderator of the U. P. Synod, which met in Edinburgh on the 6th of May. The attendance of members was the largest on record—916 being present—far too many, most people think for deliberative purposes. Dr. Robert Selkirk Scott, on retiring from the Secretaryship of the Home Mission of the Church, after twenty-one years service, received very warm tributes to his "high capacity," his immense industry and his chivalrous devotion to the interests of the church. Dr. Scott is succeeded by Rev. John Young, who has a high reputation for business capacity and platform graces. The inevitable Disestablishment question was discussed at large by Dr. Hutton and others. From the statistical reports it is gathered that the past year, has on the whole, been one of fair progress. The membership of the church is now 182,963, an increase of 793 for the year. There has been no actual increase in the number of congregations. The total income of the church from all sources was \$1,860,526, an increase of \$35,282.

The General Assemblies of the Established and Free Churches, met in Edinburgh on the 23rd of May. The Earl of Hopetoun again represented Her Majesty the Queen, as Lord High Commissioner in the former, and both he and the Countess made themselves very popular. As usual, the proceedings were inaugurated by a grand levee at Holyrood Palace, which was largely attended. The state procession from the palace to St. Giles Cathedral, lost none of its accustomed *clat*, and an excellent sermon was preached by Dr. Gray of Liberton, the retiring Moderator, in whose stead Dr. Gloag of Galashiels was elected.

A keen discussion arose on a petition by the Rev. Jacob Primer, asking for the removal of certain "graven images" from St. Giles', and to have the Service-Book withdrawn. But the "images" carried the day by 131 to 83. The report of the Committee on Aids to Devotion, also received a very 'warm reception'—Principal Cunningham raising a hornets nest about him, by moving that the Apostle's Creed be deleted from the volume. Only two voted for the Principal's amendment, but the book of "Prayers for Social and Family Worship" was sent back for revision.

In the Free Church Assembly, Dr. Laird of Cupar, was elected to succeed Dr. Aird of Creich, as moderator. The gist of Dr. Laird's opening address was that in his opinion, based on fifty-four-years experience in the ministry, those who went out from the Establishment in 1843 were right, and that the church which he represented was well-entitled to the name of "The Free Church of Scotland." A meeting of the Free Church Temperance Society,

was held on the evening of the opening day, at which Sir Wilfred Lawson was the principal speaker. It was stated that one half of the ministers and two thirds of the students of the Free Church are total abstainers, and that there are 620 societies, comprising 63,978 members, in connection with the church. The statistical returns record an increase of membership as compared with last year, and also, a large increase in the contributions to the various funds—the total amount for church purposes being over \$3,000,000, an increase of nearly \$250,000 as compared with the previous year.

The most startling bit of Ecclesiastical news is the election, by an overwhelming majority, of Dr. Marcus Dods to the vacant chair in the Free Church College at Edinburgh. Such a glaring reaction against Calvinism was not looked for in that quarter.

IRELAND.—The *Belfast Witness*, with a somewhat pardonable pride, draws attention to the position that ministers from Ireland occupy in England. At the late meeting of the Synod of the Presbyterian Church in England, the Rev. J. T. Megan was chosen as the Agent of the Church. Early in the sixties he began public life as a minister of First Ramelton, Co. Donegal. In a few years after he was appointed one of the first professors of Magee College. From there he went to a congregation near Manchester, where he has been until now. Then the Clerk of Synod, the Rev. Dr. McCaw is an Irishman, so are Dr. Wright and the Rev. George Wilson, who are chiefs of editorial work in the British and Foreign Bible House in London. The General Assembly will meet about the time this paragraph will be mailed. It seems to be certain that the new Moderator will be the Rev. W. Clark of Bangor. Though less known out of Ireland, than some of his predecessors, he will worthily preside over the deliberations. He is now in his third pastorate. He began his work near to Bangor, then he was in Burt, Co. Donegal, for some years, when he was called to second Bangor. The Rev. R. J. Lynd, as soon as he lays down the reins of office is to start for Australia, whether Dr. Rainy has preceded him. He has got six months leave of absence.—As I write, the news of the death of Mr. James Barkley, of Maghera, comes to hand. He was a man of rare worth and usefulness. He leaves a blessed memory behind him. His eldest son was for many years a judge in India, and is now joint-convenor of the Foreign Mission. Two of his daughters are minister's wives. A brother who died a few years ago, was long a most respected minister of the church. A well known family in Toronto, is closely related to the Barkley's.

UNITED STATES.—The General Assembly of the Presbyterian Church, (North) met in 4th

Av. Church, New York, (Dr. Crosby's) on the 16th of May. President W. C. Roberts D.D., of Lake Forest University, was chosen Moderator and invested with the gavel and a copy of the Westminster Confession. In connection with the report on missions to the Freedmen, a dash of spice was added by the introduction of "Uncle Joe" Williams, a negro eighty-four years old, who was a slave more than fifty years, and is now a commissioner and a very pronounced Calvinist. Negotiations looking to a re-union of the churches, North and South, have not been attended with success. They have stopped short at the colour-line. The South contending that the coloured people should be organized into Presbyteries and Synods distinctly separated from the whites. The North, true to its former deliverances on this question, maintains that such a distinction is unscriptural and unchristian, that colour is but skin deep, and that as "God hath made of one blood, all nations of men for to dwell on the face of all the earth," there should be but one Presbyterian Church for white and black. The proposal to revise the Confession of Faith was argued long and keenly, and finally disposed of in a thoroughly non-committal manner, by adopting a resolution to ascertain by overture, (1) "How many of the Presbyteries of the church desire revision, and (2); If they do desire it, in what respects and to what extent?" An overture asking for the revival of the order of Deaconess was remitted to a committee of five, to report to next Assembly. By a vote of 193 to 82, the Assembly re-affirmed its former deliverances on the Temperance question, "Commending to ministers and congregations, of this, and all other churches, to persevere in vigorous efforts until laws shall be enacted in every State and Territory, prohibiting entirely the traffic in intoxicating liquors. The reports of the Home and Foreign Mission Boards were both very satisfactory. The receipts of the former were \$838,334, for the year, and of the latter, \$851,415. In the Home fields there are 1592 missionaries, 318 missionary teachers, 93,188 communicants, and 149,348 in the Sunday-schools. There are 189 ordained missionaries in foreign fields, besides 343 laymen and women, and a host of native helpers. The number of communicants is 25,346, of whom 3067 were added last year.

The General Assembly, South, also met at Chattanooga, Tenn., on the 16th of May. Dr. J. G. Hill of Fayetteville, N. C., Moderator. Strange that there should be any room for discussion as to the relation that should subsist betwixt the churches, North and South! yet, it has to be discussed annually, and it is thought that an important point has been reached by the resolution adopted by both Assemblies this year,—"to co-operate in Christian work." The Home Missions of this Church are chiefly among the Freedmen, who are multiplying so rapidly, they will soon out-

number the whites, hence the vast importance of educating them, from a civil as well as a religious point of view.

ENGLAND:—The fourteenth annual Synod of the Presbyterian Church of England, counting from the union in 1876, was opened in Regent Square Church London on the 29th of April. Dr. Dykes preached the opening sermon, and Dr. Alexander McLeod of Birkenhead, whose praise is in all the churches, was elected Moderator in his stead. The number of deputies in attendance from other churches was unusually large. The Lord Mayor accorded the Synod a reception at the Mansion House. A letter was received from the Archbishop of Canterbury inclosing the Encyclical from the Lambeth Conference on the subject of Christian union. The respective reports on the Home and Foreign Missions of the Church, the Sustentation Fund, and the Educational and Literary departments were all satisfactory. The three Home Mission Boards reported an attendance of 12,691 at mission services for adults, and 26,263 scholars on the rolls of the Mission Sunday-schools. Regret was expressed that so little had been done in the department of church-extension. Evangelistic work, however, had been prosecuted vigorously. The mission to the Jews in the East of London, had been continued with encouraging tokens and some gathered fruits. The Foreign Mission Committee reported 43 organized congregations in China and India and 84 not yet organized, with 3 native pastors entirely supported by their own congregations, and 100 native Evangelists, 34 Theological students, and 3597 Communicants. The missions at Amoy, Swatow, Hak-ka, Formosa, and Singapore were all extending into the interior through the agency of the native agents. In S. Formosa "the work had developed by leaps and bounds, and the native pastors were entirely supported by their own congregations." In short, "the Presbyterian Church of England was the most visible Church in all the South of China." The only debate of outstanding importance was on the report of the committee on the Church's relation to the Westminster Confession presented by Dr. Dykes. As this subject had been before the courts of the church for six years, it was hoped that the "Articles of Faith" on which the committee had expended so much time and thought would now be finally accepted as a sufficiently full statement of the church's faith for all practical purposes. The discussion, however, showed that there was not yet sufficient unanimity in regard to the matter, and it was again remitted to the committee for careful consideration with a view to a final report thereon to next Synod.

The Wesleyan Missionary Society has been in existence for one hundred years. When Queen Victoria ascended the throne fifty years ago it had fifty-one missionaries in foreign lands; now it has three hundred and twenty-four.

## Our Own Church.

**THE ANNUAL COLLECTION IN BEHALF OF THE BOARD OF FRENCH EVANGELIZATION** falls to be taken on the third Sabbath of this month, in all the congregations that adhere to that method of contributing to the Fund. In view of this, we have elsewhere given a somewhat extended *resumé* of the report of the Board, presented to the Assembly, and to which we now direct attention. In subsequent numbers of the RECORD there will be given similarly condensed abstracts of the reports of other missionary and evangelistic schemes of the church.

**PERSONAL.**—*Professor John Campbell* of the Presbyterian College, Montreal, has received the degree of LL.D. from the University of Toronto. *Rev. Dr. Campbell* of Renfrew, has been appointed Professor of mental and moral philosophy and logic, in Morrin College, Quebec. *Principal McIntyre* of the Brantford Ladies' College, has severed his connection with that institution with a view to enter on the work of the ministry; *Rev. Dr. Cochrane* has accepted the office of Governor of the college. *Rev. John Wilkie of Indore*, continues to 'rest' by working hard, supplying Presbyteries and congregations with valuable information respecting the claims of Central India as a mission field. *Rev. Dr. J. H. Buchanan*, on our mission staff at Indore, recently married *Dr. Mary B. MacKay* of the same mission, formerly of Nova Scotia. Referring to their wedding, *Dr. Buchanan* says,—“We were happily married in *low caste* style, no dinner, no formal invitations, but a great gathering, full beyond the doors, a real Salvation Army Marriage.” *Rev. Father Chiniquy's* eightieth birth-day occurs on the 30th of this month. His numerous friends in Britain and in Australia are in communication with the citizens of St. Anne, with a view to uniting in a demonstration worthy the self-denying services and heroism of the venerable pastor. Letters in this behalf are to be addressed to *Rev. P. Boudreau*, St. Anne, Illinois, U.S. Many of our ministers are crossing the Atlantic this summer. *Rev. James Barclay* of St. Paul's, Montreal, was present at the golden wed-

ding of his parents in Edinburgh. *Dr. Warden* goes (at his own cost and charges) to secure a principal for the Ladies' College in Ottawa. The following are also “Home-ward bound,”—*Revs. Professor Coussirat, Dr. Smyth, James Fleck* and *J. Mac-Gillivray* of Montreal; *Professor Weir* of Quebec, *Chas. B. Ross* of Lachine, *Robert Moodie* of Stayner, *J. L. Murray* of Kin-cardine, *Joseph Alexander* of Norval, *Rev. Dr. Macrae* of St. Stephen's Church, St. John, N.B., and *R. Nairn* of Rat Portage, Manitoba. *Rev. James Johnston*, a minister of the Church of Scotland, has come to us from the other side, with a view to settlement in Canada. *Dr. J. Munro Gibson* of St. John's Ward, London, is expected on a visit. *Dr. W. G. Blaikie* of Edinburgh, is already in this country, and also *Rev. Dr. Prochet* of the Waldensian Church, Rome, Italy.

**HOME MISSIONS, EASTERN SECTION.**—Fifteen ordained missionaries have been appointed to their respective fields for one year: One each in the Presbyteries of Newfoundland, Sydney, Pictou, Truro, Wallace, Lunenburg and Shelburne, and three in Halifax, two in Miramichi and four in St. John. This system of yearly appointments is giving satisfaction and yielding excellent results. In the great Presbytery of St. John it has been particularly fruitful of good. There are forty-nine student-catechists now in the field, allocated to Presbyteries as follows: Two each to Sydney and Lunenburg and Shelburne; three each to Victoria and Richmond, Truro and P. E. Island; six each to Pictou and Miramichi; eleven to Halifax and thirteen to St. John. Thus in the home mission field we have sixty-four labourers; and if we count vacancies, the number will reach seventy-five.

**BAY OF ISLANDS.**—This is an important station on the west coast of Newfoundland. Hitherto it has been extremely isolated; but now a steamer from Halifax calls fortnightly. *Rev. Robert Stewart* has been appointed to labour there for one year. Mr. Stewart is a minister who has joined us from the Covenanting body, a man of much experience. Much good may be expected from his ministry at Bay of Islands and its vicinity.

## ORDINATIONS AND INDUCTIONS.

**GRAVENHURST, Barric.**—*Mr. M. N. Bethune* (late of Knox College), was ordained and inducted on the 10th of June.

**GUTHRIE CHURCH, Oro, etc., Barric.**—*Mr. J. Hunter*, licentiate of the Church of Scotland, was ordained as missionary on the 4th of June.



WALTON, *Mailland*.—Rev. David Forrest of Bayfield, Huron Pres., was inducted on the 30th of May.

RAPID CITY, *Brandon*.—Rev. A. T. Coulter of Meaford, Ont., was inducted on the 21st of May.

DELAIRIE, *Rock Lake*.—Rev. Donald Munro was inducted on the 4th of April.

PORT DALHOUSIE, *Hamilton*.—Mr. E. R. Hutt (late of Knox College), was ordained and inducted on the 4th of June.

NEW GLASGOW, *Montreal*.—Rev. M. F. Boudreau (formerly of the same congregation), was re-inducted on the 25th of June.

SUMMERSTOWN, *Glengarry*.—Mr. Norman MacKay, son of the late Rev. Alexander MacKay, was ordained and inducted on the 28th of May.

LINDSAY.—Mr. James Gilchrist was licenced and ordained as a missionary by this Presbytery for Sebright.

RIVER HERBERT, *Truro*.—Mr. J. F. Smith was licensed and ordained, and appointed to the oversight of an extensive and interesting Home Mission field.

MAHONE BAY, *Lunenburg and Shelburne*.—Mr. J. W. Crawford was ordained and inducted on the 28th of May.

LA HAVRE, *Lunenburg, etc.*—Mr. G. A. Leck was ordained and inducted on the 28th of May.

SPRINGVILLE, *Pictou*.—Mr. J. Calder was ordained and inducted on May 29th.

TRENTON, *Pictou*.—Mr. A. W. Thompson was ordained and appointed as missionary on May 30th.

GLENELG, *Pictou*.—Mr. Andrew Boyd was ordained and inducted on May 28th.

SPRINGFIELD, *Winnipeg*.—Rev. David Anderson was inducted on the 25th of June.

CALLS.—Rev. Stuart Acheson to Carlton St. Church, Toronto, accepted. Rev. Angus Macleod, late of N. Bruce, Ont., to Winslow, Quebec. Rev. John Hay, B.D., of Campbellford, to Cobourg, *Peterboro*. Rev. D. Anderson of Carberry, to Springfield, *Winnipeg*. Rev. Alfred Gandier, B.D., to Brampton, Ont., accepted. Mr. L. Emes (Knox College) to Markdale, Ont. Mr. W. J. Hall (Manitoba College) to Stonewall, *Winnipeg*. Mr. J. A. McFarlane, licentiate, to Valleyfield, *Montreal*. Rev. M. F. Boudreau is recalled to New Glasgow, Que. Rev. J. P. Grant of Dunbar, *Brockville*, to Fort Macleod Mission, *Calgary*. Mr. Robert Johnston (Montreal College), has accepted a call to Lindsay, Ont. Rev. David Fleming to Farmersville and Toledo, *Brockville*, accepted. Rev. W. G. Hanna of Tara, to Uxbridge, *Lindsay*. Mr. A. E. Mitchell (Knox College) to Waterloo, *Guelph*. Rev. J. A. Rcss of Dundalk to Meaford, *Owen Sound*. Rev. J. Valentine to Upper Musquodoboit, *Halifax*. Rev. Gavin Hamilton to Brookfield, N.S. Rev. D. Macleod, of Priceville, to Kenyon, *Glengarry*.

DEMISSIONS.—Rev. Stuart Acheson of First Essa. Burns, etc., *Barrie*. The resignations of Messrs. Crombie of St. Anne's, and Croll of Simcoe, *Hamilton*, are accepted. Rev. Thomas Wilson, formerly of Kingston, and latterly of Carlton Street Church, Toronto, has applied through the Presbytery of Toronto, to retire from active service, also Rev. D. Camelon of Vaughan. Rev. James Pullar of Farmersville and Toledo, Brockville. Rev. A. Stewart of Tavistock, *Stratford*. Rev. G. W. Brydon of Selkirk, *Winnipeg*.

LICENSURES.—Mr. John Robertson of Knox College, by the Presbytery of Hamilton. Mr. A. E. Mitchell of Knox College, by the Presbytery of Guelph. Mr. James G. Potter of Queen's, by the Presbytery of Brockville. Mr. A. W. Thompson of Halifax Pres. College, by the Presbytery of Halifax. Mr. Needham, by the Presbytery of Sarnia.

### THE SYNODS.

The Synod of Toronto and Kingston met at Bowmanville on the 14th of May, Rev. Stephen Young of Cliford, Moderator. Excepting the Galt "Heresy Case," which occupied a large share of the Synod's time, there was nothing of special importance calling for remark. The reports of all the standing committees were discussed and received their finishing touches preparatory to their being sent up to the Assembly. Letters were received from the railway authorities, communicating their earnest desire to minimize Sunday traffic on their respective lines as far as possible. A number of overtures were received on the Jesuits' Estates question, and it was unanimously agreed to transmit them to the General Assembly, with a view to action being taken to secure disallowance of the recent legislation in Quebec in favour of the Jesuit order.

The Synod of Manitoba and the North-West also met in Winnipeg on the 14th of May, Rev. Professor Hart, Moderator. An overture was considered and approved for the division of the Presbytery of Brandon into two parts, to be known as the Presbyteries of Brandon and Minnedosa. The first annual report of the Nesbitt Academy at Prince Albert was very satisfactory. Dr. Jardine had collected upwards of \$8,000 for the new buildings now occupied. At an evening meeting held in Selkirk Hall, interesting addresses were given on mission work among the Indians, by Messrs. W. S. Moore, Hugh MacKay, Alex. Campbell, J. McArthur and others. Rev. Dr. Robertson presented an elaborate report of the Synod's Home Mission work. The reports on Temperance, Sabbath Observance, the State of Religion and Sunday-schools, were all of an encouraging nature. The Presbyterian population has more than doubled itself in the last five years. There are now 20 self-sustaining congregations; 19 augmented; 95 mission fields, in which are 473 congregations

and preaching stations; 123 churches; 26 manse; 139 ministers and professors; 7377 communicants; 808 Sunday-schools. and 7589 scholars.

**PRESBYTERIAL ITEMS.**

**REGINA.**—Knox Church, Regina, is now without a pastor. It is a self-supporting charge, and pays a stipend of \$1200. Clergymen who contemplate visiting the North-West this summer and who can spend a Sabbath in Regina, are invited to write to Mr. C. J. Atkinson, secretary of the supply committee.

**BARRE.**—Rev. Robt. Moodie, clerk of Presbytery, has received leave of absence for three months. Dr. Gray of Orillia, to be clerk *pro tem.*, and Rev. D. D. Macleod of Barrie, to be corresponded with on Home Mission matters.

**GUELPH.**—The ministers residing in Guelph, with their representative elders, were appointed a committee on a communication from the Free Church of Scotland on Legislation for Regulating Vice.

**Obituary.**

**REV. SIMON C. FRASER**, one of the fathers of the Church died at Brandon, Man., last month. Mr. Fraser came to this country as a missionary from the Church of Scotland in 1844. After officiating for a short time at Leeds and Inverness in the province of Quebec he connected himself with the late Canada Presbyterian Church, and became the minister of Thorold in the Presbytery of Hamilton from which he retired in 1876, and had for some years past been residing at Brandon, without charge. He was a most estimable man, an excellent pastor and preacher, and in his day, and way, a church lawyer of considerable note.

**MR. CHARLES MURRAY** of Long Creek, Queen's County N B., recently deceased, was a native of Roxburgh-shire, born in 1814 and was for many years an elder in the congregation at English settlement, of which Rev. Lewis Jack was minister. Mr. Murray was not only respected by the congregation of which he was a member, but by the community at large, and among all denominations of Christians.

**MR. THOMAS RUTHERFORD**, one of the oldest members of the Kirk-Session of Knox Church, Galt, died on the 10th of May. He was a native of Roxburgh-shire, Scotland; born in 1809, he came to Canada with his family in 1844. He was an active and most efficient officer, regular and devout in attendance on the means of grace, cordially supporting his minister and church in every good word and work and specially faithful in his attention to the poor, the sick and the stranger in his visitation, even until within a few days of his death.

**The General Assembly.**

**THE FIFTEENTH GENERAL ASSEMBLY** OF THE PRESBYTERIAN CHURCH IN CANADA met in St. Andrew's Church, Toronto, on Wednesday evening, 12th June, at half-past seven o'clock. As will be seen from the following list, this is the third time that the Supreme Court of our church has met in the "Queen City."

PLACES OF MEETING.	MODERATORS.
1875 Montreal.....	Rev. Prin. John Cook, D.D.
1876 Toronto.....	" Alexander Topp, D.D.
1877 Halifax.....	" Hugh Macleod, D.D.
1878 Hamilton.....	" John Jenkins, D.D.
1879 Ottawa.....	" William Reid, D.D.
1880 Montreal.....	" Donald Macrae, M.A.
1881 Kingston.....	" Prin. D. H. MacVicar, D.D.
1882 St. John N.B.....	" William Cochran, D.D.
1883 London.....	" John M. King, D.D.
1884 Toronto.....	" Prin. Wm. MacLaren, D.D.
1885 Montreal.....	" Prin. Alex. McKnight, D.D.
1886 Hamilton.....	" J. K. Smith, M.A.
1887 Winnipeg.....	" R. F. Barns, D.D.
1888 Halifax.....	" T. McMullen.
1889 Toronto.....	" Prin. Geo. M. Grant, D.D.

During these fourteen years, Presbyterianism has made steady and substantial progress throughout the Dominion. The Presbyteries have increased in number from thirty-four to forty-three; the ministers, from 625 to 900; and the communicants, from 90,000 to 152,013. In 1875 we had only eight ordained ministers west of Lake Superior, now there are 139 ministers, missionaries and professors, in the Synod of Manitoba and the North-West. In the city of Toronto there were nine Presbyterian Churches in 1875; now there are twice that number, if not more. That the liberality of the people has abounded in like measure is shewn in that the reported contributions for all church purposes in 1876 were \$982,671, and in 1889 \$1,942,723.

At the appointed hour, St. Andrew's Church was filled to its utmost capacity. Some who were late of coming had even difficulty to find standing room in the aisles. It need scarcely be said that this is one of the finest Presbyterian Churches in Toronto, if not in the Dominion, and is in every way admirably adapted for such a meeting as this. The Rev. W. T. MacMullen D.D., of Woodstock, the retiring Moderator, conducted the opening services and preached an admirable sermon from Acts 20: 24:—  
 "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify of the Gospel of the grace of God."

The points on which the preacher laid special emphasis were (1) the office of the ministry; (2) its special work; (3) the spirit of unhesitating and absolute devotion in which the work should be performed.

"The true minister," he said, "receives his ministry from the Lord Jesus." In his second epistle to the Corinthians, in his letter to the Ephesians, and elsewhere, St. Paul states very clearly that Jesus Christ, and He alone, can make the true minister. The apostles could not make an apostle, neither could they make a minister, nor could they make a Christian. The Christian is the work of God, and is the Christian minister.

God by His grace and Spirit moves the heart to choose the work, and by an inward call leads the chosen messenger to devote himself to the service for which he is chosen. The Church is to judge of the evidences of such divine call, and, being satisfied of its reality, should train the person for the work. If any one should allege that the divine call precludes the necessity of training, we have simply in disproof of such reasoning to point to our Lord's three years' training of the twelve whom He had called.

If the true minister receives his ministry from the Lord Jesus, then this also determines the nature of ordination to the ministry; ordination is not the giving of office; it is simply the putting of the Church's imprimatur upon one believed to be called to the work of the ministry by the Lord Jesus Christ. If the true minister receives his ministry from the Lord Jesus, this also settles the whole question of what is commonly known as apostolic succession. No minister of the Gospel who has received his ministry from the Lord Jesus is outside of the true succession; and every so-called minister who has not received his ministry from the Lord Jesus is outside of the true succession, no matter what the nature of the imprimatur may be which the Church has put upon him.

The special work of the ministry is to testify the Gospel of the grace of God.

The Gospel is the glad tidings of salvation, and is the very marrow and essence of both the Old and New Testament Scriptures. Christ is the Alpha and Omega of Divine revelation, the Lamb slain from the foundation of the world; and the Gospel is the everlasting Gospel. It is no afterthought in the Divine plan. The covenant of grace is the eternal covenant; and all the covenants which God made with mankind from the days of Adam were exhibitions and developments of the covenant of grace, or subservient and tributary to it. "Preach more morality and less doctrine" is the counsel and cry of not a few critics of the pulpit of the present day. This is the wisdom of men which is foolishness with God. If the heart be not subdued and won through the doctrine of the cross, the love of

sin holds the throne and reigns defiant of the law's threatenings, including even the terrors of hell. The carnal mind is enmity against God, and the natural heart is desperately wicked. If such a heart is ever to be subdued into submission and surrender, such change can be effected only through the doctrine of the cross, which by the agency of the Holy Spirit is the power of God unto salvation. And never was there a time when the standard of demand on Christian pulpit or the strain upon the intellectual energies of the ministry was so severe as now. We live in times in which every position in life is more difficult to fill than it was some years ago.

In speaking of the devotion exemplified by Paul in the work of the ministry, Dr. McMullen thrilled the audience with his eloquent peroration.—

"So intensely was Paul's heart set on fulfilling his course and the ministry which he had received of the Lord Jesus that, in comparison with the importance of that one grand aim, he took account of nothing, not even life itself as dear to him. Paul regarded the Gospel worth dying for, a Gospel dearer to him than life itself. So the noble army of martyrs believed. So our Presbyterian forefathers in the days of fire and blood testified as they witnessed for it to the death. No branch of the visible Church has a more thrilling record of heroic suffering for the faith than the one with which it is our distinguished privilege to be identified. The apostolic spirit set forth in the text was by the grace of God reproduced in our Presbyterian ancestors, and they counted not their lives dear unto them. Their noble example commands lasting admiration. Truly it may be said of them, "There were giants in the earth in those days." If we are to sustain the splendid record of the Church of our fathers, and prove ourselves the worthy sons of such noble sires, then must we with jealous vigilance guard the blood-bought heritage of Protestant liberty which they so nobly won, and of which we are the inheritors and guardians. Judas bargained with the chief priests regarding the betrayal of the Saviour, and said: "What will ye give me and I will deliver Him unto you?" Matt. xxvi, 15. Our lot has fallen on times in which the spirit of political partisanship is asking the same question, and in its straits and struggles would, Judas-like, barter to the old traditional foe our heritage of Protestant liberty; and the strange coincidence has been brought about that the Pilates and Herods of contending political parties, formerly at enmity among themselves, have been vying with each other as to which should appear the more hearty in the same policy and agreement. At such a crisis a spirit of stern unbending principle is needed to arrest a policy of truckling political expediency that bit by bit would surrender what our ancestors bled and died for. If the

constitution of our country is so faulty and un-British as to provide an open way for aggression in our Protestant rights and liberties, then be it known that those rights and liberties are dearer to us by far than the constitution.

"When those who leave God out of the reckoning and forecast the future from the political outlook exclusively, and when the faltering and faint hearted point out to us that formidable and complicated difficulties bar the way of hopeful advance, be it ours to reply in a spirit of self-forgetfulness and devotion to duty and to God: None of these things move me, neither count I my life dear unto myself."

When the Assembly had been constituted with prayer by the Moderator, the roll was called and the attendance marked. As the court consists of one fourth of the ministers in active service and an equal number of elders, the full number of commissioners would be a little over four hundred. The number actually in attendance, however, would probably not exceed three hundred—quite enough to transact the business of the Church. REV. PRINCIPAL GRANT of Kingston, and REV. JOHN LAING, D.D., of Dundas were nominated by Dr. Cochrane of Brantford and Rev. George Burson of St. Catherines, respectively, and a majority being declared in favour of Principal Grant, he was by a subsequent vote unanimously called to the chair. Dr. McMullen then addressed a few parting words to the Assembly and introduced the new Moderator, who in a few well-chosen words assumed the reins of office. After hearing the report of the business committee read by Dr. Cochrane, a few matters of routine were disposed of, and the first 'Sederunt' was closed with the Benediction.

### THE MODERATOR.

PRINCIPAL GRANT is a native of Pictou County, Nova Scotia, and about fifty-five years of age. He was one of four from the same county, elected by a committee of the Synod of Nova Scotia in connection with the Church of Scotland and sent to Glasgow University in 1853. The others being Rev. John Cameron, of Dunoon, and Rev. Simon McGregor of Appin, Scotland, and the late Rev. William MacMillan of East River N.S. All four passed through their curriculum with high honours and

were ordained by the Presbytery of Glasgow *without examination*—a very unusual procedure at that time in Scotland. Dr. Norman McLeod in seconding the motion for their ordination said.—"One of them was not able to speak Gaelic, but he would back his friend Mr. Grant against any man for speaking the English language." After a few years of successful missionary work in his native county and on Prince Edward Island, Mr. Grant was called to the most important charge in the Maritime Provinces, St. Matthew's, Halifax, where he ministered with much acceptance and success for fourteen years. On the resignation by Dr. Snodgrass of the Principalship of Queen's College, Kingston, Mr. Grant was elected to take his place, in October 1877, soon after which his *alma mater* conferred on him the degree of D.D. His subsequent career is well-known. He has accomplished what few men are able to do in a whole lifetime. Besides his famous work, "Ocean to Ocean," written as he journeyed through what was then a vast unknown western wilderness, his contributions to Canadian Literature have been numerous and important. As a platform speaker he is probably unsurpassed on the continent of America.

### Second Day.

AT the morning sederunt the Assembly as usual engaged in devotional exercises for an hour, after which Rev. Dr. Laing, convener, gave his report on the

#### BOOK OF FORMS.

After explaining the alterations and amendments that had been made by the Committee, based upon the opinions expressed by the Presbyteries during the past year, it was suggested that it be now submitted to a special committee with instructions to report to this Assembly, and take steps for printing and publishing it at the earliest possible date.

In the afternoon, applications for leave to retire from the active duties of the ministry were referred to Committees. As usual a number of applications were read on behalf of ministers of other churches to be admitted as ministers of this Church. These were also referred to a committee to examine the credentials of the parties applying, and to report at a future sederunt. Overtures were presented, and some of them read, from Presbyteries and Synods anent the Jesuits' Estates Bill.

## RECEPTION AT GOVERNMENT HOUSE.

At half-past four the Assembly adjourned in order to avail themselves of the courteous invitation of the Lieutenant Governor, Sir Alexander Campbell, to a reception and garden-party. The Assembly attended *en masse*, accompanied by many of their friends, and the occasion was a brilliant and very delightful one. The grounds are very beautiful. Refreshments were served in large tents, while a band of music enlivened the proceedings. Indeed, nothing was left undone to make the entertainment worthy of the occasion.

## HOME MISSIONS.

The evening meeting was given up to the presentation of the reports of the Committee's, East and West, on Home Missions and Augmentation of Stipends. The spacious church was well filled, and much interest was manifested in the proceedings.

*Rev. John McMillan*, of Halifax, presented the Home Mission report of the Eastern Section, which was, on the whole, of a very encouraging kind, as may be judged from the following extract:—

“Seventy-eight labourers were employed during the past year under the direction of the committee. Of these, forty-three were catechists engaged in work during the summer months only, six were placed during the whole year as ordained missionaries, and ten others during part of the year; while the remaining nineteen, as well as some of the last ten, served in different presbyteries supplying vacancies as directed by the committee. We reported on our preachers' roll last year fifteen, of these two were located as ordained missionaries, ten were settled as pastors, and two have removed out of the bounds, leaving us only one of that band to take monthly appointments. There were fifteen accessions during the year, but these have also been thinned so much by the process of settlement or removal that only seven remain. We begin the year with eight, and three more promised the first of June, to supply some twenty vacancies. The fields, however, are not so ill off as these figures might indicate, as there are several unattached ministers in various presbyteries always ready to fill a gap. The work of the past year has been quite successful, the reports indicating steady and solid growth.”

The expenditure last year for the various branches of the service was as follows:

Catechists, \$3,956.68. This was paid out of the fund. The stations in which they laboured raised \$6,633.89 for summer service. They paid about \$600 for winter labour.

Ordained missionaries, \$2,382.66 out of the fund. The field raised \$5,000 more.

Preachers supplying vacancies, \$1,314.93 out of the fund. The congregations supplied about \$3,000 in addition.

Total out the fund.....\$ 7,654 27  
Raised by places supplied..... 13,234 00

Making a grand total for Home

Mission work of.....\$20,888 27

*Rev. George Bruce*, of St. John, N.B., presented the report on the Augmentation of Stipends in the East, which was also hopeful in tone. “He did not know that this was decidedly the best year that the Augmentation Fund had known, but he did not think he would be far wrong in even saying that. There were circumstances in connection with the working of the fund during the past year that showed that the existence of this fund was a complete success, and that it was a permanent establishment and necessary help to the work of the Church. Each year the fund has been most scrupulous in its economy, and they were able to report that the amount of money had been reduced until they had only required to be raised by the congregation \$8,000 for two years in succession, and they intended to keep it down to that. They felt that the congregations were not able, or they did not feel it would be safe to apply to them continuously for more money, and now that they had got to a quiet and steady work in connection with this fund they were not going to ask for the contribution of a larger amount than \$3,000. The work was advancing rapidly. There was a large number of fine congregations throughout the presbytery which grew up from mission stations to ordained missions, until they became partially-sustained churches, and then congregationally sustained churches standing on their own responsibility.”

*Rev. P. M. Morrison*, Agent of the Church for the Eastern division, moved the reception and approval of these reports in a suitable deliverance, which was cordially adopted by the Assembly, gratitude being expressed to God for His abundant blessing on the labours of the ministers and missionaries and of the committees in that section of the Church during the past year.

## THE WESTERN SECTION.

*Rev. Dr. Cochran* and *Rev. D. J. Macdonnell* presented the reports on Home Missions and Augmentation respectively in speeches of great force and eloquence. Although the subject matter of the reports was not all rose-coloured, the Conveners of these committees were in no wise discouraged, but spoke of the work they had been enabled to do with thankfulness and of that which lay before them with hope and confidence. Their ringing utterances thrilled the vast assemblage, so that on the whole this was a night long to be remembered. In a future number of the *Record* we shall make further reference to these very important reports, contenting ourselves meanwhile with the account of this part of the proceedings of the evening given by the *Toronto Mail*:

*Rev. Dr. Cochran*, in speaking on the report of the Western Home Mission and Augmenta-

tion Fund, said that he wished the western section could show a balance like that shown in the eastern report, and he was sorry to say that they had a deficit this year. There had been a great advance, not only in the field occupied and in the work done, but in the contributions of the people. He thought that the Home Mission Fund, instead of being \$45,000 should be \$100,000. He would like to have heard from the men engaged in the work, as they could obtain a clearer idea of the difficulties and triumphs of the mission field from them than from a printed report. They were sometimes asked what was the good of continuing this work when they had so few converts, but he asked what would be the state of morality in the North-West and British Columbia if missionaries had not gone out there to labour? There were comparatively few Protestants in Quebec, except in Montreal, the great stronghold of the Church in that province. Some people thought that the mission work there was money wasted, but he was sure that all true Presbyterians would be ready to give money to have the Gospel go to the few who were there, surrounded by the emissaries of Rome. It seemed to him that the best way to stop Jesuitism was to send men forth full of zeal to preach the Gospel of Christ. He then referred to the work in the districts of J'mark, Renfrew, Ottawa, and Toronto, and concluded by making an urgent appeal to them to sustain the work, as retrenchment would be a disaster.

*Rev. D. J. Macdonnell* said that the deficit was very disappointing, but was to be accounted for partly by the fact, which was not a discreditable one, that there were many other claims upon the liberality of the members of the Church, which were very strongly and persistently pressed, and partly by the depression which he understood had existed in trade during the past year. There was a deficit not merely in this particular fund. The Foreign Missions were \$9,000 short, and many other schemes had also suffered. They had an immense work in hand for a young Church, putting all these different objects and schemes together, but he believed that they would make amends for what they had not succeeded in doing this year, not only in connection with the Augmentation Fund, but the whole work of the Church.

*Rev. Dr. Bryson*, of Alabama, was then called upon to address the meeting, and was received with loud applause. He said that he had no language to express to them the feeling that possessed him at receiving such a cordial reception. One heart, one mind, and one spirit filled the Church of the living God. Onward, onward, should be their motto. They should view this land as the field God had given them to work in. They must realize what God in His providence was giving them in this great country, stretching the length and breadth of the continent. He then gave a

brief and brilliant review of the difficulties with the coloured people in the Southern States.

The Moderator, in closing the meeting, said that they were face to face with a crisis. There was work to be done in the North-West during the next five years, which, if not done at once, they might never have a chance of doing. The funds were exhausted, but he was sure that the people would know what their duty was. The work would be done because they knew what the people had done in the past.

The meeting then adjourned.

### Third Day.

#### HOME MISSIONS.

AN interesting and profitable forenoon session was spent in the continued consideration of the Home Mission Reports by a full House.

*Dr. Warden*, of Montreal, moved the adoption of the following Deliverance, seconded by *Dr. James Robertson*, Superintendent of missions in the North-West:—

"That the General Assembly expresses its devout gratitude to the Great Head of the Church for the large measure of success vouchsafed in the prosecution of the mission work under the care of the Western section of the Assembly's Home Mission Committee and its sub-committee on Augmentation; records its thanks to the Church of Scotland, the Presbyterian Church of Ireland, and especially to the students of the Free Church College, Glasgow, for the generous aid given during the year; approves of the form of commission for missionaries as submitted in the report; expresses its regret that the receipts for Home Missions and augmentation have been insufficient to meet the expenditure of the year, so that there is now a deficit of \$745 for home missions, and of \$3,768 for Augmentation, and realizing the urgent necessity of strengthening the latter fund, which has proved of such incalculable benefit to the Church; earnestly commends this scheme anew to the confidence and liberality of the congregations, and instructs the committee to visit by deputies the several Presbyteries during the ensuing fall and winter, with a view to largely increased contributions on behalf of both the Home Mission and Augmentation Funds, and also with a view to organizing Woman's Home Missionary Societies in the several Presbyteries and congregations of the Church."

*Dr. Robertson* reviewed at considerable length the work done in his field. He thought that if the Assembly could hear some of the North-West missionaries who were present they would have a better idea of the nature and importance of the work there. If these deficits continue, the work must have the lock-

jaw. Never was the tide of immigration as strong as during the present year, and many fields were urgently needing assistance, but lack of funds prevented the committee from doing anything for them. He remarked that the rate of contribution per communicant among the people in the mission stations was far in advance of that of the people in the older provinces. During the last seven years they had built about 150 churches and mansees. The self-sacrificing character of the missionaries was spoken of by Dr. Robertson in the very highest terms. The example of one clergyman was given who was labouring in the North-West at a salary of \$500, and who was offered a call from Ontario with a stipend of \$1,200, but he preferred to remain in the more promising but less comfortable region where he was. The lack of liberality on the part of the people was accounted for by a lack of information. He found that just as the facts of the case and the true condition of affairs were presented, the people were prepared to respond: "but you can't part a Presbyterian and his money till you let him know what it is going to be used for." He had never said a word in his addresses or elsewhere against the work the ladies were doing on behalf of foreign missions. He did not want that they should do less in that direction, but that they should not work the one scheme at the expense of the other. He hoped they would be able to organize in such a way as to benefit both funds.

DR. REM said that every mission station in the North-West had contributed to the funds, whereas in the older provinces many large and wealthy congregations had not contributed at all. In the Western section three Presbyteries had exceeded the amount asked. These are Ottawa, asked for \$1,100, raised \$1,151; Lanark and Renfrew asked for \$1,200 raised \$1,259; Toronto, asked for \$5,000, raised \$5,657. The average contribution per communicant for the whole Church was 8 cents, while that for the North-West was 40 cents.

PRINCIPAL KING of Winnipeg, said that he was unwilling to offer opinions on any part of this motion, but yet he thought the last clause of the motion was such that the General Assembly should give its very best consideration before adopting it. He had been delighted to listen to the discussion, and the reports on the whole state of the fund were very encouraging. When they looked at the past, he questioned whether any Church could present a record of such wonderful progress in liberality as this Church during the past year. It was certainly a little discouraging to find themselves reporting deficits, but he did not know any case in which a Church had made any considerable progress in liberality except under the spur of reported deficit. He hoped that this would result in their next year having a great deal more funds. It was a great shame that any congregation should be so unjust to itself as to

take no part in the great work which God had given them to do in evangelizing the land. He did not think they could have two organizations in a congregation, one a Woman's Foreign Mission Society and the other a Woman's Home Mission Society. He felt there was no work that they do or hope to do, even the interesting work abroad, that in importance could compare with this winning Canada for Christ. They would like the earnest co-operation of Christian women in this grand work. He would like to see the Foreign Mission Society's work broadened out so as to embrace all this missionary work.

REV. D. J. MACDONNELL followed. He said that this matter had been considered a great deal within the last two or three years, and he took the same ground as his friend Dr King had taken. He thought it would be a calamity to have a number of woman's organizations formed within each congregation.

DR. Kellogg and Rev. G. M. Milligan deprecated any interference with an association which had been so eminently useful. It was finally agreed to confer with the ladies on this subject.

REV. P. McF. McLeod, of Victoria, B.C., then spoke. He said that he felt that those who had come all the way from British Columbia specially to attend this Assembly should be given an opportunity of giving some explanation of the work in that part of the country. The mission work in British Columbia was only in its infancy. When the Church took hold of this great work the population of British Columbia was very small, but now that the Canadian Pacific railway has found its way to the Pacific coast, and made Vancouver its terminus, it was absolutely necessary, since there were people going there from all parts of the earth, that the Church should be liberal towards British Columbia, not only with men but with means. He must say that the Home Committee had been very kind to them. They had received general sympathy for the advancement of the work in British Columbia and the work was extending every year. They were all beginning to feel that they were making too heavy claims on the funds at the disposal of the committee. British Columbia was settling very rapidly, and there was great need for the Presbyterian Church to take hold of the work at once.

REV. T. G. THOMSON, of Vancouver, B.C., responding to the call of the House, said that he endorsed most heartily and cordially every statement that had been made by the previous speaker. Only one year in British Columbia, he was not qualified to speak in reference to every interest in that part of the country. He would like to impress on the General Assembly that, while they had the warmest sympathy of all the world, the difficulties and privations of those engaged in the work could scarcely be overstated. The work was very difficult owing to the fact partly that the

Presbyterian Church in Canada allowed these to lie fallow, and were not represented except by one man for 20 years, and they had now to recover a great deal of lost ground. There were mission stations scattered throughout the country which were very difficult to work, but he spoke for his brother missionaries when he said that they had been encouraged, sustained, and stimulated by the grace of God and His assurances of continued blessings.

MR. JOHN CHARLTON, M.P., of Lynedoch, Mr. HAMILTON, of Collingwood, and other elders also took part in the discussion, and made some excellent "points."

#### STATISTICS.

In presenting his report, DR. TORRANCE said, that, bristling though it was with figures, it did not contain all which it should have contained, in consequence of some matters having been in the printers' hands too late. These would, however, be published in the General Report of the Assembly. He would state that he had particular pleasure in presenting this report to the General Assembly, which contained matters for special gratification, the report being one of the most favourable he had known in many years; The number of congregations and stations connected with them, and forming part of a pastoral charge, is 1837; the number of families in these congregations, 79,679, and of communicants, 152,013. There were received into the Church on profession of their faith, 11,832. and by certificate, 6,624. The number of removals by death and otherwise was 10,560. The net increase should therefore be 7896, but by reason of imperfect returns, the increase throughout the Church is given as only 6373. The number of ministers, all told, is about 900, and of elders 5381. The number of scholars and teachers in the Sunday-schools is upwards of 130,000. The contributions of the Church for all purposes were \$1,942,723, an increase of \$212,471, and being at the rate of \$24.40 per family, and \$12.86 per communicant.

Dr. Torrance received the cordial thanks of the Assembly for his elaborate and valuable report, to which we shall make further reference before long.

#### FOREIGN MISSIONS.

The announcement that the Report of the Foreign Mission Committee would be presented at the evening sederunt, drew a very large audience. The proceedings were throughout intensely interesting, as may be gathered from the fact that they were continued until eleven o'clock without the slightest manifestation of impatience on the part of the listeners. The report was presented by Dr. WARDROPE of Guelph, convener of the Committee, in terms that left no doubt in the minds of the audience that he is the right

man in the right place, thoroughly imbued with the importance of the great interests committed to his care, and fully in sympathy with the universal desire of Christendom for the speedy evangelization of the world.

The adoption of the report was moved and seconded by Mr. John Charlton, M.P., and Rev. Alexander Falconer, of Pictou, N.S., in speeches of great force and eloquence, followed by stirring addresses by Rev. John Wilkie, of Indore, Central India, and Messrs. Murdoch Mackenzie, John H. MacVicar and John Macdougall, graduates of the Presbyterian College, Montreal, shortly to be ordained as missionaries and attached to the new mission which our Church has commenced, under hopeful auspices, in the province of Honan, China, whither Messrs. Goforth, Smith, McGillivray and McClure have already gone to prepare the way for them, and for the establishment of a Presbytery in a centre of heathenism containing many millions of people sitting in unrelieved darkness. We hope to present our readers with as full an abstract of this report as our space will admit of in the issue of the *Record* for September.

#### Fourth Day.

SATURDAY being a half-holiday, the business of the Court was limited to hearing the reports on the Theological Colleges. As there are six of these institutions, and each had an elaborate report, the time was fully occupied. It is a noticeable fact that while a good deal of time was occupied in speaking to the resolutions adopting the reports, there was no "discussion." If ever there was any feeling of local jealousy among them—as to which of them should be the greatest, or as to which of them might be dispensed with—that time has passed, and it is now conceded, without question, that there is work enough for them all to do. Certainly none of them are in a condition to give rise to any doubt as to their right to live. They are all in a vigorous and hopeful state. Halifax reports more students last year than in any previous year. Morrin College, Quebec, with increased endowment, seems to have taken a new lease of life. The Montreal College was never more flourishing, and proposes raising its endowment to \$300,000. Queen's University and College, Kingston, reports a steadily increasing attendance and a marvellous addition to its sources of income. Knox College, Toronto, is holding its own, and that is saying a great deal when the grand work it has done for the Church is remembered; while the Manitoba College at Winnipeg is rapidly approaching the older institutions in its equipment and efficiency for work.

In the afternoon, a large number of the Commissioners, with their friends, enjoyed a



sail on the lake as far as Oakville. A meeting was held on board the steamer, at which cordial votes of thanks were passed to the Reception Committee for this and other thoughtful manifestations of kindness towards their visitors. Not all, however, could avail themselves of this pleasant excursion. Several of the Committees were closeted during the whole of the afternoon, notably the large committee on the Jesuits' Estates Bill, whose 'deliverance' will be looked for with no small degree of interest.

### The Sabbath.

BY appointment of the Moderator, President Forrest, of Halifax, conducted morning service in St. Andrew's Church, and the Rev. James Ross, B.D., of Perth, officiated in the evening. At four o'clock in the afternoon the Sacrament of the Lord's Supper was administered by the Moderator, assisted by Dr. Reid and Dr. Fraser, Dr. Scott, and Rev. D. J. Macdonnell. The service was a very interesting and solemn one—many of the delegates and members of the other city churches, and strangers from distant parts, being present. Sixteen elders took part in the ceremony. The congregation worshipping in St. James Square Church enjoyed the privilege of listening again to their former highly esteemed pastor, Principal King, of Winnipeg, and in all the Presbyterian churches there was a change of ministers for the day. Nor were the interests of the Sunday-school children overlooked. A large meeting of the young people was held in Knox Church in the afternoon, when suitable addresses were delivered by Dr. Bryson, of Alabama; Dr. Moore, of Ottawa; Rev. Jas. Fleck, of Montreal, convener of the Assembly's Committee on Sabbath-schools, and Mr. W. B. McMurrich, Superintendent of Knox Church Sunday-school.

### Fifth Day.

THE whole of the forenoon and afternoon of this day was occupied with the discussion of what has been called the "Galt Heresy Case," which comes before the Assembly in the shape of an appeal from certain parties, formerly members of Knox Church, Galt, who, on account of holding and disseminating views contrary to the Presbyterian standards, had been excommunicated by the Kirk-Session of that congregation. The appellants having failed to obtain redress either in the Presbytery or Synod, now appear before the Assembly, as the final court of appeal in such cases.

#### FRENCH EVANGELIZATION.

The whole evening was devoted to the con-

sideration of the report of the Board of French Evangelization, which was presented by Rev. Principal MacVicar. Having given so full a *resumé* of the report in previous pages, it need only be said here that the meeting was a very large one, and that the addresses of the speakers—among whom were Dr. Warden, Principal King and Father Chiniquy—were listened to with marked interest. Father Chiniquy spoke for almost an hour. He said the policy of the priesthood was to entirely exclude the English from Quebec, and ultimately domineer over the whole country. Romanism nowadays was being tolerated through a false liberality on the part of the people, who were beginning to say that, being a Christian church, it was a good church after all. A resolution of congratulation was awarded to Father Chiniquy on the approach of his eightieth birthday, which is to be celebrated at St. Anne, Ill., next month in a suitable manner.

#### NEXT GENERAL ASSEMBLY.

The hour having arrived for fixing the time and place for the meeting of next General Assembly, it was decided that it meet in Bank street Presbyterian Church, Ottawa, at 7.30 p.m. on the second Wednesday of June, 1890.

### Sixth Day.

THE greater part of the day was occupied with discussing the GALT APPEAL CASE, without any definite decision being arrived at. While it is a foregone conclusion that the finding of the Synod will be sustained, the Assembly treats the case with great patience and impartiality. Mr. J. K. Macdonald, convener, presented the report on the AGED AND INFIRM MINISTERS FUND. There will be difficulty this year in reaching even the small pittance of \$200, to be dignified with the name of a retiring annuity to the sixty ministers on the list. Seven applications for admission to the benefits of the Fund were sanctioned and three rejected. The REPORT ON TEMPERANCE was presented at the evening sederunt by Rev. Peter Wright of Stratford, convener of the Committee. The recommendation favouring "total prohibition," and the suppression of the liquor traffic as being "contrary to the word of God," created a breeze, as was to be expected, since all friends of temperance reform are not yet agreed as to the best methods of attaining their end. The discussion was kept up till a late hour, when the original motion, re-affirming the Assembly's deliverances of previous years was carried by a large majority.

THE GALT HERESY CASE.—After long reasoning, and much sympathy expressed with the appellants by prominent members of the Assembly, the judgment of the House was that the finding of the lower courts must be sustained by dismissing the appeal.

## The Presbyterian Record.

MONTREAL: JULY, 1889.

JAMES CROIL,  
ROBERT MURRAY, } Editors.

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

### PAYMENT IN ADVANCE.

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

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

WE are obliged to go to press before the General Assembly rises, but we shall continue our summary of proceedings next month. A few acknowledgements are necessarily held over till next month, and also some very interesting reading matter.

### Literature.

JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES—An autobiography, edited by his brother, *Rev. James Paton*; Hodder & Stoughton, London; 4th thousand, price \$2.00. We do not know that a more interesting book on missions to the heathen has been published since the "Narrative of Missionary Enterprises" by John Williams in 1838. Apart from the sketches of his early life, which are told with inimitable simplicity and pathos, the record of Mr. Paton's perils and discouragements during his four years residence on the Island of Tanna, from 1858 to 1862, reads like a romance from beginning to end. Had we not been in some measure prepared for the scenes which he depicts so graphically by the works of Dr. Patterson, Dr. Inglis and Dr. Steel—all covering the same ground—we could scarcely have credited the account that is given in these pages of the degradation and darkness of heathenism in the New Hebrides. This story of heroic endurance and unflinchingly faith in God, amid hair-breadth escapes and trials most appalling, cannot fail to do good. Wherever it is read, it will fan the flame of missionary zeal and activity: and it will silence the idle talk of easy-arm-chair-critics who, without any personal acquaintance with the work, glibly pronounce judgment against men with whom they are not worthy

to be compared, and methods which they cannot understand.

ROMB IN CANADA; by *Charles Lindsay*. Second Edition. Williamson & Co. Toronto; price \$2.00. This is a masterly presentation of a subject that is creating a great deal of interest just now, and it is all the more valuable that it is not the offspring of a heated imagination, for it was written years ago by one who had been a calm observer of events and who had exceptional facilities for obtaining the historical data on which his narrative is founded. It is not the work of a controversialist. It is a carefully written and connected history of the ultramontane struggle for supremacy over the civil power in Canada, and is therefore a valuable addition to the ecclesiastical history of the Dominion. The introduction brings the narrative down to the present time, so placing the reader *en rapport* with the entire subject—from the time of the Conquest to the passing of the Jesuits' Estates Act.

THE MISSIONARY REVIEW OF THE WORLD: *Funk & Wagnalls*, New York; \$2 per annum; The July number fully sustains the high character this monthly magazine has already acquired. The editorials are spicy, and the space devoted to missionary intelligence from the wide world is full of interesting details.

CHRISTIANITY IN ITS RELATION TO THE STATE AND THE CHURCH, is the title of a pamphlet containing two admirable sermons preached in St. Andrew's Church, Ottawa, by *Rev. W. T. Herridge B.D.*, and published by request.

A VOICE FROM NOVA SCOTIA ON THE JESUIT QUESTION, is the title of a sermon by *Rev. Dr. Burns*—A trumpet blast, with no uncertain sound, from the text 2 Thess. 2: 7 "The mystery of iniquity doth already work."

### PRESBYTERY MEETINGS.

Calgary, Calgary, 3rd Sept., 10 a.m.  
Columbia, New Westminster, 10 Sept., 3 p.m.  
Brookville, West Winchester, 9th July, 5 p.m.  
Maitland, Wingham, 9th July, 11.15 a.m.  
London, 1st Presby. ch., 9th July, 2.30 p.m.  
Bruce, Chesley, 9th July, 1 p.m.  
Quebec, Richmond, 9th July, 8.30 p.m.  
Whitby, Newcastle, 16th July, 10.30 a.m.  
Saugeon, Harriston, 9th July, 10 a.m.  
Chatham, Windsor, 9th July, 10 a.m.  
Kingston, Belleville, 2nd July, 7.30 p.m.  
Regina, Whitewood, 10th July.  
Montreal, College Hall, 2nd July, 10 a.m.  
Peterboro, St Paul's ch., 9th July, 9 a.m.  
Sarnia, St. A's ch., 10 July, 10.30 a.m.  
Brandon, Portage la Prairie, 16th July.  
Guelph, Chalmers ch., 16th July, 10.30 a.m.  
Huron, Goderich, 9th July, 11 a.m.  
Winnipeg, Knox ch., 23rd July.  
Lindsay, Woodville, 27th Aug., 11 a.m.  
Lun. & Shel., Lunenburg, 13th Aug., 10.30 a.m.  
Pictou, New Glasgow, 2nd July, 9.30 a.m.  
Glengarry, Alexandria, 9th July, 11 a.m.  
Stratford, Stratford, 9th July, 10.30 a.m.

**Acknowledgements.**

Received by Rev. Dr. Reid, Agent of the Church at Toronto, Office, 15 Toronto Street, Post Office Drawer 2607.

**ASSEMBLY FUND.**

Cayuga and Mount Healy.....	\$ 2.00
Ivy.....	2.00
Wroxeter.....	6.76
St John, St John's ch.....	2.00
Lunenburg.....	4.10
Bridgewater.....	4.00
Mahone Bay.....	4.00
La Have.....	3.00
Shelburne.....	2.00
Lockeport.....	1.00
Clyde.....	2.00
New Dublin.....	2.00
Riversdale.....	1.00
Rocks.....	1.00
Elmira.....	.84
Bauff.....	2.00
East Normanby.....	1.44
Lucknow.....	1.10
Ottawa, St Paul's.....	9.00
Admaston.....	5.00
Dorchester.....	5.00
Strathroy.....	.50
La Guerre.....	2.25
Winnipeg, Knox ch.....	15.00
Warkworth.....	5.00
East Ancaster.....	8.20
Caledonia.....	7.83
Onecida.....	7.52
Simcoe and Delhi.....	3.08
East Seneca.....	1.00
Kenyon.....	5.40
	<b>\$116.57</b>

**HOME MISSION FUND.**

Strathclair.....	\$ 6.00
Miss Brydan, Knox ch, Guelph	20.00
Osgoode.....	9.50
Shoal Lake, Cuiross.....	8.00
Lethbridge.....	17.00
Wm Fisher, Portage la Prairie	5.00
Beachburg.....	28.20
Lady mem Melville ch, Brussels	4.00
Elmira.....	2.00
Claude SS.....	31.00
Shellmouth.....	5.00
Pilot Mound.....	6.00
Proof Line.....	27.00
Lucknow.....	9.00
Grafton.....	18.00
Exeter.....	15.00
Chiselhurst.....	4.00
Keene.....	63.00
Riverview &c.....	6.75
Feversham.....	3.00
North Derby.....	3.00
Merrickville.....	5.00
Markham, Melville ch.....	13.50
Mitchell.....	6.85
South Plympton.....	8.00
Scott and Uxbridge.....	8.00
English Settlement.....	46.00
	<b>B Class</b>
Lady per Rev Dr Kellogg.....	3.00
Wm Rennie, Toronto (spe'li).....	50.00
East Seneca.....	6.00
McGillivray.....	5.00
Tavistock.....	1.00
Kenyon.....	25.00
Shoal Lake.....	10.00
Cornwall, E Front SS.....	5.00
Mr A Bolton, E Williams.....	1.00
Mrs J Milliken, E Williams.....	3.00
Bridgen.....	10.00
Hawkesville.....	4.00
Cedar Grove.....	15.00
Berlin SS.....	5.00
Admaston.....	10.00
Thamesville.....	15.00

Botany.....	16.00
Port Arthur.....	50.00
	<b>\$642.10</b>

**STIPEND AUGMENTATION FUND.**

Innerkip.....	\$ 1.50
Elmira.....	1.00
Pilot Mound.....	5.05
Lucknow.....	1.35
Aurora.....	2.00
Greenbank.....	22.00
Strathroy.....	11.75
Feversham.....	6.00
Millbrook.....	3.50
Rev D Duff, Malcolm.....	2.00
Merrickville.....	5.00
East Williams.....	11.00
Scott and Uxbridge.....	8.00
East Seneca.....	10.00
Point Edward.....	11.70
Osgoode Line.....	7.00
Tavistock.....	1.00
Kenyon.....	10.00
Shoal Lake.....	10.00
Cedar Grove.....	9.00
Botany.....	15.67
Port Arthur.....	25.00
	<b>\$179.52</b>

**FOREIGN MISSION FUND.**

North Pelham.....	\$ 4.50
Wellandport.....	2.50
Scarboro, St and ladies mis soc	46.00
St Anns.....	4.65
Osgoode.....	9.50
Glenorris.....	8.00
St Andrews.....	40.00
Elmira.....	2.00
Pilot Mound.....	1.55
Bayfield Road.....	10.50
Ehora, Chalmers ch.....	10.00
Lucknow.....	4.44
Wick.....	58.00
Aurora.....	20.00
Chiselhurst.....	2.75
Woman's F M Society.....	122.29
Keene.....	20.00
Gandier.....	5.67
Feversham.....	6.00
North Derby.....	2.00
Toronto, St James square ch.....	23.25
Welland.....	13.40
Crowland.....	2.00
Norval.....	29.35
Markham, Melville.....	14.70
Mitchell.....	2.75
Brantford, Queen st mis sch.....	10.00
Scott and Uxbridge.....	8.00
Carman Mis Soc (special).....	28.00
East Seneca.....	5.00
Point Edward.....	15.10
McGillivray.....	5.00
Lao & D McPherson, Ottawa	1000.00
Tavistock.....	1.00
Jas E McLean, Morrison.....	10.00
Mrs Tait, Cote des Neiges.....	5.00
Mrs A Bolton, E Williams.....	1.00
Mrs J Milliken, E Williams.....	5.00
Niagara Falls, South.....	5.25
Welland.....	5.83
Centreville.....	6.00
Bridgen.....	6.00
Mrs Rose, Woodstock.....	1.00
Mrs Neil, Coles Corners.....	21.00
Galt, Knox ch.....	62.64
Sarnia.....	53.10
Queen's Un Mis Assoc.....	600.00
Mosa, Burns ch.....	55.00
Cedar Grove.....	20.00
Rev D MacIntosh, Unionville	2.00
Berlin SS.....	5.00
Sandhill.....	3.00
	<b>\$204.55</b>

**KNOX COLLEGE ENDOWMENT FUND.**

Dr Nixon, Napier.....	\$ 4.00
Rev A G McLachlin, Leaskdale	10.00

A McDonald, Dunn's ch.....	5.00
Eph Steen.....	10.00
Jas Cowie, Elora.....	5.00
Wm Eccles, Holstein.....	2.00
A Leask, Wick.....	10.00
W Moncun, Exeter.....	3.00
Jno Patterson, Ridgeway.....	6.00
John Rogers, Weston.....	5.00
T D Wardlaw, Galt.....	5.00
Ridgeway.....	20.00
Cobourg.....	55.00
J Mercers, Adjula.....	2.00
J Webster, St Mary's.....	5.00
W McKenzie, Thamesville.....	2.00
James McKinlay.....	2.00

**KNOX COLLEGE FUND.**

Ivy.....	\$ 2.00
Peabody.....	4.70
Wick.....	12.00
Lucknow.....	3.15
Exeter.....	5.00
East Williams.....	10.00
Mitchell.....	.55
Markham, Melville ch.....	7.75
McGillivray.....	3.90
Scott and Uxbridge.....	1.00

**QUEEN'S COLLEGE FUND.**

Merrickville.....	\$ 5.00
Mudoc, St Paul & St Columba	11.50
Cedar Grove.....	10.00

**MONTREAL COLLEGE FUND.**

Wick.....	\$ 7.00
Kenyon.....	15.00

**MANITOBA COLLEGE FUND.**

Strathclair.....	\$ 3.00
Shellmouth.....	3.00
Wick.....	7.00
Strathroy.....	5.00
A D Ferrier, Fergus.....	50.00
Scott and Uxbridge.....	2.00
	<b>\$ 70.00</b>

**WIDOWS' & ORPHANS' FUND.**

Peabody.....	\$ 3.50
Elmira.....	1.00
Lucknow.....	1.50
Ottawa, St Pauls.....	11.00
Keene.....	30.00
Feversham.....	1.30
Mitchell.....	.75
Scott and Uxbridge.....	2.00
Warkworth.....	11.25
East Seneca.....	1.00
Port Arthur.....	15.00
	<b>\$ 73.30</b>

**WIDOWS' & ORPHANS' FUND.**

**Ministers' Rates.**

Rev W M McKibbin.....	\$ 24.00
Stewart Acheson.....	16.00
" R Whillans.....	8.00
" J J A Proudfoot DD.....	8.00
" Jas Sutherland.....	10.00
" J B McLaren.....	8.00
" J Gallaher.....	8.00
" S Young.....	8.00
" D H McKear, DD.....	8.00
" D L Mackenzie.....	8.00
" J C Tibb.....	16.00
" Dr McTavish, Scotland	19.48
	<b>\$ 141.48</b>

**AGED AND INFIRM MINISTERS' FUND.**

Rev S Fenton.....	\$ 2.00
Ivy.....	5.00
Peabody.....	2.90
St Ann's.....	2.35
Elmira.....	1.00
Bauff.....	1.00
Leith.....	1.00
Bayfield Road.....	4.50

Philadelphia.....	40.00
Cypress, Glenboro.....	6.00
Lucknow.....	1.25
Ottawa, St Pauls.....	20.00
Hills Green.....	2.00
Feversham.....	1.50
Kippen.....	2.25
Mitchell.....	2.00
Scott and Uxbridge.....	2.00
Warkworth.....	11.25
East Seneca.....	1.00
Point Edward.....	5.18
Osgoode Linc.....	7.00
Kennebec Road.....	8.59
Bridgen.....	4.00
Beaverton.....	11.00
Port Arthur.....	20.00

\$169.18

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Rev W Fu long.....	\$ 3.25
" D Camelon.....	8.00
" W M McKibbin.....	8.00
" H Lambont.....	30.10
" Stewart Acheson.....	12.75
" R Williams.....	3.75
" J J A Proudfoot, D D.....	7.00
" Jus Sutherland.....	3.75
" J B McLaren.....	4.00
" Dun McNaughton.....	2.00
" S Young.....	4.00
" D L MacKechnie.....	4.00
" Wm A Johnston.....	3.50
" D McDonald.....	5.00
" J C Tibb.....	9.60

\$168.00

KNOX COLLEGE BURSARY FUND.

Toronto, St James Sq ch.....	\$ 60.00
Toronto, Knox ch.....	120.00

CHURCH AND MANSE BUILDING FUND.

A D Ferrier, Ferguson.....	\$ 100.00
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CHINESE SUFFERERS.—HONAN.

Parkdale.....	\$ 69.00
Per Rev W Briggs, Toronto.....	10.00
Seymour, St Andrews.....	17.00
Rylstone.....	12.00

JEWISH MISSION.

Rev W Graham.....	\$ 1.00
St Andrews.....	10.00
M J Charlton.....	3.00

AGED & INFIRM MINISTERS' ENDOWMENT FUND.

Mrs J Templeton Sr, Perth.....	\$ 200.00
O L Richardson, Quebec.....	100.00
J Breakey, Quebec.....	100.00
Mrs W B Clark, Quebec.....	10.00
Miss Robertson, Quebec.....	30.00
Richard Winnifield, Quebec.....	30.00
M. & J Redpath, Montreal.....	200.00
M Laing, Montreal.....	1.00
His own Executor, on acct.....	500.00

\$1180.00

CONTRIBUTIONS UNAPPORTIONED.

Toronto, Central ch.....	\$ 109.06
Northwood.....	45.00
Toronto, Bloor St S S.....	109.00
Orono.....	47.35

Received during May by Rev P M Morrison, Agent at Halifax Office—Chalmers' Hall, Duke St., Post Office Box 335.

FOREIGN MISSIONS.

"For Missions".....	\$ 5.09
Union ch, Hopewell—a bal.....	35
St Andrews, Richibucto.....	20.00
Margaret M W Crowdis.....	2.00

Wino Harbor.....	5.00
William Merson.....	2.00
Eddie Annand's birth-day.....	1.00
Mission Box.....	1.00
Woodville, "A young mem".....	2.50
Bequest late D McPherson, Ottawa.....	500.00
Mrs Geo H Crowdis.....	5.00

DAYSPRING.

St A'ws SS, Richibucto.....	\$ 22.85
Port Hood S S.....	14.00
Stillwater SS, Sherbrooke.....	3.95
Malagawatch.....	1.75
Great Village.....	15.00
Eddie A McLeod's birth-day.....	2.00
Mission Box.....	2.00

AUGMENTATION FUND.

Zion ch, Charlottetown.....	\$ 24.95
Sharon ch, Stellarton.....	8.15
Dundas.....	9.00

HOME MISSION FUND.

St Andrew's, Richibucto.....	\$ 15.00
St Pauls, Fredericton.....	17.00
Mrs H A Archibald, Port Hastings.....	4.00
Saltsprings, N B, col by S M Tays.....	5.50
Goro.....	12.27
"A Friend of the cause".....	1.00
William Merson.....	2.00
Glenbard.....	2.00
Woodville, "A young mem".....	2.59

\$ 61.27

AGED & INFIRM MINISTERS' FUND.

Rev D Drummond, rate.....	\$ 3.00
Rent Jesse Cummings.....	5.00
St Andrew's, Richibucto.....	7.50
St Pauls, Fredericton.....	3.00
Knox, Shediac.....	7.00
Int John Miller.....	26.04
Parsboro.....	5.00

COLLEGE FUND.

Shubenneadio.....	\$ 13.50
Lower Steviacko.....	9.00
North Salem.....	2.50
St Andrew's, Richibucto.....	16.00
Baddeck and Lbrks.....	14.12
Montreal Coupons.....	51.85
Int John Miller.....	9.11
Parsboro.....	15.00

\$ 134.11

BURSARY FUND.

Parsboro.....	\$ 5.00
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FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, Treasurer of the Board of French Evangelization, 198 St. James St., Montreal, to 6th June, 1889.	
Now Glasgow, United ch.....	\$ 283.00
Mrs W McNaurn, Buctouche, NB.....	4.00
Miss J A Turner, Fr River.....	1.23
Bersely.....	10.00
Rev D McMillan, Wapella, NWT.....	2.00
Jno Johnston, Gratton.....	36.00
W Bertram, Rounthwaite, Man.....	5.00
Manchester.....	15.10
Smith's Hill.....	10.10
Bluvalc.....	9.50
Ste Anne, Illinois.....	8.00
Mt Pleasant SS.....	5.00
H D Ault, Aultsville.....	16.00
Edsall, Carmel ch.....	49.00
Edies.....	5.87
North Derby.....	3.00

Sydenham, St Pauls SS.....	4.00
Waddington, Scotch ch.....	85.32
Merrickville, Knox.....	5.00
Goderich T'ship Union Pres ch SS.....	4.00
Belmore SS.....	9.00
Warkworth.....	33.30
P Young, Milby.....	1.00
R S Mun, Harbor Grace, Nfld.....	20.00
Friend in Blanchard.....	5.00
Miss C McQuarrie, Blyth.....	2.00
Hillsburg, W F M Soc.....	5.00
Mudoe, St Peters.....	22.00
John Goldie, Galt.....	25.00

Per Rev. Dr. Reid, Toronto:

Mrs W Inglis, Toronto.....	5.00
Cypress, Glenboro.....	9.15
Lucknow.....	13.55
Feversham.....	3.50
Mitchell.....	4.55
Scott and Uxbridge.....	2.00
E Seneca.....	5.00
Mrs J Milliken, E Williams.....	2.00
Cedar Grove.....	12.00
Hespeler.....	17.15
Port Arthur, St Paul's.....	25.00

Per Rev. P. M. Morrison, Halifax:

Richibucto, St A'ws.....	\$ 8.24
Malagawatch.....	1.75
Gays River & Milford.....	47.35
Thorburn & Sutherlands Riv.....	30.00
I O U. Maitland.....	10.00

\$ 865.92

POINTE AUX TREMBLES SCHOOLS.

Received by Rev Dr Warden, Treasurer, 198 St James Street, Montreal, to 6th June, 1889.

Ordinary Fund.

Arthur, Wom Aid Soc.....	\$ 6.50
Per Mrs D Coventry, Avonmore.....	1.00
Moses Prest, N Glasgow.....	3.00
Ottawa, Knox SS.....	50.00
A Friend, Hensall.....	5.00
Watford S.....	12.50
Stratford, St A'ws SS.....	6.00
J Jenkinson, Crowland.....	2.00
A Young Christians birth-day.....	.50
Thanks off.....	.50
Markham, St A'ws.....	15.00
Chas Thompson, Toronto.....	5.00
W S Leslie, Toronto.....	2.50
Per Mrs McMillan, Wick.....	3.60
Montreal, Victoria Mis S S.....	50.00
Friend, Tiverton.....	2.00
Part of Sewing girls tenth.....	1.00
Mrs J Manninly, Sault Ste Marie.....	20.00
Friend of cause.....	5.00
Erect late D D McPherson, Ottawa.....	500.00

\$ 690.00

Building Fund.

Friends, Pakenham, Per Mrs F W Mallock.....	\$ 5.76
Miss Harmon, Ottawa.....	5.00
Durham, Ont, ladies mis soc.....	13.00
Per Mrs L C McQuinn, Gays River, N S.....	1.50
Mrs J Graham Dinedin, Ont.....	1.00
Mrs Logan, Acadia Mines, NS.....	2.00
Mrs C McLennan, Riv John, NS.....	1.00
Is McCair, Mill, Ont.....	1.00
Per Mrs Geo Young, Millsville N S.....	2.00
Mrs D Duff, Maple Ridge, Bristol.....	1.00
Per Mrs A M Murray, N castle N B.....	3.60
Saltsprings, Ebenezer ch W F M Soc.....	8.00
Per Mrs E Thompson, Maitland, N S.....	3.50
Mrs Jus A Blair, London.....	2.00
Mrs F Hendon, Toronto.....	100.00
Blue Mountain, W F M Soc.....	5.00

Member Knox ch Scarborough ..	2 00
R Anderson, Montreal.....	50 00
\$ 207 30	

OTTAWA LADIES' COLLEGE BUILDING FUND.

Received by Rev Dr Warden, Treasurer, 198 St James St, Montreal to 6th June, 1889.

Rev J Robertson, Madrid, N.Y. \$	2 00
Wm Eadie, Dickenson, Ont	5 00
Miss M A Arnold, Dundee, Q.	1 00
J A Watson, Port Colborne	2 00
Jas Muhol, and, S Mount'n.	5 00
Rev A B Dickie, Milford, NS.	3 00
Rev D Duff, Mulcumb .....	1 00
Rev John Barclay, Oakville ..	2 00
Rd Umah, Dorchester, N.B.	1 00
Rev J McMeelan, P Perry ..	5 00
Mrs H Riddell, Britonville, Q	1 00
Jos J Kitzour, Cornwall ..	2 00
J G Johnston, La Riviere M.	5 00
R McLaren, St Catharines ..	25 00
Wm S Thompson, Toronto ..	2 00
Hugh Elliot, Toronto ..	1 00
Rev J McFarlane, Pine River	5 00
W A Holliday, Brooklyn ..	2 00
D Carlaw, Warkworth ..	5 00
Mrs Joo Lang, Dundas ..	5 00
Jno Gordon, Woodstock, O	10 00
Hugh Rose, Woodstock ..	1 00
Rev G C Lang, Admaston ..	1 00
Cornwall Disciple ..	5 00
Miss L McLennan, Garden I.	1 00
Rev T A Bouchard, Duclou	3 00
J Craig sr, Glen Walter ..	2 00
J B H McChintion, Etanvale	2 00
A D Ferrier, Fergus ..	10 00
Alex Fraser, Weston ..	5 00
Mrs Ewing, Hamilton ..	5 00
Rev G Shore, St Stephen, NB.	5 00
Mrs Wilson, Chalk River	1 00
W McNaughton, Chatham, O.	2 00
Mrs J Brown, Armatade, Ont.	2 00
Jno Mowat, St Stephen NB	5 00
Thos F Foreman, N Glasgow	5 00
Jas Black, Carter, Que	5 00
J Campbell Elmside, Ont	2 35
W H Campbell, Warwick, O.	1 00
T Black Laws, Warwick, W.	1 00
Rev D Drummond, Boularderie	2 00
Mrs T G McKay, N Glasgow	4 00
Moses Prest " " NS	2 00
Mrs Underwood " " NS	1 00
Mrs G M Pine, Dundas, O ..	5 00
P C McPhail, Nelson, Ont ..	1 00
Pillar ..	5 00
M McMillan, Missanabie, O.	2 00
Jus F Grierson, Fitzroy Harbor	2 00
Alex Gibson " " NS	1 00
Miss J Munro, Boularderie ..	1 00
Mrs E Cattanaeh, Brantford	1 00
Friend, Wmipeg ..	2 00
W A Doig, Montreal ..	2 00
Mrs M Caverhill, Vanneck ..	2 00
J I Davidson, Peterborough	2 00
Mrs R Crawford, Indian H'd	10 00
Rev C McKillop, Lethbridge.	5 00
J R Mitchell, Calgary ..	1 00
Friend, Fergus ..	2 00
Miss T A Noble, Tara ..	2 00
Mrs M Stewart, Pictou, NS.	5 00
S C Turner, Merigonish, NS.	2 00
W Bowers, Kingston, NB ..	5 00
A Toiler, Cornwall ..	2 00
G W Armstrong, London	5 00
Jerseyman, Pasphebie, Que.	2 00
Mrs D W McNeil, Malaga old	1 25
Mines, N.S. ..	25 00
M McEagart, Clinton, Ont.	2 00
Mrs & Mrs C E McLean, Con-	2 00
secon ..	2 00
Alex Milne, Alliston ..	2 00
John Rose, " ..	2 00
R Scott, " ..	2 00
Miss Anderson, " ..	1 00
Miss Rogers, " ..	1 00

Wm Kinler, " ..	1 00
Miss Ganton, " ..	1 00
John McAllister, " ..	1 00
J G Hood, " ..	1 00
Kate Burnett, " ..	1 00
Small sums, " ..	1 25
Jas Irwin, Carluke ..	1 00
Mrs Reid, " ..	1 00
Chas Kinler, " ..	1 00
R Humah, " ..	1 00
Small sums, " ..	1 00
Dr T Christy, Lachute ..	2 00
J C E, Mt Forest ..	2 00
Friend, per Rev A Beamer,	2 00
Petrola ..	5 50
Jas M Hood, Cali ..	1 00
Mrs S McCallum, Kilsyth ..	1 00
W Brownhe, McDonalds Cor.	4 00
McDonalds cor, per Rev A	1 00
McAulay ..	9 00
Elphm per Rev A McAulay	3 00
Snow Road ..	4 00
G Campbell, Halfway Brook.	5 00
J Menzies, Northesk, NB ..	2 00
Mr & Mrs D Munro, Lorway	2 00
Mines, NS ..	2 00
M H R, Arnprior ..	2 00
M McPherson, L Credit ..	2 00
R Walker sr, Diamond ..	1 00
W McCleery, Berwick, Ont	1 00
Mrs H Currie, Penetanguishene	5 00
Miss Reid, Cardinal ..	1 00
Dr G H Christie, Lachute ..	2 00
W McKee, South Finch ..	4 00
Mrs A Duff, Avonmore ..	1 00
Friend, New Glasgow, NS ..	5 00
E D Alt, Aultsville ..	4 00
Miss J Duncan, London ..	2 00
P Thompson, Jr, McDougalls	1 00
Lot 14, P. E. I. ..	1 00
Friend, Parbro, NS ..	5 00
Friend, Lachute ..	4 00
Mrs Capt T Dinsmore, Lower	1 00
Economy ..	3 00
A Campbell, Annapolis ..	1 00
M Richmond, Perth ..	1 00
Mrs E Parks, Sherbrooke ..	3 00
A McColl, Grande Prairie	2 00
R Miller, Central N Annap, NS	1 00
Rev D Paterson, St A'ws ..	5 00
Mrs Thos Jefferson ..	2 00
A Dawson, Peterboro ..	2 50
Mrs E Taylor, N Glasgow, NS	2 00
W H Clark, St Stephen, NB.	2 00
T Tulloch, Solway, O ..	1 00
D T McLennan, Lancaster, O.	5 00
J Garson, Sault Ste Marie, O.	1 00
J C B, N Westminster, BC ..	2 00
T Kingsborough, Bobcaygeon.	2 00
J Laidlaw, Georgetown ..	2 00
J Lindsay, Lochwinnoch, Ont	1 00
L D, Farquhar, Ont ..	1 00
Mrs A Maculm, Scarborough	1 00
Rev A Hamilton, Wntwood	5 00
R Ross, Niagara Falls S ..	1 00
Friend, Hillsreen, Ont ..	1 00
A H Young, Toronto ..	10 00
J McNeil, Riverfield, Que ..	2 00
D Tupper, M. Masquodoboit	2 00
Miss J Phillips, Albion ..	5 00
Mrs J Hanson, Ingersoll ..	4 00
W McIntyre, Pettewawa ..	1 00
Mrs N Archibald, Shabennacadie	1 00
Mrs H McDermid ..	2 00
R Colquhoun, Cape Sable I.	1 00
G McPherson, Neils Har, NS.	1 00
J Robertson, Luttie Glacc B	1 00
Mrs Cameron, French R, NS.	2 25
Rev A T Colter, Rapid City.	5 00
J McLaughlin sr, Tyrone, O.	1 00
Mrs J C Smith, " ..	5 00
G S Ross, Newport, NS ..	5 00
J Carnecan sr, Seagrorth ..	5 00
Rev J G Potter, Merrickville.	1 00
J McFarlane, Inaddeck ..	1 00
Member, N Mornington ch ..	5 00
J Robinson, Gravel Hill ..	2 00
A C Fulton, Castlereigh, NS.	1 00

T E Coulthart, Morewood ..	1 00
J Middleton, St A'w's, Que ..	1 00
Thos Atson, Toronto ..	5 73
A Keith, Owen Sound ..	2 00
Miss Tait, Coto des Neiges ..	1 00
H Smith, Campbellford ..	1 00
Rev P S Vernier, Angers ..	2 50
D Duff, Maple Ridge, Bristol.	1 00
A Rowand, Lippettott, Man.	1 00
A Presbyterian, Tuckersmith	3 00
Friend, Milford, NS ..	2 00
R W Bartlett, Smith's Falls	5 00
J McEachren, Mt Forest ..	1 10
Rev J McKay, Agincourt ..	2 00
Miss Lowry, " ..	3 00
N Morrison, Enon, C.B. NS ..	1 00
E Mackenzie, Cape North, CB	1 00
W Wells, Gr' woad, Alberton.	1 00
J H Hird, St A'w's, Que ..	20 00
Ed Fraser, Trenton, NS ..	2 00
Rev R Hamilton, Motherwell	5 00
Friend in Blanchard ..	2 00
M McGregor, N Gta gov, NS.	5 00
J McKeen, Amherst, N.S. ..	5 00
J Mustard, Uxbridge ..	1 00
Mrs W Robertson, Dalkeith.	5 00
J McLennan, " ..	1 00
J McEachy, Chatham, Ont ..	2 00
Mrs E Brodie, Port Hope ..	2 00
Mrs A Christopher, Hopewell	1 00
Cape NB ..	1 00
T Al Robertson, Bell's Corners	10 00
Mrs H McKinnon, Uptergrove	2 00
J M Gow, Hamilton ..	2 00
Friend, Hullett ..	10 00
S H Galbraith, Ft Haven, Cona	1 00
J Sinclair, 4th Gosben, N.S.	1 10
Miss Jones Brantford ..	1 00
D J Lusk, Kilkenny Lake, NS	1 00
J B Shipley, Denfield ..	1 00
Neil Stewart ..	1 00
W McPhail, Charlottetown.	2 00
Wm Frith, Glencoe, N.G. ..	1 00
Mrs J Young, Blyth ..	2 00
Rebecca Lindsay, Cambridge	1 00
Janet Morrison, Mt Forest.	6 00
H Munroe, Maxville ..	5 00
F B Robb, Amherst ..	10 00
J & A Gordon, Toronto	10 00

\$ 620.23

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev Dr Warden, Treasurer, 198 St James St, Montreal, to 6th June, 1889.

Ordinary Fund. (For year 1888-89.)

Lachute, Henrys ch ..	\$ 16 45
J Fraser, L'Original ..	25 00
Rev C Chiquiguy, St Anne ..	300 00
Hawkesbury ..	14 00
W J Morrice, Montreal ..	50 00
Cote St Antoine, Melville ch.	15 00
Jas Rodger, Montreal ..	15 00
Warden King ..	100 00
W Drysdale (adm't) ..	10 00
Exec Mrs McCarmey, Brock-	200 00
ville ..	2 75
Martintown, Burns ch ..	9 00
Beaverton ..	6 00
Gamebridge ..	100 00
D Morrice, Montreal ..	100 00
J W Kilgour, Beauharno s.	100 00

(For year 1889-90.)

Ordinary Fund.

Kirkhill ..	\$ 5 00
Cornwall, Knox ..	6 00
Sandhill ..	3 00
Ottawa, St Paul's ..	10 00

\$ 24.00