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THE
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CONTENTS.

	Page		Page
Our Home Missions.....	201	Home Missions.....	215
In Rome—Arch of Titus, &c.....	202	Home Mission Hymn.....	215
Missionary Cabinet—J. Hudson Taylor.....	204	Laura Bridgeman.....	215
Household Words.....	206	Manitoba Items.....	216
Presbyterianism in Newfoundland.....	207	General Assembly (Continued).....	217
Home Missions in the North-West.....	208	Presbyterianism in Jamaica.....	221
Our Honan Mission—Rev. J. F. Smith.....	210	The Missionary Outlook.....	222
International Sunday-School Lessons.....	211	Report on Record.....	224
Ecclesiastical News.....	213	Literature.....	224
Our Own Church.....	214	Page for the Young.....	225

Our Home Missions.

THE HOME MISSION FIELDS of the Presbyterian Church in Canada—stretching from the Atlantic to the Pacific, nearly 5000 miles—are in many respects the grandest that any church was ever privileged to occupy. The Maritime Provinces of Nova Scotia, Prince Edward Island, Newfoundland and New Brunswick cover a much larger area than Great Britain and Ireland. The Province of Quebec is as large as France. Ontario is larger than Spain. Manitoba equals Holland in size. British Columbia is not less than Austria; while the North-west Territories are capable of containing as large a population as Russia in Europe. Apart from its size, the Dominion of Canada is remarkable for its unrivalled system of inland navigation, for its gigantic railways, its agricultural capabilities, its mineral wealth, the untold value of its forests and fisheries, and, what is still more important, for the healthfulness of its climate. The steady flow of immigration, the opening up of vast tracts of fertile lands, long supposed to be a barren wilderness, and the rapid development of manufacturing industries, all point to the great future that awaits this country, and place the grave responsibility on the present generation of laying securely and wisely the foundations of the nation that is to be.

In this light we regard the reports of our Home Mission Committees laid before the last General Assembly as very important documents. We dare not boast of what has been done in the face of the faithful exposure of “insufficiency” in some departments of the work, yet, on the whole, we ought to “thank God and take courage.” The committees on whom have devolved the administration of the funds and the direction of this great work, certainly deserve the best thanks of the church, and the generous support of all the congregations. We can only name the heads of departments, who necessarily assume the chief responsibility in connection with the work:—Dr. Cochrane of Brantford, and Dr. Warden of Montreal, Convener and Secretary of the Home Mission Committee, West; Rev. J. MacMillan and Rev. P. M. Morrison of Halifax, in like manner, East; Rev. D. J. Macdonnell of Toronto, convener of the committee on augmentation of stipends in weak charges, West, and Rev. E. A. McCurdy, East; Dr. James Robertson, Rev. Allan Finlay and Mr. Grierson, Superintendents of missions in Manitoba and the North-west, in Muskoka and Parry Sound districts, and in the Presbytery of St. John, respectively.

In the Synod of the Maritime Provinces, the more important missions are in Newfoundland and Labrador, Cape Breton, and the Presbytery of St. John, N.B. Seventy-

eight labourers were employed in these fields last year. The expenditure from the funds of the committee was as follows:—For salaries of catechists, \$3956.68; of ordained missionaries, \$2382.66; of preachers supplying vacancies, \$1314.93. The places supplied contributed \$13,234. In addition to this, about \$8000 were expended in the Augmentation of stipends—making the whole amount, for Home Missions in the East, within a fraction of \$29,000 for the past year.

In the *Western Synods*, while there is work done in nearly all the Presbyteries, the principal fields of the Home Mission are the Presbyteries of Quebec, Ottawa, and Kingston, the districts of Muskoka and Parry sound (attached to the Presbyteries of Bruce and Barrie) and the territories included in the Synod of Manitoba and the North-west. In the Province of Quebec, there are a number of "weak congregations" and mission stations so hemmed in by solid masses of Roman Catholicism that there is little prospect of their ceasing to be a charge on the sympathies and liberality of the church at large. But it is an interesting field, and the work at many points is yielding the peaceable fruits of righteousness. A very useful, we might almost say a romantic branch of the work, is carried on amongst the lumbermen in the valley of the Ottawa, where devoted ministers, leaving their own work in charge of others for a time, go to the remotest backwoods, preaching the Gospel with much acceptance to the thousands of men who find their occupation in the woods and live in rude shanties—French and English, Highlanders and Lowlanders, Catholics and Protestants, all receiving alike the message of Salvation, and being supplied with Christian literature. In the Presbytery of Kingston, there are eighteen mission fields and forty-nine preaching stations. In Muskoka and Parry Sound, Rev. Allan Finlay superintends the missions in forty-seven fields and one hundred and sixty-three preaching stations. Dr. Robertson's diocese of Manitoba and the North-west is 1800 miles long, and 350 miles broad. In it there are 95 groups of stations, 473 congregations and preaching stations, 161 employees of the Church, of whom 77 are ordained ministers.

British Columbia, whose connection with

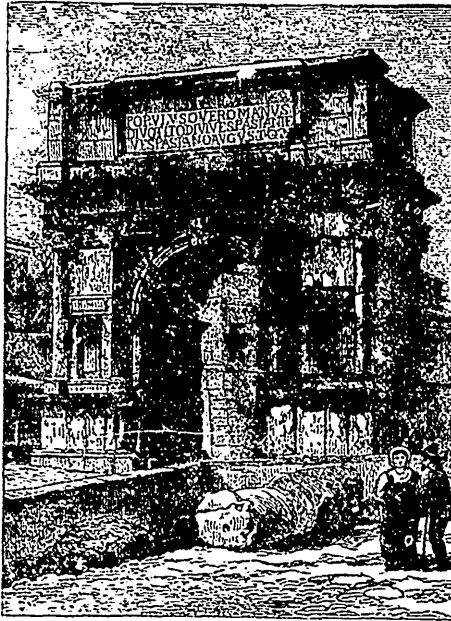
our Church is but of yesterday—has made very rapid progress in a short time. We have already *fourteen* ordained ministers in that Province who are carrying on the work with zeal and good success. The old St. Andrew's Congregation, in Victoria, Vancouver Island, has taken a new departure under the leadership of Rev. P. F. MacLeod, and is building a new church, to cost \$60,000. At Vancouver, where a city has sprung up as if by magic within the last few years, there are already two large and flourishing congregations. So important is this field and so rapidly is the work increasing, the Presbytery of Columbia has applied to the Home Mission Committee for the appointment of "a travelling ordained missionary," in other words, for another Superintendent of Missions, which will doubtless be granted.

The Number of Missionaries, under the direction of the Western Committee in April last, was 229,—namely, 76 ministers and licentiates, 114 students, and 39 catechists. The expenditure last year for Home Missions was \$48,953.71, for augmentation of stipends, \$25,394, to which if we add the amount paid by stations for supply—\$49,271.82, we reach an outlay in the West of \$123,619.53, not including the expenditure by the College Missionary Societies and the mission to the lumbermen. In round numbers, the receipts from all sources, East and West, in behalf of Home Missions and augmentation, thus appear to have been about \$158,000, during the past year.

Brieflet No. 8.

IN ROME—ARCH OF TITUS AND THE COLISEUM.

STANDING under the Arch of Titus you feel as though you were riveted to the spot by an irresistible charm. It is in itself a gem of architecture, spanning the *Via Sacra* where it reaches its highest level, about midway between the Forum and the Coliseum. It was erected A.D. 91, by the Senate and People of Rome, to commemorate the destruction of Jerusalem by "the deified Titus," son of "the deified Vespasianus." How much or how little



Arch of Titus at Rome.

was implied in this *deification* we shall not stop to enquire; it doubtless implied a hazy belief in a future state among the gods of paganism. What strikes every Christian as he surveys this precious monument is its value as indubitable testimony to the truth of the Scriptures, verifying with remarkable faithfulness the fulfilment of our Lord's prophecy concerning the doomed city in the 24th chapter of Matthew's gospel, and presenting for our scrutiny a fac-simile of portions of the furnishings of the temple with which the Bible has made us familiar, but of which the precise pattern here preserved in stone is the oldest, if not the only, tangible representation. The bas-reliefs inside the arch, though somewhat mutilated, still retain the stamp of fine workmanship. On one side is seen a procession of Jewish captives following in the train of their captors, who are carrying, shoulder-high, the seven-branched golden candlestick, the table of shew-bread, and long silver trumpets which they had brought with them from Jerusalem. The Ark of the Covenant is *not* there, confirming the belief that that most sacred emblem had not been duplicated in fitting up the Second Temple, as these other trophies had been. On the opposite side of the arch

the bas-relief represents Titus seated in his four-horse chariot, crowned with victory, while overhead, he is borne to heaven by an eagle! Can it be wondered at that the Jews to this day refuse to walk beneath this arch, which proclaims their national humiliation, and reminds them of the unparalleled sufferings of their countrymen in the final siege, when a million of lives were sacrificed to Roman ambition, and when their "holy and beautiful house," in which their forefathers had worshipped for centuries, was utterly destroyed!*

The Coliseum.—Of this "noble wreck in ruinous perfection" it is needless to speak in detail. There are few of our readers who have not already an idea, at least, of its vast size and of the atrocities that have been perpetrated within its walls. It is conspicuously the largest single edifice of ancient Rome remaining, and the most impressive. Once seen, the effect produced on the mind can never be effaced. The efforts now being made, however, to preserve it from further decay have shorn it of much of its beauty as a ruin. Years ago, the whole of the interior was draped with living green—maiden-hair ferns, laurestinas, and the acanthus growing luxuriantly out of every crack and crevice of the masonry, giving the idea of a mammoth conservatory of bewildering beauty. Now every vestige of plant-life has been removed, and the opening seams are filled with cement. Then, there stood a white cross in the centre of the arena, to the memory of countless martyrs who suffered here for conscience sake, but now the greater portion of the floor has been removed to shew the wonderful subterranean chambers that lie beneath. *Ignatius* was the first Christian martyr of the Coliseum, in A.D. 107. He was torn to pieces of the lions. *Telemachus* was the last, in A.D. 403. Let it never be forgotten that to this dark-skinned African monk belongs the honour of putting an end to the slaughter of human beings in the Coliseum. Hearing of these terrible scenes, his mission dawned upon him. He made his way to Rome, and while the combatants were engaged in mortal strife, he sprang over

* For the use of the accompanying cut of the Arch of Titus, we are indebted to Messrs. Porter & Coates, Philadelphia, Publishers of the SMITH PLOUVER BIBLE DICTIONARY—an admirable work prepared expressly for the use of Sabbath-school Teachers. Price \$2.00.

the barrier and threw himself between the gladiators, imploring them in the name of Christ to desist. 'He saved others,' but was himself butchered in the presence of 80,000 brutally applauding spectators—gathered here to celebrate "a Roman Holiday!" Byron translated an old prophecy into verse when he wrote the familiar lines.

While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall;
And when Rome falls, the world.

Missionary Cabinet.

REV. J. HUDSON TAYLOR, F.R.G.S.*

THESE are few of our readers who have not heard of the "China Inland Mission," and its founder, *Rev. J. Hudson Taylor*, but inasmuch as the mission is numerically the largest at work in China at the present time, and differs in some important respects from other missionary organizations, a few particulars about the man and his methods may prove interesting.

Mr. Taylor was born in Barnsby, Yorkshire, on 21st May, 1832, and has consequently reached the age when it is thought that the average literary man is at his best. His bodily presence is weak. He is a little man, of a somewhat delicate habit, which residence in the East has not improved. He is not an orator, and yet there is that in his personal appearance and address that is singularly attractive—a power to fascinate those who come under his influence, and to command respect even from those who differ from him widely in regard to his ways of prosecuting missionary work. That he possesses administrative ability of a high order is self-evident; and since no one questions his sincerity, his self-abnegation, and his unflinching belief that he is following the leadings of Providence, it is not surprizing that he has become a trusted leader among men. His father was a Methodist, and his mother the daughter of a Wesleyan minister. In early life he had the advantage of their godly example, their religious training, and their prayers, and yet, coming into contact with persons of

sceptical and infidel views, he seems to have fallen under the spell of their teaching. But, at the age of fifteen, in answer to his mother's prayers, and by means of a tract which providentially came into his hands, he was enabled to accept the "finished work of Christ," believing with all his heart that "Christ died for our sins and not for ours only, but also for the sins of the whole world." "I now besought the Lord" he says "to give me some work to do for Him, who had done so much for me. For what service I was accepted, I knew not, but a deep consciousness that I was no longer my own then took possession of me." His thoughts turned towards China. But in the meantime, he began to prepare himself for "roughing it" by ridding himself of surrounding comforts and engaging in tract distribution, Sunday-school teaching and visitation of the poor and sick. After a time he went to Hull for medical and surgical training, and acquired the habit, first of tithing his small income for the Lord's service, which led to further economizing, until he found it easy to give away a much larger proportion, and was astonished to find how little he could live on.

Having accepted an appointment from "The Chinese Evangelization Society," Mr. Taylor arrived at Shanghai in March, 1854, to find himself surrounded with difficulties wholly unanticipated. The city was in the hands of a band of rebels and it was with great difficulty he could find a place to lodge in. He undertook a journey into the interior, suffering alternately from "cold and excessive heat, hunger, sleepless nights of danger, and the feeling at times of utter isolation and helplessness." Eventually he was brought into association with Wm. C. Burns, like him donned native costume, and began itinerating with him. "These happy months," he says, were an unspeakable joy and advantage to me; his love of the Word of God was delightful, and his holy, reverential life made fellowship with him to meet the deep cravings of my heart." He settled down for a time at Ningpo, where he had the joy of seeing a little company of between thirty and forty native Christians gathered into church fellowship. About this time he made up his mind to sever his connection with his society, and returned to England in 1860; there he was

* Chiefly from Mr. Taylor's letters in "China's Millions."

engaged for some years in the revision of a version of the New Testament into the colloquial of Ningpo for the B. and F. Bible Society. In the meantime he was led to entertain the idea of forming a new mission, and soon had a number of men and women under preparatory training. In 1865, *The China Inland Mission* was organized. Its distinctive features were, (1) That it was to be undenominational; (2) The managers were to accept no emolument; (3) The missionaries were not to be guaranteed any fixed salary; (4) Looking to God for men and means, no direct appeal was to be made to man for either the one or the other; (5) The mission was to operate in the inland provinces, hitherto unoccupied, and not to interfere with any other mission. Upon these lines the China Inland Mission has been conducted ever since with remarkable results.

On the 26th of May, 1866, Mr. Taylor sailed for China in the *Lammermuir* with a missionary party—seventeen in all. The officers and crew of the ship numbered thirty-four, three of whom professed to be Christians, and of the others no less than twenty-one were converted before reaching Java. After a stormy and dangerous voyage they reached Shanghai on September 30th, and established head-quarters at Hang-Chau. From this centre of operations the work gradually extended until (in 1888), the staff of workers numbered 328, and mission stations had been located in fifteen of the eighteen provinces of China. As in the case of George Müller, Mr. Taylor ascribes his success, first and last, to faith in God and the efficacy of prayer. "No man," he says, "has been asked for a penny, yet the funds needed for the prosecution of the work have been supplied. The income which, for the first ten years, averaged about \$25,000, last year exceeded \$165,000." In 1881, at a conference of the missionaries, the urgent need of more labourers was discussed and the resolution taken to pray the Lord of the harvest to send "other seventy also" into the field. That prayer was fully answered in December, 1884, when the last detachment of *eighty* sailed for China. In 1887, a renewed call for *one hundred*, was promptly responded to by 42 men and 58 women, who went out in that year. The following are the latest statistics: stations and out-

stations, 129; chapels, 110; missionaries, (wives included) 328; native assistants, 132; communicants, 2105; organized churches, 66; boarding and day-schools, 18. There are ten medical missionaries.

Mr. Taylor has been twice married. His first wife, a daughter of Rev. Samuel Dyer, Agent of the London Missionary Society, died in 1870. He afterwards married Miss Faulding, one of the party that sailed in the *Lammermuir*. Of late years, Mr. Taylor has resided chiefly in London, superintending the administrative department of the work, having a valuable assistant in his brother-in-law, Mr. B. Broomhall, who is as enthusiastic in regard to the mission as its founder. It would be misleading to leave the impression that no human means are used by Mr. Hudson to secure the large amount of money and the large number of missionaries we have named. Mr. Hudson himself possesses the pen of a ready writer. His own graphic letters and the details of the work by his missionaries are published every month in "China's Millions,"—an essential part of the concern—one of the most interesting illustrated missionary magazines in existence, and having a very wide circulation. In his hands, it answers its purpose better than any other soliciting agency that could be devised. Mr. Taylor's preferences for itinerancy, native costume, and conformity, as far as possible, to native modes of living in conducting missionary work, caught, at least, to meet the approval of Canon Taylor and Mr. Caino, though it would be too much to expect that they will satisfy such exacting critics. Mr. Taylor, we are sure, would be the last to insist that his chosen methods are to be regarded as a model for all other missionary societies. In so vast a work and so extensive a field as this, there is room for a diversity of gifts and methods, hence we have no difficulty in recognizing the *China Inland Mission* as one of the great missionary agencies of the day, and in recording thankfulness to God for Hudson Taylor's consecrated life, and for the conspicuous service rendered to the cause of missions by him and the noble band of earnest men and women now labouring under his direction in these Fifteen Provinces of China.

There are now eighty-two Medical Missionaries in China, the majority of whom are from the United States; sixteen of them are female physicians. There are large mission hospitals and dispensaries in Peking, Tientsin, Shanghai and Canton, and smaller ones at various other cities. At these hospitals, where many thousands are treated yearly, and at the homes of other sick people, the teaching of the gospel of Christ goes hand in hand with the medical treatment, and the good accomplished is very great. In no part of the world is the Medical Missionary more highly appreciated than within the Chinese Empire.

Household Words.

Be still, my soul; the Lord is on thy side;
 Bear patiently the cross of grief and pain;
 Leave to thy God to order and provide;
 In every change His faithful will remain.
 Be still, my soul; thy best, thy Heavenly Friend
 Through thorny ways leads to a joyful end.

Be still, my soul; thy God doth undertake
 To guide the future as He has the past.
 Thy hope, thy confidence let nothing shake;
 All now mysterious shall be bright at last.
 Be still, my soul; the waves and winds shall know
 His voice who ruled them while He dwelt below.

Be still, my soul; the hour is hastening on
 When we shall be for ever with the Lord;
 When disappointment, grief and fear are gone,
 Sorrow forgot, love's purest joys restored.
 Be still, my soul; when change and tears are past,
 All safe and blessed, we shall meet at last.

From the German.

SITTING AS A REFINER.

Some months ago there were a few ladies in Dublin who met together to read and study the Scriptures. They were reading the third chapter of Malachi: "Behold, I will send my messenger, and he shall prepare the way before me and," etc.

One of the ladies gave it as her opinion that the fuller's soap and the "refiner of silver" were only the same image, intended to convey the same view of the sanctifying influences of the grace of God in Christ.

"No," said another, "they are not the same image." Here is something remarkable in the expression in the 3rd verse, "He shall sit as a refiner and purifier of silver."

They all said that possibly it might be so. This lady was going into the town and she promised to see a silver-smith and report to them what he said on the subject. Without telling him the object of her errand, she begged to know the process of refining silver, which he fully described to her. "But do you sit, sir," said she, "while you are refining?" "O, yes, madam. I must sit with my eye fixed steadily on the furnace, since if the silver remains too long it is sure to be injured." She at once saw the beauty and comfort of the expression, "He shall sit as a refiner and purifier of silver."

Christ sees it needful to put his children into the furnace, but he is seated by the side of it, his eye steadily intent on the work of purifying, and his wisdom and his love are both engaged to do all in the best manner for them. Their trials do not come at random. The very hairs of their head are all numbered. As the lady was returning to tell her friends what she had heard, just as she turned from the shop door, the silversmith called her back and said that he had forgotten to mention one thing, and that was that he only knew the process of purifying was complete by seeing his own image in the silver! When Christ sees his image reflected in his people, his work of purifying is accomplished.

THE LOST HEART.

I knew a man who lost his heart. His wife had not got it, and his children had not got it, and he did not seem as if he had got it himself. "That is odd!" say you. Well, he used to starve himself. He scarcely had enough to eat. His clothes were threadbare. He starved all who were around him. He did not seem to have a heart. A poor woman owed him a little rent. Out she went into the street. He had no heart. A person had fallen back a little in the payment of money he had lent him. The debtor's children were crying for bread. The man did not care who cried for hunger, or what became of the children. He would have his money. He had lost his heart. I never could make out where it was, till I went to his house one day, and saw an iron safe; it stood behind the door of an inner room, and when he unlocked it with a heavy key, and the bolts were shot and the inside was opened, there was a musty fusty thing within it, as dry and dead as a kernel of a walnut seven years old. It was his heart. If you have locked up your heart in an iron safe, get it out. Get it out as quickly as ever you can.—*Spurgeon.*

HAVE YOU MADE YOUR WILL?

If so, you have doubtless made provision for your wife and children and such other relatives and friends as have a reasonable claim upon you. But have you remembered the Lord?

"He who was rich, for our sakes became poor, that we, through His poverty might be rich;" and now surely we ought to remember the debt of gratitude we owe Him. His name really deserves the first place in our wills, and that will in which the Lord's name is not mentioned at all, shows that one more servant has lived and died unmindful of the fact that he was the Lord's steward, and not the Lord himself. A man of moderate wealth, who had been accustomed to give \$225 yearly for the support of the Gospel, bequeathed to the little church where he worshipped, a legacy which yields an annual income of \$250, in order, as he said, to make his place good when he was gone.

Have you planned to "make your place good when you are gone?" Perhaps during your life-time you have felt that all your money was needed in your business; or possibly, like many others, you have loved it too well to part with it, and have kept back the tithes which ought to have gone into the Lord's treasury. If so, now that you must part with it, surely you will try to be generous with the Lord, and, so far as possible, make good the loss He has sustained. If you have neglected this duty, why not add a codicil to your will, so that when the will is read in Heaven, the Master will look upon you with a smile and say, "Well done, good and faithful servant, enter thou into the joy of thy Lord?"

There is only one thing better than this, and that is to give the Lord His share while you live, and "enter into the joy of the Lord" here on earth. Said one who had just given \$50,000 to a western college, "I cannot tell you what I have enjoyed. It is like being born into the Kingdom again."

Besides, if you give now you will avoid possible contingencies whereby the Lord's portion might be lost. Dr. J. G. Holland relates that "after the Chicago fire, three friends met, two of whom had been burned out of house and home, and the immense accumulations of successful lives. One of the unfortunates said to the other two, 'Woll, thank, God there was some of my money placed where it could not burn;' saying which, he turned on his heel cheerfully and went to work at his new life. His brother in misfortune turned to his companion and said, 'That man gave away last year nearly a million of dollars, and if I had been wise I should have done the same thing.'"

Be your own executor, then, and give while you can.—*Selected.*

—The Rev. Rowland Hill, entering the house of one of his congregation, and seeing a child on a rocking-horse, exclaimed, "Dear me! how wondrously like some Christians! there is motion, but no progress."

—Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact.—*George Eliot.*

Presbyterianism in Newfoundland.

NEWFOUNDLAND, the oldest of the British Colonies, is said to have been discovered by the Icelanders about the year 1000. It was re-discovered by John Cabot and his son Sebastian on the 24th of June, 1497. And was named by them Prima Vista, afterwards changed to Bona Vista. A number of unsuccessful attempts at settlement were made by English, French and Portuguese adventurers, but it was not until 1683 that the first colony was established under Sir George Calvert, afterwards Lord Baltimore. His son was made Governor of the Colony, which he named Avalon. With the breaking out of the war between France and England, a series of struggles ensued for the ownership of the Island. In 1708 the French gained the mastery, and held it till 1713, when by the treaty of Utrecht, it became British and has so remained ever since. Having declined to enter into the Canadian Confederacy, it still remains an isolated independent Colony

of the Empire. The first Legislative Assembly met on 1st January 1733.

The population of Newfoundland is nearly 200,000. The only towns of any consequence are St. John's and Harbour Grace, the former having about 30,000 inhabitants, and the latter between 7,000 and 8,000. The Presbyterians do not number more than 2,000 all told.

Newfoundland has always been noted for its fisheries, and fishing has been the only noteworthy industry in which its people have been engaged. The coast is rugged and sterile; the soil for the most part thin and poor, and the climate severe. During the winter, many of the harbours are shut in with vast barricades of ice. But in the interior there is much land that awaits the husbandman's toil, and splendid forests invite the lumberman's industry.

The most numerous denomination are the Roman Catholics, French and Irish. In 1884, the first numbered 75,000; the Church of England, 69,000; the Methodists, 49,000. The remainder of the population is divided between Presbyterians and Congregationalists. The first Presbyterian church was organized in 1842 by Scotch merchants and others in *St. John's*. The first minister was the Rev. Donald Allan Fraser, a man of rare excellence as a minister of the Gospel and as a citizen. He has left a high reputation in Pictou and in Lunenburg, Nova Scotia, where he laboured with faithfulness and success; and in *St. John's* his memory is still fondly cherished. He died Feb. 7th, 1845. During 1846 the congregation was supplied by ministers from Nova Scotia. In 1847, Rev. Archibald Sinclair commenced a ministry which continued but two years. About this time the congregation was divided on the lines that had divided the Church of Scotland; litigation and strife weakened the cause, and little or no effort was made to carry the banner of Presbyterianism beyond the limits of the Scottish population. Rev. Thomas King was pastor in the latter part of 1849 and during 1850. From 1851 to 1858, Rev. Francis Nicol served the congregation most acceptably. He was succeeded by Rev. Donald Macrae, D.D., now of *St. Stephen, St. John*, who remained in the charge for twelve years and happily paved the way for healing the breach of 1847-'8. Dr. McRae was succeeded by Rev. Daniel McDougall and Rev. J. D. Patterson. The Free Church congregation enjoyed for some time the ministry of Rev. Adam Stuart Muir, of late somewhat notorious for his eccentricity. But during most of the time they had a pastor, Rev. Moses Harvey, whose abilities as a preacher and as a writer for the press are widely recognized. In 1875 both congregations became connected with the Presbyterian church in Canada, and in 1877 were united into one strong charge. Rev. Mr. Patterson and Rev. M. Harvey retired. Rev. I. G. Macneil ministered to the united congregation until the autumn of 1886, when he accepted a call to

St. Andrew's Church, St. John, N.B. He was succeeded in this important charge by Rev. William Graham, who now occupies the post.

The congregation next in importance is that of *Harbour Grace*. It was founded about 1849. Their first pastor was Rev. Alexander Ross, one of the earliest graduates of the Free Church College, Halifax. Mr. Ross continued in this charge for a period of 28 years, when he was succeeded by Rev. Richmond Logan. Mr. Logan's ministry was terminated in 1886 on account of the illness of his wife. He was in turn succeeded by Rev. W. R. Thompson the present pastor.

While the great copper mines at Little Bay and vicinity were in operation, a congregation was organized and a church built at *Little Bay*, and the Rev. Messrs. Cruikshank (now of Montreal), Gunn (now of New Brunswick) and Whittier (now of Australia) ministered to the miners and others with great success. The mines changed hands; less prosperous times followed; the Presbyterian population moved away with hardly an exception, and the congregation at Little Bay is almost if not wholly extinct. A number of Presbyterians from Nova Scotia removed to the *Bay of Islands* on the west coast, attracted thither by extensive lumbering operations. They secured the services of a Presbyterian missionary. A small church and manse were erected, and the station promised well, but adverse times came and it was greatly weakened. This year the post is occupied by a veteran minister, Rev. Robert Stewart, for many years minister of the Covenanter Church at Wilmot, Nova Scotia.

The Presbyterian Church has put forth no special effort to evangelize Newfoundland. Presbyterian immigrants have been few in number and widely scattered, except when settled in St. John's or Harbour Grace. Our Methodist brethren have shewn much zeal in evangelistic work, and the Episcopal body is also strong and vigorous. Still, there are large districts that invite the labours of the evangelist and colporteur. The country is becoming more accessible; steamers visit all the coast settlements; railway extension is the order of the day, and there is a prospect that a large tract of territory fitted for agriculture will soon be opened up. Our people in St. John's and Harbour Grace are liberal, large-hearted and public-spirited. Whenever they see suitable opportunities for church extension we may be sure that they will do all in their power to avail themselves of it. It is not like Presbyterianism to be relatively weaker, and absolutely as weak to-day as it was twenty or even thirty years ago. It becomes the Presbyterian Church to take an ever-deepening interest in this great and important island.

M.

If you do not wish for Christ's kingdom do not pray for it. But if you do, you must do more than pray for it; you must *work* for it.

—Ruskin.

Home Missions in the North-West.

SYNOPSIS OF REPORT TO GENERAL ASSEMBLY.

THE six presbyteries that comprise the Synod of Manitoba and the North-West Territories contain within their boundaries two-thirds of the total area of Canada, and in this territory, for an indefinite period, must be found the Home Mission field of the Church. Already 41 per cent of the mission field of the Western Section are under the care of these presbyteries. In this country alone in all Canada are to be found free-grant lands suitable for settlement and such lands will prove a strong attraction to immigrants. The resources of the country are yet undeveloped, but they are known to be vast and varied. The Western seas and rivers and the inland lakes swarm with fish. The rocks of North-Western Ontario and of British Columbia are seamed with silver and gold. Immense deposits of iron, copper, and lead are awaiting capital and enterprise. The rough country of Lake Superior and the Lake of the Woods, and the numerous valleys of British Columbia are covered with valuable timber. In the centre lie about 600,000 square miles of excellent arable and pasture lands, the western portion of which rests on extensive coal-fields. Here are all the conditions of successful settlement. The climate is cold in winter, but very healthy, as the last 20 years have proved.

Into this country a steady stream of immigration is flowing. In 1888, about 17,000 are said to have found a home in this new land and never since 1882 was the influx so large as this spring. Of the present population about 28 per cent. (in both Manitoba and the North-West Territories) is Presbyterian, and hence it is imperative that the Church exert herself to provide for their moral and spiritual welfare. Of the activity of the Church in the past and of her success under God, the communion rolls and list of mission fields bear abundant evidence. The census of Manitoba taken in 1886, and of the North-West Territories 1885, bear corroborative testimony, for while the population of Manitoba increased 74.5 p.c. in 5 years, the Presbyterian population increased 104.4 p.c.

To overtake the present wants of the work, a number of ordained missionaries are required. When fields are left without a supply in winter, severe losses are sustained. Last winter nearly 40 mission fields were left vacant, and the people were as sheep without a shepherd. Con-

tinuous supply, however, means a large revenue and it is hoped this may be forthcoming. The maintenance of the Home Mission work in the North-West has fallen chiefly on Ontario. The churches of the Mother Land have sent contributions from year to year, but they have not been large. The people of the Maritime Provinces have given almost nothing. Thousands of their children are in the North-West, and since, for Home mission work in the Synod by the sea, the people give less than one-half the amount given by the people of the western section, it is to be hoped that in the future they will share the burden and glory of planting Christian institutions in the North-West. Last year the eastern section gave 15 cents per member for Home missions and the western, 34 cents. Scotland and Ireland have sent us many settlers, and they have recognized the claim of the Home Mission work on them. When Highlander and Lowlander, crofter and weaver, are seeking homes for themselves and their children, more might be done till these immigrants are in a better position to support their pastors. The Canadian church is herself only a mission church yet. With half a continent thrown open for settlement and people pouring into it, aid must be given, or missions will not keep pace with settlement. Want of religious ordinances means decline in spirituality and abating of moral perceptions. The following statement will show the present condition of the work.

AUGMENTED CONGREGATIONS.—There are in the Presbyteries, between Port Arthur and the Rockies, 19 augmented congregations, having 62 stations, 871 families, 1,192 communicants, and they promise \$13,085 for salary, or at the rate of \$11.12 per communicant. They own 22 churches and 8 manses, and others are in course of erection this year. For the support of the ministers the H. M. C. promises for the year \$4,315 or an average of about \$227 per congregation. Of these congregations, 6 are in the Presbytery of Winnipeg, 3 in Rock Lake, 8 in Brandon, 1 in Regina, and 1 in Calgary. During the past year, six congregations became self-sustaining, and one since the close of the year, and three were added to the list.

MISSION FIELDS.—Services were conducted during the past year in 94 mission fields, and of these 13 are new. The Presbyteries already mentioned had respectively 19, 11, 25, 25 and 11 different mission districts. Three fields became augmented congregations, and one a self-sustaining congregation. For the coming year, services will be held in connection with at least 95 mission fields. Connected with them are 378 stations, 3,315 families, 3,228 communicants, not reckoning from 2,500 to 3,000 men scattered along the railway, for whose spiritual welfare the church is providing. Other districts are asking missionaries, but the state of the U. M. Fund forbids much extension. Of the missionaries employed, 32 are ordained, 48 students and 15 catechists. The services given

in the mission fields amounted to 69½ years or an average of 39 Sabbaths for every field supplied. This means, that on an average, all our mission fields were without services for three months. The injurious effect of such a system need not be pointed out. Including augmented and self-sustaining congregations, the supply would amount to 105½ years, which is 5½ more than last year, although the average per field is lower.

The Synod was organized five years ago, and the following figures will shew the growth since that time:—

	1884.	1888.	1889.	In-crease.
Self-sust. congregations...	5	13	20	15
Augmented congregations...	10	22	19	9
Mission fields.....	53	81	95	42
Congr. and Miss. stations...	251	433	473	222
Families (whites).....	3,893	5,839	6,797	2,904
Communicants (whites)...	3,788	6,906	7,677	3,849
Churches.....	52	109	123	71
Manses.....	13	26	26	13
Ministers, missionaries and Professors.....	68	132	139	71
Indian teachers and Missionaries.....	8	17	22	14
Total employees of Church..	76	149	151	85
Number of these ordained..	61	81	77	16

The amounts paid by the H. M. C. of the Assembly for the support of Misssionaries was as follows:—

Presbytery of Winnipeg.....	\$1,866.25
Rock Lake.....	1,845.00
Brandon.....	4,669.80
Regina.....	5,599.80
Calgary.....	2,541.00

Total..... \$16,021.85

This is exclusive of the amount paid for travelling expenses.

Sabbath-schools are organized and carried on with much zeal but the majority of them are closed during the winter. The number of scholars was about 8,500, and the average attendance about 7,000.

A number of gentlemen in Ontario and several societies are supporting Missionaries in the field this summer, and so relieving the Home Mission Fund. The Students Missionary Societies are also giving valuable aid. Fifteen missions are thus sustained, one of which requires a supplement of \$600. Our best thanks are due to these generous friends.

To all the Crofters, Gaelic-speaking Missionaries have been sent, and their work is much appreciated. These settlers are making satisfactory progress and they are going to prove valuable settlers. They are beginning to contribute for the support of their pastors.

The Icelandic Mission in Winnipeg has been most successful. A congregation was organized during the year and 71 communicants are connected with it. A church was built last summer, and it is being enlarged to twice the former size. A second missionary is travelling through the country and visiting Scandinavian and Icelandic settlements and doing faithful

and acceptable service. The presence of a German-speaking Missionary is very desirable. At several points along the railway, Chinese Sabbath-schools have been conducted and with encouraging results.

JAMES ROBERTSON.

Our Honan Mission.

THE following letter from Dr. J. Frazer Smith, dated at Chefoo, April 9th, appeared in the *Presbyterian Review* some time since, and is now re-published by request of the Foreign Mission Committee:—

You may be interested to know that I am doing a little work. Three forenoons in the week I go to Dr. Douthwaite's Dispensary and listen to him, and assist him in examining and treating the patients. I find this a great help to me, as Dr. D. has been in the country about fifteen years and has had my experience with the Chinese. Then the Doctor in Chefoo has given me full charge of the Chinese Hospital and Dispensary for the remaining three forenoons of each week. Here I am thrown entirely on my own resources; and I am forced to make the best use I can of my Chinese. It is splendid practice, and although I am often perplexed and made to feel how little I know, yet I am by no means discouraged, because I realize that I am progressing slowly day by day. You have no idea how difficult it is to remain inactive, unable to satisfy the intense longing to preach the glorious gospel of peace and pardon through the blood of Christ, which the perishing millions around us so much need. Then people at home cannot fully sympathize in the keen disappointment that is felt after the missionary is able to converse fairly well, when he attempts to tell some poor man about Jesus and finds that he is unable to put the simplest gospel truth with any degree of fluency or intelligibility. Or, perhaps he may be able to express himself as he supposes very well, and the man may listen attentively with open mouth, to all appearance taking in every word, and after all, the missionary may find that the poor man had scarcely heard one word of the eloquent discourse, but had spent all his time trying to make out the possible use of the buttons on the wrist-bands of the speaker's coat or some other problem even more absurd. Happy is the young missionary who is not over sanguine, and who early learns to trust little in appearances, however favorable they may be. The following is a clipping from a Shanghai paper, and it will give you an idea what an old resident thinks about the Chinese language and the Chinese. "A valued correspondent states that a leading missionary informed some friends of hers that they would be using the

Chinese language in three months. Allow me to offer a time-table which I believe to be accurate. Corrections invited. You shall be in Chinese: Able to ask for your dinner in 3 months; to tell how to cook it in 6 months; to do some growling about it in 12 months; to scold elegantly (without profanity) in 2 years; to talk fluently and dream sensibly in 5 years; to become a sinologue and snub others in 10 years; to be up to a Chinaman's little dodges in 50 years; and to a mandarin's artful tricks in 100 years!"

Last week a man came into the dispensary with a skin affliction, but he was so covered with grime that it was impossible to make a correct diagnosis. He was requested to go home and wash himself thoroughly, when he indignantly replied that he had washed himself exactly ten days previously, and he appeared greatly surprised that any one should suggest that he should wash so soon again. Another man with bad eyes was told that it was necessary for him to remain in the hospital for several days where his eyes could be attended to regularly. He answered that he was master of a small boat, and therefore, could not remain in the hospital, but that his young son who was waiting outside might remain instead. They are indeed ignorant as regards medicine, and care very little for their bodies and much less for their souls. We were disappointed about the house we expected to get in Lin-Ching, as they expect an extra man this fall. However, we are going to rent native houses which, of course, we will have to fix up a little, but we expect native houses will be less expensive in the long run.

JAPAN.—The union of the Presbyterians and Congregationalists in Japan has not been accomplished, as was generally expected. At a recent meeting of the representatives of the Congregational Churches in Kobe, it was found that there were three different parties. A few of the members had been instructed by their churches to vote against any union. Some were ready for any plan that should meet the approval of the majority; and a third, and strong party was very anxious for union. After a long and very excited discussion, it was decided by a majority to strike out all reference to any creed, ask for further concessions in the method of government, and also omit all the forms that were recommended for the organization of churches, calling, ordination, and installation of pastors, conduct of trials, &c. These conditions were rejected by the Presbyterians, and thus the matter rests for the present. A harmonious session of the five united Presbyterian missions was held recently. The statistics of this "United Church of Christ in Japan" are as follows:—Churches, 59; members, 8,541; Ordained ministers, 23; Evangelists, 34; Theological students, 60; contributions for the year, \$33,054.—*H. Loomis, Agent A. B. S.*

Saul Chosen of the Lord.

AUGUST 4. B.C. 1096. 1 SAM. 9: 15-27.
Golden Text, Prov. 8: 15.

WHILST the Israelites waited for Samuel to present them with a king, he himself waited for Divine guidance. His disinterestedness appears here. He might have taken this opportunity to put forward a friend or relative, but did not do so. God did not keep him long waiting, but sent him one, until then a total stranger, by a chain of Providential occurrences, the links of which seem insignificant. Saul is sent to look for his father's lost asses, v. 3. Not finding them, he goes on and on, until he reaches Ramah, where Samuel lived, v. 6. This suggested to his servant the thought that they might consult the prophet in their matter, v. 8. Young maidens, whom they met, directed them where they might find Samuel, v. 11, and finally he himself met them, on his way to the "high place," where a sacrifice was to be offered that day. V. 15. *In his ear*—by a whisper, probably whilst he was praying, ch. 8: 21, Amos 3: 7. V. 16. *My people*—Israel had rejected God, ch. 8: 7, but God in mercy had not forsaken them. He remembered his promises, and pitied their misery, Lev. 26: 12. *Their cry*—The Philistines had garrisoned their country since the defeat of Mizpeh, ch. 10: 5, and greatly oppressed them, ch. 13: 19. Comp. Exod. 3: 7. V. 17. *Behold the man*—God whispered in Samuel's ear, as he saw Saul coming. V. 18. *The seer*—so called, because he could see the future, ch. 9: 9. V. 19. Samuel gave a cordial reception to the man whom he knew was to support him, as a ruler of the people. This was true greatness. He invited him to the feast, and to his house. V. 20. Without payment, he told him that the asses were found, v. 8, and gave him a hint of his coming greatness. V. 21. *Saul*—was a Benjamite. His tribe had been nearly annihilated at one time by civil war, Judg. 21: 47. *My family the least*—a conventional expression of humility, like many such, it was not strictly true, v. 1. V. 23. *Set it by the*—From thus, it appears that God had revealed to Samuel that Saul was coming, and that the prophet had purposely invited leading men to the feast. By giving Saul and his servant the highest places, he not only introduced them as distinguished guests, but gave an example of the respect due to Rulers, 1 Pet. 2: 17. V. 25. *Communed*—had a long and intimate conversation with him, and most probably prayed with him and for him. The next day he accompanied him to the end of the city, v. 27, and told him "all the word of God" concerning his future career, and how he was chosen to be the King of Israel. Saul was looking for asses, and found a kingdom. Let us do our work well, however lowly it may be, and if God means to give us higher duties, he will bring them to us, or us to them, as he did for Saul.

Samuel's Farewell Address.

AUGUST 11. B.C. 1096. 1 SAM. 12: 1-15.
Golden Text, 1 Sam. 12: 24.

BEFORE leaving Saul, Samuel had anointed him with oil, an act of consecration of great antiquity, Gen. 18: 18, Exod. 28: 41. He had also given him certain signs by which his faith would be strengthened, ere he reached Gilgal, where he would meet him again, ch. 10: 1-8. Then Samuel called all the people to Mizpeh. There the Lord showed that Saul was to be the King. With few exceptions, they approved the choice, ch. 10: 24-27. Samuel wrote a constitution, read it to them and laid it in the tabernacle for safe keeping, ch. 10: 25. Saul went home to Gibeah, accompanied by a few followers. Nahash, the Ammonite having attacked Israel, he raised an army of 330,000 men and utterly defeated him, ch. 11: 12. Samuel having now come to Gilgal, Saul was solemnly declared King. V. 1. *Samuel*—now gave Israel his farewell address, formerly retiring from the judicial office. His prophetic office he kept until his death, many years after. V. 2. He casts up to the people the very words of their elders, Comp. ch. 8: 5. *I am old, you have a king, and my sons* are here. You may deal with us, as you see fit. You have known me from childhood, have I ever abused my charge in any way? If so, show it, v. 3. Samuel does this, not from personal feelings of vain glory, but to give weight to the warnings he was about to give the people. V. 4. They owned that not a single act of fraud or oppression had defiled his public life. A most honourable record!—Reminding them that both their king and themselves, as well as the Lord were witnesses of this declaration, not by kings and armies, but by God's servants, Moses and Aaron, v. 8. Later on, when they had forgotten the Lord, he delivered them to their enemies. *Sisera*—Judg. 4: 2, the *Philistines*—Judg. 10: 7, and *Moubites*, allies of the Ammonites, Judg. 11: 3, 15. When repenting, they put away the same false gods that Israel had worshipped just before the battle of Mizpeh, ch. 7: 4. God again helped them, sending *Jerubaal* or Gideon, Judg. 7: 1, *Bedan*—the LXX reads "Balak," Judg. 4: 6. Bedan is not mentioned in Judges. *Jephthah*—Judg. 11: 1. V. 12. And now, when they had seen Nahash coming against them, instead of waiting on the Lord, they had asked a king! *The Lord*—Jehovah was your King. You have now the King of your choice, yet you may be blessed, both him and you, v. 14, if you fear the Lord—keep his law and worship Him alone, but if you rebel against Him, he will punish you as he punished your fathers. Comp. Is. 1: 19-20. It shall be well with the righteous, they shall eat the fruit of their doings. It shall be ill with the wicked, for the reward of his hands shall be given him, Is. 3: 10, 11. This is God's eternal rule of righteousness.

Saul Rejected by the Lord.

AUGUST 18. B.C. 1080. 1 SAM. 15 : 10-23
Golden Text, 1 Sam. 15 : 23.

SAUL had now reigned about sixteen years a period of almost incessant war, ch. 14 : 47. His daring transgression of the law of sacrifice, Lev. 17 : 8, 9, recorded in ch. 13 : 9, and the fact that it was years before he built an altar to the Lord, comp. ch. 13 : 1 and 14 : 35, show how careless he was of his duties to God. This had already brought him a warning, ch. 13 : 14. The Amalekites, when Israel was on the way from Egypt, had attacked them and thereby brought upon themselves a curse from the Lord, Ex. 17 : 8-14. Four hundred years had elapsed, now the time of punishment had come, v. 2. God waits long, but his judgments are sure, Gen. 6 : 3, 7 ; 1 Pet. 3 : 15. Saul was ordered to "utterly destroy" Amalek. The command was only partly obeyed, v. 2, 9, although a special warning had been given to him, v. 1. V. 11. *I repent th me*—God does not repent, in the sense that he is sorry for what he has done, v. 29, but he changes his dealings with sinners when they change, for all God's promises and threatenings are conditional, comp. 1 Tim. 2 : 4-6 and Heb. 10 : 26-31. *Grieved*—Samuel mourned for Saul, as God, who delights not in the death of the sinners, and Jesus who mourned over Jerusalem, Ezek. 18 : 32, Luke 19 : 41. *He cried*—interceded for Saul, but it was too late, ch. 16 : 1, Jer. 15 : 1. V. 12. *Carmel*—a high mountain of Samaria. There Saul put up a monument or triumphal arch, then came down to Gilgal. V. 13. *I have performed*—If this was not an excuse to quiet the reproaches of conscience, Saul must already have been hardened in sin. The very cattle by their lowing, proclaimed his falsehood, v. 14 : 21. V. 15. *The people*—Like Adam, Saul cast the blame on others, as if he could have prevented the sin, Gen. 3 : 12. *To sacrifice*—He tried to make religion a cloak for sin, v. 21. God hates robbery for sin-offering, Is. 61 : 8. Samuel ignored his hypocritical plea. He pointed out to him his ingratitude to God, v. 17. the Lord's positive commands, v. 18, and his disobedience and greed. Saul insisted that he had obeyed the voice of the Lord, and emphasized the fact that the things taken were taken for the Lord. V. 21. *Thy God*—Was not Samuel's God his own God any longer? It would seem so from this word, *Thy*. V. 22. *Obeying*. Still the test of true piety. Ceremonial can never compensate for the want of obedience, Is. 1 : 11-17, Hos. 6 : 6. V. 23. *Witchcraft*—dealings with the devil. Rebellion against God's commands and stubbornness in sin, ensures utter rejection. Saul was rejected because he rejected the word of the Lord. Let us therefore fear, believe and obey, Heb. 4 : 1 ; 10 : 31. To whom much is given, of them the more is expected. How shall we escape rejection if we despise the offer of Salvation in the Gospel.

The Anointing of David.

AUGUST 25. B.C. 1064. 1 SAM. 16 : 1-13.
Golden Text, 1 Sam. 16 : 17.

SAUL was alarmed at his sentence of rejection. Reluctantly acknowledging his sin, he asked Samuel, not God, to forgive him, ch. 15 : 24-25, and to mediate between God and him. Samuel refused, reminding him that God was not a man, that he should repent, ch. 15 : 29, yet at Saul's urgent request, and to save him unnecessary humiliation, he turned with him and stood by whilst Saul worshipped the Lord, ch. 15 : 30-32. Without consulting him in the least, he caused Agag to be "hewed to pieces" before the Lord, ch. 15 : 33. Jer. 1 : 10. He then took final leave of him, never coming any more to see him. Yet he mourned long for him, ch 15 : 35. V. 1. *How long*—It was not wrong for Samuel to mourn, but he must do it with measure. God had rejected Saul for His glory and for the good of his people. He had provided a better king for them, Ps. 89 : 20. *Jesse*—the grandson of Boaz and Ruth, Ruth 4 : 22. V. 2. *How can I*—The errand was a dangerous one and Samuel wished for fuller directions. It may have been that his faith somewhat faltered, comp. Exod. 3 : 11 ; 4 : 13. *If Saul hear it*—How well he judged him may be seen in 1 Sam 22 : 18, 19. *Say to sacrifice*—This was strictly true. There was no necessity for any one being told more at this time. V. 3. *I will show thee*—When we obey the Lord he directs all our ways, Prov. 3 : 6 ; Jer. 10 : 23. V. 4. *The Elders trembled*—fearing Saul's displeasure. They probably thought that Samuel was flying from Saul. V. 5. *Sanctify yourselves*—"Solemn preparation is needed before solemn ordinances," 1 Cor. 11 : 28. Samuel lodging at Jesse's house, personally conducted the family preparations for the sacrifice, v. 5. It is likely that he told Jesse the purpose of his coming. He called his sons to the sacrifice, and as they came forward, one by one he was struck with the fine appearance of Eliab, the eldest. Surely, he said, this is the chosen one, v. 6. V. 7. *Look not*—A good looking man might be a very wicked man like Saul, ch. 10 : 23. God's thoughts and ways are not ours. He discerns the intents of the heart, Is. 55 : 8 ; Heb. 4 : 12. Jesse's seven sons being refused, vs. 8-10, David the youngest is sent for. He was away tending the sheep. He is thought to have been about 20 years old then, a healthy looking, honest youth, v. 12. V. 13. *Anointed Him*—a Divine designation to the kingly office to be his in due time. It made him a type of Christ the anointed one. *The spirit*—He was fitted for his future duties by the baptism of the Holy Ghost, like the disciples on the day of Pentecost, receiving power from on high, Luke 24 : 49 ; Acts 2 : 1-4. We learn from this that God chooses his servants and fits them for his service.

Ecclesiastical News.

SCOTLAND.—*The Assemblies.*—In both Assemblies the main topic of anxious thought and debate, has been the relation of the Church to the Confession of Faith. In the Church of Scotland, the terms of subscription have been modified by falling back on an ancient Act of Parliament already quoted. In the Free Church, a motion proposed by Principal Brown of Aberdeen, was carried, recognizing both the importance and the difficulty of the question raised, and the indication of a present call to deal with it, and appointing a Committee to consider carefully what action it is advisable for the Church to take, so as to meet the difficulties, and relieve the scruples referred to in so large a number of overtures; it being always understood that the Free Church can contemplate the adoption of no change, which shall not be consistent with a cordial and steadfast adherence to the great doctrines of the Confession." This motion was carried by 413 to 130; followed by the appointment of a large and representative Committee. The election of Dr. Marcus Dods to the Chair of New Testament Exegesis, vacant by the death of the late Professor Smeaton, in the New College, Edinburgh, is remarkably one of the signs of the times. The votes stood thus: For Dods, 383; Salmon, 115; Cusin, 165, giving the Professor elect a majority of 103 over the other two candidates combined. In both Churches, the Total Abstinence movement is making steady progress. The overtures on the Union between the Free and U. I. Churches, were disposed of for the present by the motion "that ministers should consider the question, and co-operate generally and locally as much as possible." Presbyterian visitation of congregations, once every five years, has become a standing Law of the Church. The question of Sabbath-observance was carefully discussed, and really this is becoming one of the most serious questions of the times. In the Church of Scotland the increase in membership was recorded at 2,500; in the Free Church, 3,500; and in the U. P., 793. For Foreign Missions there were raised in the Established Church, about \$160,000; and in the Free, \$423,000, as against \$259,000 last year. This is the largest figure yet attained we believe, in that Church, and is matter of thanksgiving to us all. One very delightful and memorable event, worthy of a distinct place in the record, was the appearance of the Rev. Dr. Somerville on the floor of the General Assembly of the Church of Scotland. The reception given to this aged and beloved servant of the Lord, was well worthy of the occasion. The whole Assembly rising to their feet as the Dr. appeared in the doorway, and remaining standing while he was being received. It was the Jubilee of the Church of Scotland's Jewish Mission, when Drs. Black and Keith and Messrs.

Bonar and McCheyne were sent on their mission of enquiry to the Holy Land. On this subject the Dr. spoke. Dr. Glog closed the Assembly with a very able address on the present state of Theology, and the great need at the present time, for a learned ministry, able to grapple with the questions of the hour,—men imbued also with the spirit of grace. Dr. Laird, in closing the Free Church Assembly, emphasized very much the great need for a more faithful and powerful preaching of the glorious old Gospel, and for a fuller and deeper Baptism into the power and presence of God's Holy Spirit. Thus, the two Assemblies ran, on many important occasions, almost side by side. D.

IRELAND.—The General Assembly of the Presbyterian Church met on the 3rd of June, and the sittings continued until the 13th. The Rev. William Clarke of Bangor, was elected Moderator to succeed the Rev. R. J. Finch. A large amount of business was transacted. It was a very peaceable meeting. There were no burning questions: there were no new departures. The schemes of the Church are generally in a prosperous condition. The Venerable Dr. W. D. Killen, after a long professoriate, some 48 years, was permitted to retire, and the Rev. James Heron of Dundela was appointed as assistant and successor. With the retirement of Dr. Killen, the first generation of Professors passes from the scene of activity, that is the first generation of a full staff in the college of Belfast. It is a little over forty years since the staff was enlarged—the intention in the first instance being to have more than six, the Government of the day giving a salary of £250 sterling to each. The names of the men that forty years ago filled the chairs will not be forgotten. They were Cooke, Edgar, Wilson, Murphy, Gibson and Killen. The names of the men that now fill them are Watts, Robinson, Leitch, Todd, Martin, Walker, and Heron. There is now no endowment from Government. When the Church of Ireland was dis-endowed, a lump sum was given to the College and with large subscriptions made by wealthy friends was invested for the support of the institution. Forty years ago there was no college building, since then a structure worthy of the Church has been raised, and residences for the Professors as well. At a later date a wing was added to board and lodge the students. The grounds of the college (which is purely theological) adjoin those of Queen's College, where a majority of the ministers get their Arts course. Next year will be the Jubilee of the Assembly, and steps were taken to have it duly celebrated. It was in 1840 that the Synod of Ulster and the Secession Synod united and formed the Presbyterian Church in Ireland with an Assembly as the Supreme court. A few of the fathers who were present there still remain.

Dr. Killen is one; he was in the 11th year of his ministry then. Dr. Murphy is another. Not many pre-union men are in active service now. Those who will live to July, 1890, will see a grand celebration of the Jubilee of that Union. It will be the Jubilee of her Foreign Mission Work as well, for at that Assembly the first missionaries to the heathen were designated. One of the two then set apart is still alive and in tolerable vigour, the Rev. James Glasgow, D.D. H.

UNITED STATES.—There are few who have the opportunity of expressing their thanks, *via voce*, for the erection of their "mural monument." That, however, has recently fallen to the lot of the Venerable Dr. McCosh, ex-President of Princeton Theological Seminary. On a certain day in June last, after the presentation of Dr. McCosh's portrait to the Trustees, the ceremony of unvailing his mural statue took place in Marquand Chapel. The statue is of bronze, a faithful likeness, and is said to be a fine specimen of art. In acknowledging the compliment paid him by the class of '79, Dr. McCosh said that of all the honours ever conferred on him, he considered this the greatest. "This bronze would carry his fame to coming generations, but, above all, he desired his own name ever to rest in the minds and hearts of his boys." Dr. Arthur T. Pierson, Pastor of Bethany Church, Philadelphia, and Joint-editor of the *Missionary Review of the World* has demitted his charge with a view to giving himself wholly to the advocacy of missions to the heathen, and to this end he proposes to set out immediately upon an extensive personal survey of the principal mission fields in different quarters of the globe. We congratulate the doctor on having arrived at the decision and anticipate a rich blessing to the cause of missions in consequence. The Prohibition movement in Pennsylvania and Rhode Island has proved to be a conspicuous failure at this time. Notwithstanding the strenuous efforts of the clergy of all denominations, the bar-room has beaten the pulpit in Pennsylvania by a sweeping majority of probably 200,000 votes. The temperance people, however, have no intention of abandoning the enterprise. This defeat will spur them on to redouble their efforts. "The contest will not end," they say, "until the traffic in liquor as a beverage has been fully done away with."

Our Own Church.

THE General Assembly has appointed the third Sabbath of August as the time for taking up collections for the HOME MISSION FUND. Most of our congregations have got past the stage of 'plate collections,'

and adopted the Scriptural plan of "laying by them in store," and distributing as the occasion arises. It now appears that we went a little astray in saying that *all* our mission funds would shew a balance on the right side of the ledger. Those in the Western Section of the Church all shewed a deficit—not very large nor alarming; still a *deficit*; enough to shew the necessity of vigorous and united effort during the coming months in this behalf. Our Home Mission work is growing, and must continue to grow. The tide of immigration is only beginning! It is impossible to think that those vast tracts of fertile land in the North-west Territories will remain much longer unoccupied. They will be peopled before long, and if we would avoid the mistakes of the past, and their penalties, the Church must be prepared not only to keep pace with the population but to go ahead of it. The receipts from the congregational sources last year, fell short of the actual expenditure upwards of \$10,500 in the Western Section. The estimates for the current year call for \$50,000 West; and \$9,000 East, irrespective of the amounts required for the Augmentation of Stipends, which is a totally distinct and separate fund.

PERSONAL.—In response to the earnest solicitation of Dr. Mackay and the native ministers, *Rev. John Jamieson* continues his connection with the mission in North Formosa. *Rev. John Morton* and *Mrs. Morton* of Trinidad, are at present in Canada, in the hope of restoring Mr. Morton's health which has been somewhat unsatisfactory for a considerable time. *Miss Blackadder*, after several unexpected delays, through sickness, has returned to Trinidad. *Dr. Campbell* of Renfrew has, we understand, declined the appointment to a chair in Morrin College, of which mention was made last month. *Rev. C. A. Doudiet* returns from his lengthened visit to Britain in the interests of the French Board about this time. The names of *Rev. C. Chiniquy* and *Rev. A. B. Groulx* have been added to the roll of the Presbytery of Montreal, which has received permission from the General Assembly to take the usual steps for the licensure and ordination of *Mr. Bourgois*, Principal of the Pointe aux Trembles Schools. *Rev. Andrew*

Burrows of Boston, Mass., formerly of Truro, N.S., has received the degree of Doctor of Divinity from the University of New York. *Rev. William M. Brown* of Edinburgh, brother of late Rev. A. Ogilvie Brown of Campbellton, N.B., after a short visit to Canada, has returned to Scotland, via New York. *Rev. F. M. Dewey* of Stanley Street Church, Montreal, was married on 1st July, to Miss Elsie Gordon Coull, daughter of Rev. George Coull of St. Sylvestre, Quebec. *Rev. John A. Snodgrass* has resigned his appointment at Consecon and Hillier, Kingston, on the ground of ill-health. *Rev. James Barclay* of St. Paul's, Montreal, preached before Her Majesty the Queen, at Balmoral, on the 16th of July.

HOME MISSIONS.

In closing their report, the Committee for the Western Section "call the special attention of the General Assembly to the fact that the expenditure for Home Mission work has exceeded the contributions from all sources by \$4,745.85, and has exceeded the contributions of congregations by \$10,511.94; the sum of \$5766.09 having been received during the year from the Glasgow Free Church Students' Society and the British Churches, and other donations. This exceptionally large sum cannot be expected in the future. To partly meet the deficit, the balance remaining in the reserve fund has been taken, leaving still an indebtedness on the year's work of \$745.85! It is also to be noted that the expenditure for Augmentation has exceeded the contributions of congregations by \$3,768.62! This condition of affairs calls for the serious consideration of the Assembly. In obedience to instructions, the Committee has gone steadily forward from year to year, extending its work with a degree of success that has been most gratifying to every well-wisher of our Zion. But if the contributions of the year on which we have entered are not greatly to exceed the past, then it is quite clear that the Committee, instead of assuming increased liabilities, *must retrench without delay*. It is for the Church, through its General Assembly, to say whether we are to call a halt in the great mission fields of the North-West and British Columbia—whether we have done enough for our countrymen in those distant and destitute regions, and whether we are prepared to allow others to come in and reap the fruit of our labours? Also, whether the minimum paid the ministers of our Church who are assisted by the Augmentation Fund, is to be reduced? The Committee have done their best to excite a deeper interest in both funds, but so far as the contributions of the Church are concerned, they have been sadly disappointed in the response made to their appeals. In bygone days, the Church has lost

more of her members, through want of care of them at the proper time, than our missions have saved, with all the increased activity of later years. In view of this fact, and the encouraging aspect of the mission field, where vast territories have been occupied in recent years, retrenchment in missions, and reduction of stipend, ought not for a moment to be thought of."

A HOME MISSIONARY HYMN.

[For the Presbyterian Record.]

1. Sow the seed beside all waters,
North and south, and east and west,
That our toiling sons and daughters
In its blessing may be blest.
2. Sound the tidings of salvation
'Mid the storms of Labrador;
Speak the Gospel proclamation
On the mild Pacific shore.
3. Where the avalanches thunder,
Where the tameless torrents roar,
There declare the tale of wonder,—
Jesus saves forever more.
4. Where thy brother, sowing, reaping,
Delving for the hidden ore,
Now with joy, and now with weeping,
Strives to increase his precious store.
5. Where the tide of commerce rushes
Through the city's crowded street,
Where un pitying Mammon crushes
Helpless hosts beneath his feet.
6. There declare the blessed story
Of the living Saviour's love,—
How the ascended Lord of Glory,
Welcomes all to Heaven above.
7. Tell of grace beyond all telling,
In the heart of Deity:
Tell of righteousness un failing,—
Truth and goodness, boundless, free.
8. Mighty Saviour, help us, hear us,
As we make Thy mercy known,
With Thy Presence ever cheer us
Till we stand before Thy throne.

M.

Laura Bridgeman.—It is fitting that even the Record should refer to the passing away of this wonderful daughter of "silence and night," for her story is a delightful illustration of the power of Christian beneficence and intelligence. Laura lost sight, hearing, taste and smell, when she was a mere infant. She lived to be sixty years of age. In past centuries she would have grown up in intellectual, religious, and moral darkness. But in point of fact, by long, patient, and skilful training, she became remarkably intelligent. Her circle of knowl-

edge was wider than that of many in full possession of all their senses; and she could *think* as well as feel. Her sense of touch was the avenue by which her mind was reached and by which she expressed her emotions and thoughts. Her fingers had to be her interpreters and had to do duty for sight and hearing, for the eye and the tongue and the ear. After skilful and most patient efforts by Professor Howe, Laura learned to read and write. She could express her thoughts with wonderful felicity. She became well acquainted with a wide range of subjects. Her religious education was not neglected, and she became a sincere Christian. Her life was by no means unhappy or useless. She loved and served her Saviour; and she now sees His face where the soul is freed from the burden of all physical defects. Her case is calculated to excite our tender sympathy for the deaf and dumb and blind. Happily, educational institutions are now accessible to nearly all such; and in these institutions, instruction is usually given, bearing on the life to come, as well as the life that now is. The case of Laura Bridgeman did much to stimulate efforts for the education of the deaf and dumb and blind.

ORDINATIONS AND INDUCTIONS.

LEAMINGTON, Chatham:—Rev. Murray Watson was inducted on the 7th of May.

STREETSVILLE, Toronto:—Rev. R. J. M. Glassford of Waubausheone was inducted on the 25th of June.

RAVENSHOE & QUEENSVILLE, Toronto:—Mr. George MacKay was ordained and inducted on the 16th of July.

WATERLOO, Guelph:—Mr. A. E. Mitchell (Knox College) was ordained and inducted on the 3rd of July.

ROSLIN & THURLOW, Kingston:—Mr. John MacKinnon (Queens College) was ordained and inducted on the 6th of June.

UPPER MUSQUODOBOIT, Halifax:—Rev. John Valentine was inducted on the 9th of July.

VALLYFIELD, Montreal:—Mr. A. J. Macfarlane was ordained and inducted on the 8th of July.

CALLS:—Rev. Peter Wright of Stratford, to Portage la Prairie—accepted. Rev. D. A. Maclean of Kemble, *Owen Sound*, to Chalmers' Ch., Kincardine and Bervie, Maitland. Rev. Alex. A. Watson to Chipman & Co., St. John. Mr. A. S. Grant of Pres. College, Montreal, to St. Andrew's Church, Almonte, Ont. Rev. D. McLeod of Priceville to Kenyon, *Glenarry*. Rev. D. Tait of Berlin, to Chalmers' Church, Quebec, declined.

DEMISSEONS. Rev. David Camelon of Vaughan, Toronto. Rev. John Turnbull of St. Louis de Gonzague, Montreal. Rev. John A. Townsend of Manitou, Manitoba.

LICENSURES. Messrs. D. MacKenzie, and J. McDuncan by the Presbytery of Toronto.

NEW CHURCHES.

GRILLIA:—The handsome new church at this place was dedicated on the 7th of July, Professor MacLaren officiating in the morning, Rev. John Wilkie of Indore in the afternoon, and Rev. Dr. McMullen in the evening. At VANCOUVER B.C., the corner stone of the new St. Andrew's Church was laid with imposing ceremony on the 13th of June. St. Andrew's Church, after undergoing an almost complete transformation, was re-opened for worship last month. The church now presents a very pleasing and attractive appearance.

MANITOBA ITEMS.

More new churches are the order of the day. A new Presbyterian Church is being erected by the people of Grötna. It is the only church in the place and all the people combine in its erection. Our Icelandic Church in Winnipeg is being enlarged to hold 400 people. Virden is building a fine church to be opened in July. A new church is being built at Austin. Rev. John Hogg, lately of Battleford and formerly of Charles St. Toronto, has been placed in charge of North Church, Winnipeg. The congregation has good prospects. It expects to erect a church this summer, on a lot recently acquired on Selkirk St. Rev. David Anderson, B.A., was lately settled in Springfield Congregation, having left Carberry for that purpose. The people of Portage la Prairie are in high spirits over the acceptance of their call by Rev. Peter Wright of Stratford. Much sympathy is felt for Rev. James Todd of Minnedosa in the loss by drowning of his little daughter six years old. Rev. A. Urquhart of Brandon, has grappled with his work there manfully, and the prospects are of the brightest. Regina is drawing candidates. The congregation has acted wisely in employing Mr. Norman Russell B.A., a promising student of Manitoba College for the summer.

Though the distance is great, and commissioners pay their own expenses, the Synod of Manitoba was well represented at the General Assembly. There were present from Presbyteries as follows: Winnipeg 5, Brandon 5, Rock Lake 1, Regina 2, Calgary 1, Columbia 4, Total 18. Manitoba is at present agitated by the enforcement of a strict license law which in many cases has become prohibitive. The usual cry about liberty is being raised. The Synod and the Presbyteries have strongly pronounced on the subject. Fortunately the Presbyterian ministers of Manitoba and the North-West, with very rare exceptions, are decided prohibitionists. B.

OBITUARY.

MR. HUGH FINLAYSON of Paris, Ontario, who died recently, bordering on four-score years, was Treasurer of the Dumfries Street Congregation for upwards of forty years.

He was Agent for the *Record* from its commencement until he died. He was in every respect an honourable and reliable man, and filled with credit to himself and advantage to the people almost every office in the gift of his fellow-citizens. He was a member of the first council in 1850. He was the first Mayor of Paris, and he sat in Parliament for twenty years. He was ill for two years and half immediately preceding his death but bore his lengthened affliction with great patience and resignation and, when the end came, he was ready to depart and be with Christ.

The General Assembly.

REPORT ON TEMPERANCE.

REV. PETER WRIGHT, convener, presented this report, and moved its adoption, seconded by Mr. Walter Paul, Montreal. The following extracts will sufficiently indicate the general tone and scope of the report:—

“Ontario has just passed through an instructive phase of her struggle with the rum-power. For while she wages her grand moral warfare against this enemy without cessation or abatement of zeal, she has been brought to a rude pause in the more legal aspects of her conflict—a pause, however, which she will doubtless utilize only in forging some more effective weapon with which to legally vanquish this inveterate foe of our country and our race. Her net gain has been a large increase of valuable experience. Out of this has sprung the firm conviction that no legal measure can avail in this struggle, that aims at anything less than the entire destruction of a traffic so palpably and inherently vile. In Quebec the question has assumed no new phase of importance. The dominant element of the population is unprogressive, dragging out a lengthened childhood, and not easily stirred by any question of social or moral reform. Yet, even in Quebec, one county has by a large majority prevented the repeal of the Drinkin Act. In this contest French and English fought with equal ardour against the return to license, and were supported by a large number of the priests. In the Maritime Provinces, temperance principles have, perhaps, their strongest hold, and have developed the maximum of energy. In no constituency there has the Scott Act been repealed, except in Colchester, where it was never legally in force, owing to some illegal irregularity in voting. There as elsewhere the friends of temperance have met with much to vex and discourage. But circumstances,

the tyrants of the coward, are the servants of the brave; and the loyal-hearted cling to the cause with fonder affection when reverses come, strong in the assurance that a cause so sacred must in due time be crowned with success.

“The cheering testimony is almost universal that intemperance prevails only to a very limited extent in the congregations of our Church. One or two Presbyteries report all their congregations as being practically free from this curse; while others have similar intelligence from a large proportion of their sessions. Only one session reports that “Some of the members are addicted to drink.” Whether the “bad pro-eminence” of this congregation is due to the less careful habits of its members, or to the more sensitive conscience of its session in reporting, we cannot say; but we are far from believing that this is the only case in which strong drink has made humiliating inroads even on the membership of our Church.

“As to the prevalence of the evil in the community at large, the reports amply testify that strong drink is still a barrier to the spread and reception of Gospel truth; that the domestic misery it creates is still both profound and wide-spread, and that vices still grow in clusters on this upas tree, nourished by our social habits and protected by our laws. The mining districts of Nova Scotia still present a good field for the missionary of temperance. Pictou Presbytery tells us that fully one-third of our own, and nearly all the Belgian miners are addicted to drink. In those Ontario counties where the Scott Act has been repealed, the change has in every case been for the worse. There is absolutely no exception to this. Then, in some frontier towns of Western Ontario, even those under the Scott Act, it is alleged that drinking has rather increased than diminished. The law is said to be systematically violated, largely owing to the proximity of a less law-abiding community. The answers assure us that the pulpits of our Church are for the most part faithful in setting forth the antagonism of the liquor traffic to all true national prosperity, as well as to everything pure and lovely in social and domestic life; and especially in urging those sublime truths of the Gospel, in whose living presence all unholy passions wither and die. Subsidiary, yet important agencies are mentioned, such as temperance societies, temperance literature, temperance lessons in Sabbath school, Women's Christian Temperance Unions, and reading to the people the deliverance of the General Assembly on the temperance question.

“In answer to the question, ‘Do you think the people are ready for Prohibition?’ Many say ‘yes,’ a larger proportion than last year say ‘no.’ This increase of negatives is wholly from Ontario, where replies have evidently been affected by the way in which session interpret the meaning of repeal. Some

imagine it reveals a change of public sentiment on the whole question; others, perhaps with a truer insight, see in it only public disgust at the way in which the law has been administered and a determination to abandon all half-way measures. Facts favour the contention that our Ontario people have detected the inherent weakness of mere local prohibition, and have rejected it as an effective remedy for the evils of intemperance. Nor is there the slightest ground to believe that any Province of our Dominion has accepted as a permanency the license system. Certainly, the Church, God's chosen instrument for regenerating society, can never acquiesce in a legalized wrong. She must protest against this shame of our civilization, even though she speaks to deaf ears. She can afford to brave, for centuries if need be, the fiercest hate of avarice and lust. But never, as God's witness for truth and righteousness, can she lower her standard, tone down her testimony, or make any compromise with a traffic so hurtful to men."

The following deliverance is recommended for adoption by the Assembly:—

1. That we again declare our conviction that the general traffic in intoxicating liquor is contrary to the Word of God; that our people should guard against any complicity with it in any form whatsoever; that its total suppression by the state is the proper goal of all true temperance legislation, and is one of the worthiest aims of an enlightened Christian philanthropy; and that sympathy with prohibitory legislation should be deemed an essential qualification in those who represent us in the Parliaments of our country.

2. That we renew our testimony to the effect that the Gospel of Christ alone can uplift and bless the race, purify and save society, and make of us a temperate and prosperous people; and we would therefore express our gratitude to God that in combating the evils of intemperance, the Church has kept Christ and His Gospel so conspicuously in the fore-ground as the sole refuge of perishing men, and the sovereign remedy for ill.

3. That this Assembly, recognizing the value of wise Christian teaching on this subject, would urge on the ministers and office-bearers of our Church the importance of taking a leading part in so moulding public sentiment, and in so educating the public conscience as to secure the early and total prohibition of the liquor traffic.

4. In view of the acknowledged fact that much of the wine of commerce is exceedingly impure, we would strongly urge on all the Sessions of our Church the duty of securing as far as possible the pure "fruit of the vine" for use in the Sacrament of the Supper.

5. That we express cordial approval of the provision made in so many Provinces of our Dominion for Public School instruction in scientific temperance; our extreme satisfaction

with the recent action of the New Brunswick Board of Education touching this matter; our grateful acknowledgment of the further advancement made in Ontario, in allowing value for this subject at the entrance examinations; and our hope that in all our Provinces this subject will soon be inserted in the curriculum of the schools, and be placed in every respect on an equal footing with other important branches of study.

6. That, while repudiating any sympathy whatever with the license systems, and guarding against any word or action that might be construed into willing tolerance or approval thereof; yet, seeing the larger part of our Dominion is at present under license, this Assembly would urge and encourage the members and adherents of our Church to take the fullest advantage of each and every prohibitory feature of the License Acts—such as reducing the hours in which liquor can be sold; banishing it entirely from any given locality; and generally so hedging in the traffic as to greatly promote public morality and domestic peace.

7. That we record our appreciation of services rendered to the cause by many of our most prominent public journals; by various Temperance Societies; and especially by the Women's Christian Temperance Unions throughout the land.

8. That we renew the recommendations of past years to form Temperance Societies and Bands of Hope in our congregations under the supervision of Sessions and Sabbath-school teachers; and that the Assembly's Committee on Temperance be requested to draft a suitable constitution for such societies, and submit it to next Assembly.

9. That the Committee be again authorized to carry out, as soon as practicable, the instructions of the last Assembly as to petitioning the Dominion Parliament.

Rev. D. J. Macdonnell moved, seconded by Mr. Carnegie, in amendment to the first clause of the recommendations in the following terms:—

"We declare our conviction that the traffic in intoxicating liquor, especially the indiscriminate sale of liquor in saloons, is accompanied by enormous evils, and that it is one of the worthiest aims of an enlightened Christian philanthropy to reduce, and, if possible, extinguish, these evils, by wise legislation."

Mr. Macdonnell explained that whilst he was a strong advocate of temperance, he could not acquiesce in the statement that the traffic in liquor is "contrary to the word of God." Among others who would prefer to have this statement modified, were Professor McCurdy, Dr. Laing, Rev. G. M. Milligan, Dr. Kellogg, Dr. McMullen, Principal King, Dr. Campbell, and others. In favour of retaining the *ipsisima verba* of the recommendation, were Principal MacVicar, Professor Bryce, Hon. G. W. Ross, Senator Vidal, Mr. Walter Paul and, as the vote indicated, a large majority of the House, favoured the adoption of the report and its recommendations as it came from the Committee.

Rev. Dr. Laing, Dundas, received the cordial thanks of the house for his valuable and onerous labours in preparing the new Book of Forms which was adopted and ordered to be published as a useful guide to office-bearers in conducting the business of the Church.

Chief Justice Taylor presented the Report of the Board of Management of the Church and Manse Building Fund. Twenty-six congregations received aid from the Board during the past year. Summing up the totals for the past seven years, \$53,262, had been expended in aiding the erection of 145 buildings—16 manses, 4 church-manses, and 114 churches; 22 of hewn logs, 102 frame structures, 4 brick and 5 stone.

SABBATH SCHOOLS.

Rev. James Fleck, Convener, presented the report in a document of great interest. The number of schools reporting is 1,699; the number of office-bearers and teachers is 14,351, and of scholars, 132,208. The contributions of the Sabbath-schools for the year, amount to \$65,560, an increase on the previous year of \$10,664. In connection with the report was a statement prepared by *Rev. T. F. Frothingham*, of St. John, having reference to the organization of a scheme for "the welfare of youth," upon a plan similar to that adopted by the Free Church of Scotland, the Presbyterian Church in England, and some other Presbyterian churches. The following are the recommendations appended to the Report:—

1. That the favour of God, so evident in the past history of Sabbath-schools, should be duly acknowledged by the Church, and His full blessing invoked, on some Sabbath set apart for that purpose, and for such other special services as will give due prominence to the training of the children and youth of the Church, and that the second Sabbath of September be the day appointed.

2. That the Assembly be asked to instruct the Committee on Home Missions, Foreign Missions, French Evangelization and Temperance, each to prepare an exercise suitable for a Sabbath-school service, embracing interesting facts, figures and incidents from their respective reports.

3. That the Assembly instruct its Committee on Sabbath-schools to prepare a brief handbook on Sabbath-school organization, classification, government, work, registration and systematic giving, to be submitted for consideration at the next General Assembly.

4. That inasmuch as one of the great defects of our Sabbath-school system at the present time is the lack of skilled as well as consecrated labour, it is recommended that weekly meetings of teachers and officers, for united prayer, conference, and study of the lesson, and of the principles and methods of good teaching, be held in every congregation.

5. That the systematic and daily study of the Sabbath-school lesson and Shorter Cate-

chism, in the family, and especially where Sabbath-school privileges are out of reach, be recommended and emphasized from the pulpit and by sessions and superintendents.

6. That all congregations be urged to assume, out of their ordinary revenue, the support of their schools, and to have some simple method of weekly offerings to the schemes of the Church adopted in every school.

7. That Presbyterian Sabbath-school conventions, conferences, and institutes, under the leadership of experienced members of the Church, clerical or lay, be held frequently in needy or influential centres.

8. That the General Assembly appoint a general secretary of Sabbath-school work, who shall devote all his time to the work under the direction of the Committee on Sabbath Schools.

9. That the attention of the Presbyteries be called to the necessity of appointing such conveners of Sabbath-school Committees, as have the best facilities for overtaking their duties, and, when necessary, their expenses for correspondence and in visiting schools and neighbourhoods where schools should be established be paid by the Presbytery.

10. That Presbyterian conveners be required to forward, not later than September 1st, in each year, a list of schools, pastors, superintendents, with post office addresses, of all schools within their bounds, corrected to date, to synodical conveners, to be forwarded to the convener of the Assembly's Committee.

The clauses of the report referring to the Welfare of Youth scheme were adopted in so far that they were recommended to the attention of the Church. In regard to the appointment of a paid general secretary, on motion of *Rev. Robert Murray*, it was agreed to refer it to Presbyteries for their opinion.

SABBATH OBSERVANCE.

Rev. Dr. Armstrong, of Ottawa, presented the report of the Committee on Sabbath Observance, of which the following summary is made in the *Globe*:—

Reports of the various Synods are given. From the Maritime Provinces Synod there is no formal report. It has been made known that in St. John there is a good deal of activity in the form of public agitation for the better observance of the Sabbath. The Provincial Legislature of Nova Scotia has passed an Act to facilitate the law against Sabbath desecration. The Synod of Montreal and Ottawa reports that the Presbyteries of the Synod have standing committees on Sabbath Observance. In Montreal more trains arrive and depart on Sunday than on any other day of the week. The Quebec Legislature has amended the charter of Montreal so as to give the City Council authority to license the sale of cigars, fruits, etc., on the Lord's Day. From the Synod of Toronto and Kingston, complaints come of Sunday work at York and Toronto

Junction by the railway men and of interference with the proper observation of the day in some cases by the milk traffic. The Synod recommends that Presbyteries appoint a given Sabbath on which sermons shall be preached on the subject of Sabbath observance. The Synod of Hamilton and London condemn the Government for receiving and despatching mails on Sunday and also for having ordered the opening of the Welland Canal during part of the day for Sunday traffic. Efforts were made to induce the Government to close the canal, and the whole matter was laid before Sir John Macdonald, Acting Minister of Railways and Canals. The Premier in the House of Commons explained this to be a question whether commercial or moral considerations should have weight, and the latter won. The Synod suggest that a day be set apart for urging Sabbath observance upon congregations, and also that deputations be sent to wait upon members of Parliament to secure their support for legislation against Sabbath desecration. The Synod of Manitoba and the Northwest complains mainly of Sunday railway work, but says it is being reduced to a minimum. The other signs are held to be most encouraging. The Presbytery of Columbia, however, sends a report for which the Committee express deep regret. Freight trains are run on the C.P.R. and the Island Railway, and a Sunday passenger train is run every few hours between New Westminster and Vancouver, patronized by hundreds of excursionists. Steamboats also run. There are Sunday newspapers in Vancouver and Victoria. All over the Province saloons are open the week round, except in Vancouver City; teamsters, miners, stockmen and others make no distinction between Sundays and other days; the post-offices are open, and stages carrying mails run on Sunday, and generally there seems to be no Provincial law to protect the sanctity of the Sabbath.

Generally it is reported that the Lord's Day Alliance of Canada is fully organized and doing efficient work. Mr. Charlton, M.P., and Prof. Weldon, M.P., have undertaken to draft and introduce at next session of Parliament a bill to promote Sabbath observance.

The Alliance is sending out petitions for signature and urge that these should be sent in signed as largely as possible. With regard to Sunday railway traffic the Alliance wrote to President Van Horne, of the C.P.R., and General Manager Hickson, of the G.T.F. Both sent replies expressing their earnest desire to do away with Sunday traffic, as far as possible. Mr. Hickson has issued an order that freight trains are not to run on Sundays as a rule, the exceptions being in the case of live stock and perishable goods. The Committee make the following recommendations:—

1. That the Presbyteries make suitable arrangements to have the claims and obligations of the Sabbath brought pointedly, and promi-

ently before the congregations within their bounds.

2. That the Assembly record its approval of the action of the Presbytery of Hamilton in petitioning against the opening of the Welland Canal for Sunday traffic, and its profound regret that the Government has not seen fit to grant the prayer of that petition.

3. That the Assembly endorse the action of the Lord's Day Alliance of Canada in seeking further legislation to ensure the due observance of the Sabbath; that the Assembly forward to the Dominion Parliament a petition in the terms proposed by the Alliance, and recommend Presbyteries and congregations to do the same.

4. That in order to obtain more accurate information on the nature of Sabbath-observance throughout the country, the following questions be sent down to Presbyteries through the Synodical Conveners:—(a.) What forms of Sabbath-breaking prevail throughout the bounds of your Presbytery? (b.) What measures have been taken to check Sabbath breaking, and to promote the due observance of the Lord's Day? (c.) Have the Assembly's recommendations (1) as to the formation of Presbyterian Committees; 2) as to the preaching of stated sermons on Sabbath observance, been carried out? (d.) Have you any suggestion to make as to efficient means that might be adopted to further the cause of Sabbath observance?

5. That the Assembly appoint as its representatives in the Lord's Day Alliance of Canada the members of its Sabbath-Observance Committee.

After an interesting discussion of the whole question, on motion of *Senator Vidal*, seconded by *Rev. G. Burson*, the report was cordially adopted.

AGED AND INFIRM MINISTERS' FUND.

Mr. J.K. Macdonald, Convener, presented a supplementary report, Western Section, and was well supported by *Rev. J. Thompson*, of Sarnia, and *Rev. J. Allister Murray*, London. It was stated that provision made for ministers of the Church on their retirement was utterly inadequate, and that no other class of men so cultured and holding such a social position had to go with such poor retiring allowances, and that the sums contributed to this fund by many of the congregations was pitifully small.

Rev. Styles Fraser, N. S., moved the adoption of the report of the Committee for the Eastern Section. The fund in the Eastern Section was in a somewhat better condition than in the West. It was, he said, much to be regretted that there are still 63 congregations in the Maritime Provinces that do not contribute to the fund.

DEPUTATIONS.

At an early stage of the Assembly's proceedings, deputations were appointed to wait upon the Anglican Synod and the Methodist Confer-

once then in session in Toronto. The reception accorded our deputies in both cases was very enthusiastic and cordial. Near the close of the proceedings, *Rev. C. A. Tron*, Commissioner of the Waldensian Church of Turin, was introduced to the Assembly, and met with a very hearty reception. He delivered a most interesting address, and wound up with an invitation on behalf of the Waldensian Church to send delegates to take part in a celebration of the two hundredth anniversary of the return of the Waldenses to Italy from their exile, which is to be held this year in Turin. He gave figures showing the marvellous increase in the Waldensian Church, and said that this was a favorable time for the propagation of the Protestant religion among the masses of Italy. Of 30,000,000 of Italians, at least 16,000,000 were utterly indifferent to religion, this being the result of the Roman Catholic system. A letter was also read from *Rev. Signor Prochet, D.D.*, Waldensian pastor in Rome, expressing regret that he could not be present with us to convey in person the Christian greetings of the congregation which he represents.

MODERATOR'S CLOSING ADDRESS.

The Moderator, in closing the Assembly, said it was not strange that the Session should occupy a week. In fact, considering that this was the supreme legislature, supreme executive and supreme court of a Church covering the whole country, and representing about a million people, and having revenues of \$2,000,000, the fact that the business was finished in a week proved Presbyterianism was a thoroughly workable system, adaptable to varied circumstances. The civil power was more and more adapting itself to the fundamental principles of the Church, and other churches were doing the same and even bettering its example. For if there was one drawback in the Assembly's work it was that in speaking, if not in Committees, the clerical predominated over the lay element. He congratulated them upon the harmony which had characterized their deliberations. Much of the time had been occupied with a so-called heresy case, really a case of discipline. He congratulated the Assembly upon the fact that even the appellants, against whom judgment was pronounced, acquiesced in the result, feeling that they had been treated with fairness and courtesy. He thanked *Rev. Dr. McMullen* in this connection for having relieved him during the progress of this case of the arduous duties of Chairman. He called special attention to the report of the Union Conference of other Churches. They had been able to give it but little time, yet all would recognize the benefit of which it might prove the forerunner. "It must inspire our hearts," he said, "with the hope that better days are drawing near, days when the Churches will consent to meet together on a common platform to consider matters on

which they have heretofore differed, not to magnify these differences, but to minimise them, and we are all inspired less or more with the hope that such conference must lead to a better understanding between the Churches, to less conflict in the sections of our country, and then it may be to some agreement or union, not absolute, but something in the shape of the civil union in which the Provinces of the Dominion are now joined—a federal union." The work of the Assembly must inspire them with hope for the future of the Church and the future of the country, and with a determination to follow as earnestly as ever the path of duty.

Presbyterianism in Jamaica.

By JOHN PATON, NEW YORK.

ONE of the finest buildings on the Island of Jamaica is the old Scotch Church in Kingston. Octagonal in form, it is massive and heavy in outward appearance, but graceful and handsome internally. Great galleries extend all round the edifice supported by splendid pillars of solid mahogany, each end forms one immense tree. The church stands in a spacious burying ground shaded by tropical trees and plants, while its numerous windows open on all sides and ensure coolness and ventilation. The pulpit is the highest I ever saw, approached by a steep spiral stair, and to look steadily up at the minister is a trying strain upon the eyes and neck. In this fine old church used to assemble a congregation second to none in the Colony for numbers and influence, the Island of Jamaica having always been largely Scotch in its associations and sympathies. Here too was gathered the first Island Sunday-school, and the influence of the Scotch Church for good was everywhere felt in Jamaica. To any one taking an interest in Presbyterianism, and especially in the Church of Scotland, it is inexpressibly sad to see this once fine and flourishing congregation so nearly dead and broken up, its most influential members having joined other communions and its young people scattered among other churches. So hopeless is the lost cause that it is a reproach on the fair name of the parent church, and the maintenance of an independent organization is an injury to Presbyterianism instead of a benefit. A few months since, the Colonial Committee

sent out a very excellent young minister, the Rev. Don. Davidson, who has done his best to build up what has been allowed to fall in pieces, but he is sadly discouraged and preaches admirable sermons to a mere handful of people. I should doubt very much if he can be induced to remain under such discouraging and hopeless circumstances, and it would be far better if the Colonial Committee ceased the effort to bolster up and keep alive a church which has no good reason for living at all.

The causes which have led to this sad state of affairs are not hard to find, and the principal of these is the utter folly of keeping up an isolated congregation in connection with the Church of Scotland when there is a large and vigorous Presbyterian body in Jamaica with its complete independent organization. The second cause is the age and infirmity of the minister, who, being of Irish extraction, was never in very hearty sympathy with his flock. He has a Government allowance secured during his life under the Jamaica local act, and lives at some distance from the town, the duties being all cared for by the assistant who is sent out, and mainly supported by the Colonial Committee. Since 1870, the plan of dis-establishment has been carried out, and now only 3 Rectors and 18 Curates of the Church of England continue to receive Government aid, in addition to the Scotch Kirk. The Presbyterian Church of Jamaica dates from 1823 when the Scottish Missionary Society, an unsectarian association, received an appeal from proprietors of estates for a Minister and Catechists. The first sent out was the Rev. James Bethune, a Minister of the Church of Scotland, but he unfortunately died of fever after a brief period of labour. Later on, the United Presbyterian Church, whose contributions formed the chief revenue of the Scottish Missionary Society, undertook the care of the Jamaica congregations, and has done noble work on the Island, especially among the coloured people and the maroons, for it must be borne in mind that out of a population of 660,000, less than 15,000, are white. The Presbyterian Church of Jamaica is now almost entirely independent and has its own Synod, four Presbyteries, and about 50 regular congregations. Although still receiving some aid from the U. P. Church at home, the Jamaica Church has two missionaries in Africa and one in India, besides maintaining a minister on the Grand Cayman where he serves five congregations. There is a promising little Theological College in Kingston, where five students are now under instruction.

Jamaica appears to have seen its worst days, and there are signs of improvement and recovery. Owing to the bounty system of Germany and France, sugar estates have long

been unprofitable. The people, therefore, are turning their attention to other products, especially coffee, pimento, and fruit culture, with encouraging results. The approaching construction of a railway all round the Island, for which an American Syndicate have received a charter, will have a most beneficial effect on the prosperity of Jamaica, and this lovely, fertile Island, which has been in a depressed condition for half a century, shows signs of improvement and of progress. The moral and religious tone, especially among the blacks, is also steadily improving and the various religious bodies all report most hopefully in their published documents.

Missionary Outlook.

THE WORLD'S PROGRESS IN MISSIONS.

HIGH missionary authorities affirm that, especially during the past twenty years, foreign fields have witnessed more converts in proportion to the effort put forth than the home fields. Christianity has been established in more than fifty islands of the Pacific. Among the most remarkable instances are the Fiji Islanders, 90,000 of whom gather regularly for Christian worship. Madagascar was almost wholly a savage nation twenty years ago, while at present its sovereign queen, with 200,000 of her subjects, are professing Christians. There are over a hundred Christian congregations on the western coast of Africa, and in Sierra Leone over 50,000 Africans profess Christ. The slave trade, bad as it is in the interior, has been suppressed along two thousand miles of sea coast. In China, missions are in operation in forty walled cities and three hundred and sixty villages.

Dr. Abel Stevens, writing from Yokohama, Japan, says:—"I have been inspecting the great Asiatic battlefields, and I report the general conviction of both foreigners and intelligent natives here that the epoch of a grand social and religious revolution has set in in India, Burmah, China and Japan—that this old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization."

In Brahminical India, the increase of native Christians is at the rate of 81 per cent. Contrary to the statistics usually given, which are very fallacious, the Christian religion, as regards the numbers of its adherents, now surpasses any other. A writer in the *Missionary Review*, says: "The ordinary statistics by which Buddhists are made to outnumber Christians are totally misleading. To call all Mohammedans Christians would be much more reasonable than to consider as adherents of one religion all who call themselves Buddhist's. China, is the stronghold of Buddhism; this is only one belief among many."

The most reliable returns show that Christians, and the dark races under their sway, are increasing at a much more rapid rate than outside nations, and that the Churches, since 1858, do far more than keep pace with the growth of the human race. "A hundred years ago, in all the non-Christian world of 570,000,000, there were not 300 evangelical converts; now there are 3,000,000." South American missions at present offer a very difficult field for evangelistic work; but in Chili the cause is hopeful. In Turkey and Persia, missionary work is prosecuted with vigour and success. The general results recorded have been, of course, attained through methods which are now being revised and amended, and thus do not afford accurate data in forecasting the future. When we reflect upon the new ideas and the greater desire for co-operative mission work which have been infused into missionary effort since the recent Conference in London, we may well anticipate much more glorious results in the near future. Medical science, and improved railway and telegraphic communication, are now being pressed into the service with far greater speed and effect; and they will lend wings to the consecrated zeal which has renewed Christian missionary effort throughout the world. We may expect to see more progress made before the close of the present century than has been made since the century began.

MISSIONS TO THE JEWS.

There is a sentiment felt by many about the conversion of the Jews to the Christian faith that is not felt with regard to any other converts. They are the descendants of God's ancient people. From them we inherit great legacies of sacred truth, which constitute a large part of our religious teaching. "Unto them were committed the oracles of God." "To whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." The Jew, wherever we find him, is a standing witness to the truth of the Old Testament.

The retirement of Prof. Delitzsch from the editorship of *Saat auf Hoffnung*, a quarterly magazine devoted to Jewish Missions, has given occasion for an article in the *Missionary Review*, by Prof. Schodde, on this subject, which contains some interesting facts with regard to Jewish Missions. We condense a few of these facts for the benefit of our readers. Last year the *Saat auf Hoffnung* reported 47 Protestant Jewish Mission Societies, with 377 missionaries, and spending about \$500,000 annually. The interest in this work is of comparatively recent development. The Jewish population of the world is about 6,400,000. So there is one Christian missionary for every 16,976 Jews. The most effective instrumentalities in this work have been Delitzsch's and Salkinson's Hebrew New Testaments. The former has circulated in more than 80,000

copies, particularly in Eastern Europe and Siberia. The latter has appeared in a second edition of 200,000, and a generous Scotchman has paid for 100,000 copies, to be used for missionary purposes. The results of the simple reading of the Hebrew New Testament have been most gratifying. It is estimated by Missionary de la Rol, of Breslau, that fully 100,000 Jews have since the beginning of the present century, found their way into the Christian Church through the influence of missionary labour. The Jews are in many respects harder to reach and influence than the heathen. The Christian missionary goes to the heathen with the prestige of greater intelligence and a higher civilization. But the Jew regards himself as the representative of a more ancient historic religion. He sees in the Christian religion one who has departed from the true faith. He hates the Christian missionary. It requires men thoroughly trained and equipped for this work to succeed. No Christian man of prominence has gained the confidence and regard of the Jews in the same degree as Prof. Franz Delitzsch. Prof. Schodde says: "He has given such evidence of his affection for that people, especially in the anti-Semitic agitation, that even the most radical Jews respect him and his motives." All true Christians must feel an interest in the ingathering of the descendants of God's ancient Israel.

SIAM.

Siam has 8,000,000 population and only thirteen missionaries, all belonging to one denomination. There are far-reaching spaces of territory in China, not to speak of other lands, where the voice of no Gospel messenger is ever heard. There is Japan with its 30,000,000, India with 250,000,000, China with 300,000,000, and Africa with 250,000,000—all of them lying in the darkness of error, superstition, idolatry, and cruelty, unrelieved by scarcely a ray of life-giving and life-sustaining Gospel light. For we must remember that where there is no light there can be no true life either in the natural or in the spiritual world. Think of the fearful infanticide that has long prevailed in China. We are told that more children in that land have been murdered by their parents than there are now surviving. What cruelties and oppression are involved in the system of child-marriage, and of child-widows in India! Think of the condition of woman, and the cruelty with which she is oppressed in lands where the Gospel does not hold sway! She is bought and sold, and bartered, and treated as a beast of burden. Oh that the Church of Christ would give her members, her children, her substance, to the glorious work of taking to the nations of the earth the message of the Gospel. She only sends some 6,000 Protestant missionaries into heathendom and the spiritual destitution of the wide world. What a call there is to our young men and young women to go to the lands afar as light-bearers for God and his Christ!—*Selected.*

The Presbyterian Record.

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JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the 15th of the month at latest.

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THE COMMITTEE ON THE RECORD reported to the General Assembly an increase of 4,500 in the circulation of this Magazine during the past twelve months—the number for June being 43,500. This grand result is largely due to our Agents throughout the length and breadth of the Dominion, but for whose disinterested and valuable services the *Record* could not exist very long. In thanking them all heartily, we invite attention to the announcement that congregations desirous of having a copy placed in every household, will be furnished with the requisite number of additional copies at the nominal rate of TEN CENTS per copy for the remainder of this year—from July to December. Early application should be made, as the large edition for July is nearly all expended.

Literature.

AN ACCOUNT OF MISSIONARY SUCCESS IN THE ISLAND OF FORMOSA: published in London in 1650 and now reprinted with copious appendices, by *Rev. William Campbell, F.R.G.S.*, English Presbyterian Mission, Taiwanfoo. London, Truener & Co., 1889; two vols. each 330 pages, price \$2.00. This work has a threefold interest. (1.) In it we find an account of the Dutch Protestant Mission founded in Formosa in 1627, by George Candidius and Robert Junius—the latter a Scotchman by descent, who seems to have done a work in Formosa two hundred and fifty years ago, very similar to that of our own George Leslie Mackay, every trace of which had, in the interval, been blotted out so that this part of Mr. Cambell's

book comes to us in the form of a long-forgotten chapter in the history of Christian missions. (2.) A large portion of these volumes contain Mr. Campbell's personal experience as a Missionary in North Formosa, from 1872 to the present time, and is replete with graphic descriptions of the country and the people, and the progress of the English Presbyterian Mission during these seventeen years—with an account of the dangers and difficulties which have been encountered and the success that has followed. (3.) The reader will also find here an appreciative sketch of the Canadian Mission in North Formosa by one who is well qualified to give a faithful and impartial account of Dr. Mackay's work. We hope to give a more extended notice of these most interesting volumes later on, in the meantime commending them most cordially to the notice of our readers. Orders will be promptly attended to by *William Drysdale & Co.*, Montreal.

THE PREACHERS OF SCOTLAND, FROM THE SIXTH TO THE NINETEENTH CENTURY, by *William G. Blaikie, D.D., LL.D.*, Professor of Theology in New College, Edinburgh. T. & T. Clark, Edinburgh, 1888. pp. 350; price \$2.00. This is rather a history of preaching than of preachers, although the biographic element is not altogether wanting. Beginning with the preaching of the early Celtic church it gives a very interesting and comprehensive sketch of the main characteristics of the Scotch pulpit during the Reformation, the Covenanting and the Secession periods: treating also of the "Moderate," the "High flying," and the "Evangelical" Schools of Theology, concluding with a chapter on "The pulpit of to-day," and the author's own views of the preaching adapted to the age, which, we need not say, are extremely valuable.

THE DOCTRINE OF THE JESUITS, by *Paul Bert*, member of the Chamber of Deputies, Paris. W. DRYSDALE & Co., Montreal, pp. 612, price \$2.00. We do not choose to characterize this book. We think its publication is uncalled for, and in the interest of public morals it ought to be suppressed.

PRESBYTERY MEETINGS.

Lan. & Ren., Carleton Place, 27 Aug., 10.30 a.m.
Paris, Dumfries St. ch., 24 Sept., 10 a.m.
Calgary, Calgary, 3 Sept., 10 a.m.
Columbia, New Westminster, 10 Sept., 3 p.m.
Winnipeg, Knox Ch., 23 July.
Lindsay, Woodville, 27 Aug., 11 a.m.
Lun. & Shelburne, Lunenburg, 13 Aug., 10.30 a.m.
Toronto, 6th August, 10 a.m.
Kingston, Cook's ch., 17 Sept., 3 p.m.

SYNOD OF THE MARITIME PROVINCES.

Meets at Pictou, N.S., on the 3rd of October.

Page for the Young.

BITTER WORDS.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so kind words, gentle acts, and sweet dispositions make glad the sacred spot called home. No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

WHAT CHRIST DID FOR ME.

For me He left His Home on high;
 For me to earth He came to die;
 For me He slumbered in a manger;
 For me to Egypt fled a stranger;
 For me He dwelt with fishermen;
 For me He slept in cave and glen;
 For me abuse He meekly bore;
 For me a crown of thorns He wore;
 For me He braved Gethsemane;
 For me He hung upon a tree;
 For me His final feast was made;
 For me by Judas was betrayed;
 For me by Peter was denied;
 For me by Pilate crucified;
 For me His precious blood was shed;
 For me He slept among the dead;
 For me He rose with might at last;
 For me above the skies He passed;
 For me He came at God's command;
 For me He sits at His right hand.

LET YOUR LIGHT SHINE.

During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast and I was a poor sailor. Suddenly the cry of "Man overboard!" made me spring to my feet.

I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

"What can I do?" I asked myself, and instantly unhooked my lamp. I held it near the top of my cabin, and close to my bull's-eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right, he's safe," upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by timely light which shone upon him that the knotted rope could be thrown so as to reach him.

Christian workers, never despond or think

there is nothing for you to do, even in dark and weary days. "Looking unto Jesus," lift up your light; let it "so shine" "that men may see," and in the bright resurrection morning, what joy to hear the "Well done!" and to know that you have unawares "saved some soul from death!"

I MEAN TO BE SOMEBODY.

"What is the use of being in the world unless you are somebody?" said a boy to his companion. "Sure enough, and I mean to be," answered the companion; "I began this very day. I mean to be somebody." The boy who first spoke looked the other in the face and exclaimed, "Began to-day! How? What do you mean to be?" "A Christian boy, and so grow up to be a Christian man," was the reply; "I believe that is the greatest somebody for us to be." The testimony of that boy was true. There is no higher manhood or womanhood than Christian manhood or womanhood. And it is possible for everyone to attain to that greatness. There are many things in this world which people may desire and not obtain, but no one who truly desires and earnestly seeks this greatness is ever disappointed.—*Rev. Wm. Duncan.*

GIRLS FIRST.

The best husbands I ever met came out of a family where the mother, a most heroic and self-denying woman, laid down the absolute law, "Girls first." Not in any authority, but first to be thought of as to protection and tenderness. Consequently, the chivalrous care which these lads were taught to show to their own sisters naturally extended itself to all women. They grew up true gentlemen,—gentlemen, generous, unexact, courteous of speech and kind of heart. In them was the protecting strength of manhood, which scorns to use its strength except for protection; the proud honesty of manhood; which infinitely prefers being lovingly and openly resisted to being "twisted round one's finger" as mean men are twisted, and mean women will always be found ready to do it, but which, I think, all honest men and brave women would not merely dislike, but utterly despise.

WHAT IS ETERNITY.

O Eternity! Eternity! how are our boldest, our strongest lost and overwhelmed in thee! Who can set landmarks to limit thy dimensions, or find plummetts to fathom thy depths? Mysterious, mighty existence! a sum not to be lessened by the largest deductions! an extent not to be contracted by all possible diminutions! None can truly say, after the most prodigious waste of ages, "So much of eternity is gone;" for when millions of centuries are elapsed, it is but just commencing; and when millions more have run their ample round it will be no nearer ending.

Acknowledgments.

Received by Rev. Dr. Roid, Agent of the Church at Toronto, Office 15 Toronto street, Post-office Drawer 2607.

ASSEMBLY FUND.

Received to 5th June, 1889.....	\$116.57
Trenton.....	5.00
Grand Bend.....	2.00
Kingsbury and Flodden.....	2.00
Spencerville.....	6.00
Paisley Knox ch.....	5.09
Londesborough.....	1.50
—	\$133.07

HOME MISSION FUND.

Received to 5th June.....	\$642.10
Trenton.....	10.00
Hartfell.....	10.20
Mitchell Square.....	5.58
Baysville.....	19.27
Berriedale.....	6.92
McAuley, Bethel.....	3.63
Spanish Mills.....	12.00
Spanish Mills SS.....	4.00
McKillop.....	14.00
Kimburn.....	2.55
Galt Knox ch.....	90.00
Nassagaweya.....	20.00
London St James ch.....	10.00
Ottawa-St Andrew's.....	63.57
Manitou.....	25.00
Bearbrook.....	3.40
Hamilton, Erskine ch SS.....	40.00
Maxwell.....	7.00
Paisley, Knox ch.....	68.35
Burvie.....	10.00
John M. Ellis, Vancouver.....	225.00
Whitewood Group.....	2.95
Melbourne, Guthrie ch.....	10.00
A Friend, Hullett.....	10.00
Eramosa, 1st ch.....	25.00
Ore, Knox ch.....	1.00
"Insurance".....	5.00
"Friend" per Rev Dr Mackay, Montreal.....	201.00
Y'ng People of Tilbury East.....	23.30
Preceptor Senex.....	3.00
Montreal American Presby. Chapel.....	15.50
A Friend, St L's de Gouzague.....	5.00
Montreal, St Matthew Christian Evan Soc'y.....	13.12
Mrs M Currie, West Puslinch.....	2.00
—	\$1,613.76

STIPEND AUGMENTATION FUND.

Received to 5th June.....	\$179.52
Trenton.....	20.00
Mitchell Square.....	4.00
Algoma Mills (money returned).....	25.47
Nassagaweya.....	8.00
Guelph, St Andrew's.....	30.00
Kingsbury and Flodden.....	20.00
Preceptor Senex.....	1.00
—	\$287.99

FOREIGN MISSION FUND.

Received to 5th June.....	\$2,404.85
St Vincent.....	1.75
W D - Wick.....	1.00
McKillop.....	7.00
Kimburn.....	2.45
Galt, Knox ch.....	70.00
Nassagaweya.....	15.00
London, St James ch.....	5.00
Proceeds of Childrens Record per Rev E Scott.....	50.00
Guelph, St Andrew's.....	55.00
Hamilton, Erskine ch SS.....	40.00
Maxwell.....	7.00
Paisley, Knox ch.....	50.87
Bervie.....	35.00

John M Ellis, Vancouver.....	200.00
Galt, Knox ch SS, Native teacher, Indore.....	40.00
Turin.....	6.05
Dunblane.....	10.00
Honsall.....	8.62
A Friend, Hullett.....	10.00
Eramosa, 1st ch.....	16.00
"Insurance".....	5.00
Montreal, St Paul's ch, Rev Mr McKelvie's 1/2 yr salary.....	620.00
F'unds of Mis'ns, Williams' tn.....	43.00
E-queuing, Union ch.....	42.00
Preceptor Senex.....	1.00
Marsden, Union SS.....	11.00
Westmeath.....	6.70
Montreal American Presby. Chapel.....	24.50
Friend, St Louis de Gouzague.....	5.00
Bear Creek.....	7.00
Mrs M Currie, West Puslinch.....	2.00
Carleton Place, Zion ch.....	80.00
—	\$3,882.72

KNOX COLLEGE FUND.

McKillop.....	\$ 7.00
Galt, Knox ch.....	30.00
Nassagaweya.....	10.00
Hamilton, Erskine ch SS.....	20.00
Craigvale and Lefroy.....	3.00
Eramosa, 1st ch.....	5.00

MONTREAL COLLEGE FUND.

Grand Bond.....	\$ 2.60
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MANITOBA COLLEGE FUND.

Received to 5th June.....	\$ 70.00
McKillop.....	1.00
Galt, Knox ch.....	25.00
Guelph, St Andrew's.....	20.00
Hamilton, Erskine ch SS.....	10.00
Eramosa, 1st ch.....	3.00
Preceptor Senex.....	1.00
—	\$130.00

KNOX COLLEGE BURSARY FUND.

Trustees of Alexander estate	\$256.66
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WIDOWS' AND ORPHANS' FUND.

Received to 5th June.....	\$ 75.30
Trenton.....	5.00
Galt, Knox ch.....	15.85
Kingsbury and Flodden.....	6.00
Spencerville.....	10.00
Londesborough.....	2.45
Eramosa, 1st ch.....	3.00
Preceptor Senex.....	1.00
—	\$121.60

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th June.....	\$141.48
Rev J R McLeod.....	8.00
" T Z Lefebvre.....	24.00
" David Mitchell.....	20.00
" J Thomson.....	16.00
" J A Brown.....	8.00
" J Johnstone.....	5.00
—	\$225.48

AGED & INFIRM MINISTERS' FUND.

Received to 5th June.....	\$169.18
Trenton.....	5.00
McKillop.....	4.75
Galt, Knox ch.....	16.00
London, St James ch.....	5.00
Kingsbury and Flodden.....	6.00
Spencerville.....	10.00
Londesborough.....	6.80
Whitewood Group.....	3.20
Eramosa, 1st ch.....	3.00
Preceptor Senex.....	3.00
—	\$231.93

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th June.....	\$108.00
Rev R Pottigrew.....	51.45
" J Thomson.....	10.00
" J A Brown.....	4.50
" J Johnstone.....	4.50
" W S Ball.....	10.50
—	\$183.45

CHURCH AND MANSE BUILDING FUND.

R W Boswell, Ferguson.....	\$ 25.00
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" DAYSPRING."

Hamilton, Erskine ch SS.....	\$ 20.00
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KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

Hamilton, Erskine ch SS.....	\$ 20.00
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CHINESE SUPPERERS—HONAN.

A B L.....	\$ 5.00
Per Rev Dr Kellogg.....	46.65
Elmsley.....	40.00
A member Knox ch, Main Rd.....	4.00

JEWISH MISSION.

A Friend, Belleville.....	\$ 5.00
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CONTRIBUTIONS UNAPPORTIONED.

Thamesford.....	\$ 75.00
Toronto, Central ch.....	200.00

Received during June by the Rev. P. M. Morrison, Agent at Halifax, Office Duke St. P.O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged.....	\$ 512.85
Northfield.....	5.00
Blue Mountain.....	6.00
Childrens' Record.....	50.00
D Matheson, Cape Negro.....	1.00
Five Islands.....	5.00
St Andrew's, Campbellton.....	30.00
Sherbrooke.....	6.08
Friend of Mis, Pricet'a, PEI.....	10.00
Grove Richmond.....	15.00
Lagan Mission Box.....	2.95
John Maclean, Glenbard.....	1.50
Portauipaque.....	10.93
Bass River, N.S.....	16.85
New Mills, Charlo & Riv Jacquet.....	50.00
W & C Fund for Mrs Geddie.....	75.00
Richmond Bay, East Lot 16.....	22.00
Middle Stewiacke Mis Soc.....	14.70
—	\$ 844.96

DAYSPRING & MISSION SCHOOLS.

Previously acknowledged.....	\$ 59.55
Grove ch, Richmond, Hifx.....	17.31
Noel SS.....	3.25
River Charlo SS.....	5.39
Red Bank, Hubbard Stint SS.....	.75
—	\$ 85.25

HOME MISSION FUND.

Previously acknowledged.....	61.27
Blue Mountain.....	6.00
Five Islands.....	6.00
Sherbrooke.....	21.00
Grove Richmond.....	15.00
Westville, Carmel ch.....	28.00
Middle River.....	12.00
Portauipaque.....	13.67
Bass River, N.S.....	19.71
New Mills, Charlo & Riv Jacquet.....	25.00
Richmond Bay, East Lot 16.....	8.00
Middle Stewiacke Mis Soc.....	14.70
—	\$ 223.35

AUGMENTATION FUND.	
Previously acknowledged \$	42.10
St Andrew's St John's	57.00
Cardigan	14.10
Portauquoie	6.50
Bass River, N.S.	6.31
New Mills Charlo & Jacquet Riv	20.00
	\$ 141.91

COLLEGE FUND.	
Previously acknowledged \$	134.11
Moncton Coupons	120.00
Div Canadian B of Commerce	141.50
" (Dal Coll)	24.50
St Andrew's, Campbellton	5.00
Noel	18.60
Int P & Heinie	33.60
Portauquoie	4.83
Bass River, N.S.	7.49
Richmond Bay, East Lot 16	8.20
Div Union Bank of Nfld	821.25
	\$1320.28

MANITOBA COLLEGE.	
Richmond Bay, East Lot 16	5.00
BURSARY FUND.	
Previously acknowledged	5.00
Int Mrs McQuarrie	30.00

AGED AND INFIRM MINISTERS' FUND.	
Previously acknowledged	56.54
Rev D S Fraser Rato	3.75
Int J K Munnis	201.00
Five Islands	2.70
Int G B Jardino	18.00
Rev J D Murray, Rato ad'l.	1.25
New Mills Charlo & Jacquet	10.00
Richmond Bay, East Lot 16	5.10
	\$ 298.24

FRENCH EVANGELIZATION.	
Received by Rev. Dr. Warden, Treasurer of the Board of French Evangelization, 193 St. James St., Montreal, to 2nd July, 1889.	
Already acknowledged \$	565.98
Wroxeter	11.17
A Friend	1.00
Eranosa 1st ch	12.00
Mrs Sterry Hunt, Montreal	5.00
Montreal, St John's ch	6.50
Friend, St Louis de Gonzague	5.10
A Friend, Tiverton	14.00
Madoc, St Columbia SS	12.00
Bear Creek	1.00
Wm Cunningham, Hunt'don	7.00
McKillop	5.00
Galt, Knox	5.00
London, St James	5.00
Hamilton, Erskine SS	30.00
Bervie	5.00
Jas Fraser, Perth	3.00
Preceptor, Senec	2.00
Mrs M Currie, W Puslinch	1.00
Per Rev P M Morrison, Hlfx:	
Blue Mountain	6.00
Friend of Mrs. Prince'n, PEI	1.00
New Mills Charlo Riv Jacquet	15.00
Richmond Bay, East Lot 16	15.00
Fishers Grant	11.00
	\$ 1093.63

POINTE AUX TREMBLE SCHOOLS.	
Received by Dr. Warden, Treasurer, Montreal, to July 2nd, 1889.	
Ordinary Fund.	
Already acknowledged \$	690.60
J McInnes, Lyon's Brooke, NS	1.00
Robt Black, Blenheim	60.00
A Friend	1.00
Mrs J C W Daly, Stratford	3.00
Sherbrooke, N.S., Sab School	13.00
Oshawa SS	12.50
Anti-Jesuit	2.00

Mrs Alex Grant, Stellarton	1.00
Toronto West SS	25.00
Oro, Knox SS	2.00
	\$ 810.00
Building Fund.	
Already acknowledged \$	207.30
Per Mrs Meiklejohn, Wellman's	
Corners	2.50
Montreal, Am, Presby'n SS	25.00
Mrs Jas Watt, Uxbridge	2.00
M L, Toronto	1.00
Miss Sarah Nicol, Elmira	1.00
John Carter, Halifax	1.00
Mont., St Matt's ch c Endsoc	9.00
	\$ 248.80

Less error former Record..... 50.00

 \$ 198.80

OTTAWA LADIES COLLEGE.	
Received by Rev. Dr. Warden, Treasurer, Montreal, to 2nd July, 1889.	
Already acknowledged \$	620.23
Hou D Wark, Fredericton	5.00
Mrs T Grange, Napanee	1.00
J Brown, Paris	1.00
Rev Dr Burns, Halifax	10.00
Pembroke Calvin ch	12.00
A McGillis, Wakefield	1.00
J Duncan, Cummingsville, O	1.25
Rev Dr Bell, Kingston	2.00
Rev N Walsh, Ormstown	10.00
Jas McOust, St Andrew's	1.00
Dr. Roger, St Andrew's	1.00
John Martin, St Andrew's	1.60
Dr Duncan, Bathurst, N.B.	5.00
Mrs Sinclair	2.00
Mrs Lodge	2.00
A friend	1.00
D McLarty, Acton, O	1.00
Mrs John McKay, N Glasgow	.50
Mrs A Fraser, Comox, B.C.	5.00
A D Ferrier, Fergus	40.00
J P Hogan, Sheet Harbor	8.00
Rev S Rosborough	5.00
G St Quintin, Lachute	1.10
A McKenzie, River John	2.00
John Zatterie	1.00
D Langill	1.00
E B Langill	1.00
C Langill	1.00
J Langill	1.00
Rev E L Gordon	1.00
Small Sums	1.45
Miss Macqueen, Fergus	5.00
Rev Dr and Mrs Smellie, Fergus	2.00
Rev J Phillips, Fergus	1.00
Miss M Munro	1.00
Miss E Maudo	1.00
C Kay	1.00
M Mills	1.00
Mrs Bremner	1.00
W Castell	1.00
Two friends, Sutherland's Riv	1.50
A Friend, Thorburn	1.00
Miss Maclean	1.00
Mrs Cameron	1.00
Mrs J Ross	1.00
W Weir	1.00
Mrs Sutherland	0.50
Rev N Macphee, Dalhousie Mills	5.00
B Dawson, Dalhousie Mills	3.00
C F Stackhouse	2.00
D R Morrison	2.00
D McGregor	1.00
Mrs T Mason, Scarboro	1.00
Wm Oliver	1.00
Rev J Gandier, Ft Coulonge	5.00
Hon G Bryson	5.00
Mrs G Bryson, sr	1.00
Mrs Stewart	1.00
Small sums	1.42
John Thompson, Garnet	5.00
Mrs A Robertson, Donald	5.00

Hugh Hogg, Longford	1.00
Wm Mitchell, Caistorville	5.00
N. G. Christ, Eskdale	2.00
Mrs Rod McKenzie, Melb'roo	5.00
P McCuin, Cambridge	2.00
Lover of Jesus, E. mouton	1.00
Mrs Clements, Berthier	10.00
Mrs Agnes Hall, Campbellford	1.00
Mary Buckley, Paris	5.00
A friend	2.00
M L —, Toronto	20.00
Per Mrs Onuan, St Jan's, Nfld	3.22
Banff	11.00
Mrs M J Clark, Moore's Mills, N.B.	2.00
W K Bradford, Chute au Blondeaux, Ont	1.00
Mr McKay, Newport, NS	1.00
Mrs McKay	1.00
Mrs Logan	1.00
Mrs Harvie	1.00
Friends, West River and Gr'n Hill	5.00
Jane Gordon, Madoc	1.00
Bessie Ross, Brucefield	1.00
Rev J G Shearer, Caledonia	5.00
Samuel Moore	5.00
Mrs S Moore	3.00
Wm Scott	3.00
The Misses Ferrier	2.00
Geo Elmwood	2.00
Misses Wilson and Wylie	2.00
N Humphrey	1.00
Jas Murray	1.00
Mrs Forbes	1.00
Miss Campbell	1.00
Jas Stewart	1.00
Mrs J Robertson	1.00
Annie Robertson	1.00
Mrs Wm Wilson	1.50
D. McGregor	1.00
Mrs Dr Forbes	1.00
W H Moore	1.50
Small sums	1.50
Upper Charlo SS	5.00
Berne	6.00
N McInnes, Tiverton	10.00
Hon K Henderson, Lot 33, PEI	10.00
Alex Currie, Stayner	2.00
River Hebert, West Bayfield Road	10.00
SS	6.50
Watford	3.00
Warwick, Main Road Knox ch	28.80
Neil McLean, Big Brook, Riv Dennis	8.25
D Speir, Apsley	2.00
Allen Caldwell, Apsley	1.00
Small sums	1.70
D Stewart, River Louison	10.00
Lover of cause, Maxville	1.00
Miss Agnes Hunter, Fernhill	3.39
Helen Bain, Dundas, O	51.00
Princeton, PEI	20.00
Sara Creelman, U. Stowiacke	5.00
Rev J D MacGillivray, Old Barns	2.00
Joseph and Marion Hawley, Mull, O	15.00

	\$1,132.32
MANITOBA COLLEGE, (1888-89.)	
D. Macarthur and Dr. King, Treasurers	
For Debt.	
Previously reported	\$ 521.35
W & Mrs Bertram Rounthwaito	7.00
D McDonald, Winnipeg	5.00
Alex Black	5.00
Prof Bryce	50.00
N D McDonald	8.80
	\$ 596.95
For Scholarship Fund.	
Previously reported	\$ 210.00
Alex McDonald, Winnipeg	50.00

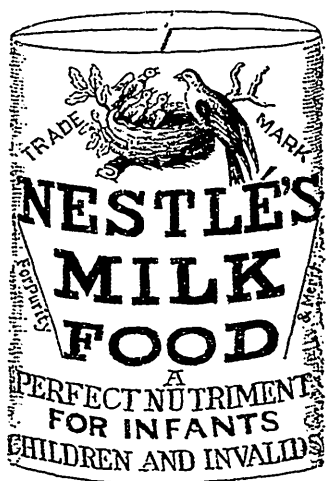
<i>For Ordinary Fund.</i>	
Previously reported	\$4139.39
Congregational contributions by Rev P M Morrison	28.00
Cong. contributions by Rev Dr Warden	85.00
Cong. contributions by Rev Dr Reid, (including grant £50 from Ch Scotland)	958.30
—	\$5 10.69
MANITOBA COLLEGE, (1839-9.) <i>Ordinary Fund.</i>	
Cong. contributions by Rev W Morrison	\$ 35.00

<i>For Debt.</i>	
W J Ptolemy, Winnipeg	\$ 25.00
G D Wood, "	25.00
—	
MacALL MISSION.	
Bequest of late Mrs Gallant, Rustico, PEI	\$ 50.00
Int on same for 6 years 7 p.c.	21.00
—	—
—	\$ 71.00

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND.	
James Croil, Treas., Montreal.	
Osnabruck, Rev J J Cameron \$	3.86
Rev Jas Patterson, Montreal	6.00
Rev F Home, Scotland	12.00
Rev John Rannie, New Am- dam	12.00
Huntsville and Allansville,	
Rev J Sievright	10.00

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