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LETTERS FROM ASSEMBLY.

Halifax, June 13, 1900.

Dear Record,—

I promised to write you something about the General Assembly, which began its sessions this evening in this dear old city by the sea, with its cool breezes and warm hearts.

Very pleasant was the roundabout journey hither, with brief halts at Sydney, the Maritime Mecca, and at Milford and New Glasgow, the scenes of former happy pastorates with their precious memories and true and tender friendships; and very pleasant the arrival, meeting and greeting "fathers and brethren," and revisiting the haunts and homes and friends of college days, I will not say how long ago. If earth's reunions be so pleasant, what will be the "meeting again!"

This evening the work of the Assembly began, according to good old Presbyterian use and wont, with a sermon by the retiring Moderator, Rev. Dr. Campbell, of Perth. His text was a verse of that old faith song of the Psalmist, "God is in the midst of her; she shall not be moved," a truth as real and precious to our land and time as to Israel in the long ago. He spoke of ways in which God's goodness had been bestowed on our land, in preparing it for its coming millions, by making it one of such great and varied richness, with its boundless treasures of forest and plain, of mountain, stream and sea, and then—in giving the moulding and shaping of it, in its earlier stages, so largely into the hands of men who carried with

them into their forest homes their Bible and school and Church, and laid deep the foundations of this new land in truth and righteousness, preparing it to receive and assimilate the mixed peoples now thronging to our shores.

In many other ways he showed God's hand in our history, and the responsibility that rests upon us to hand down to others unimpaired the heritage we have received.

In addition to the older problems we have throngs from Central and Northern Europe, and the Mormon octopus with a tentacle on the North-West. It is no time for idleness.

There is a thought suggested by it for your readers to ponder, viz.—God was to the psalmist and to Israel not only the God of the individual and of the Church, but of the nation. Does religion to-day take sufficient account of our relation to God as a nation? Is not duty to Him and dependence upon Him as binding along the lines of national life as of individual and church life?

The opening service ended, the next few minutes present a picture the same from year to year yet always attended with interest deep, intense. The Moderator, robed in gown and dignity, descends from the pulpit and takes his place on a platform in front, the two clerks of Assembly with similar dignity taking their places at a table on his left. In fitting tones and language he addresses the Assembly, perhaps reviewing his reign, thanks them for the honor done him (albeit a different Assembly did it), and tells them that the time has now come to elect his successor.

Some member, who during sermon has been travailing with the self-imposed labor of love is soon on his feet to propose as Moderator one whom he esteems worthy, with reasons. Others may be nominated and a vote taken.

Not so this time. Rev. K. McLennan, of Levis, Que., whom I had noticed restless and troubled in the pew before me, rose and in words neat and fitting proposed Principal Pollok. Others who had thought of other names, after mentioning them, gracefully endorsed the first nomination, and the choice was unanimous and hearty.

The Moderator elect, with mover and seconder, retired. He dons a gown, is duly escorted back to the platform, and the retiring Moderator welcomes him to the chair. Dr. Pollok makes a brief address, thanking them for the election and especially for the manner of it, reviews some points in our church history, asks for patience and help in the work of the coming days, hopes they will make their speeches short and to the point, and for the benefit of the public notes that the evening meetings on the various departments of the Church work will be of a more popular character.

And now after arranging the hours of meeting, morning, afternoon, and evening, and the appointment of several committees, the Assembly adjourns, to sleep the sleep of the weary, and— — — the just.

Thursday, June 14, 1900.

Year Record,—

Of to-day and some of its sayings and doings let me tell. Realizing that except the Lord do build the house they labor in vain that build it, the first hour this morning was spent in prayer for guidance and help in Assembly, for our Church, our Country, our Empire, the world.

The remainder of the forenoon was devoted to business. Among the first items was the application of ministers from other churches to be received into our Church. The number applying was less than in former years, only seven in all. The names were read and referred to a committee to examine carefully into each case and report to Assembly. Applications from students, asking, for varied reasons, that their course of preparation be shortened, or that prepara-

tion along one line be accepted in lieu of another, were dealt with in like manner.

A pleasant incident of the morning was the presentation to the Assembly, by Rev. Dr. Black, of St. Andrew's Church, Halifax, of the pen used by the Moderators of the several synods in signing the terms of union in Montreal twenty-five years ago. Dr. Black was at that time minister of Erskine Church, Montreal, in which the Union was consummated, and took care to preserve the pen. Inclosed in a silver case, at this silver wedding of the Church, he presented it to the Assembly to be kept permanently in the Church offices at Toronto.

Next came that multum in multo, the Report of Dr. Torrance on Statistics. You can speak its name in a second, count its closely packed 170 pages in a few minutes, read them in as many days, and find in it subject of study for years. It tells that our Church has now on its roll 2,942 congregations and stations, with 210,326 communicants, of which 166 of the former and over 50,000 of the latter, were added during the year. It has forty-eight columns, each under a different heading, where the minutest details of the statistics and finances of each of these congregations, so far as obtainable, are given, and this immense table is but a part of the whole. There is no fact that can be put into figures, about any congregation or mission station of the Church that has not here a place. Growth or its opposite is seen. Every page teaches lessons of gratitude or humiliation for the past, of guidance and cheer for the future.

College Reports filled much of the afternoon. Halifax, Morrin, Montreal, Quebec, Knox and Manitoba, all are prospering and hopeful, except Morrin, which is closing, the Protestant and Presbyterian population not being large enough to sustain a college in Quebec city. But McGill and Montreal are not far away; and while the Maritime Provinces have their Dalhousie University and their Presbyterian College in Halifax, and great Protestant Ontario has its Queen's and Knox, with universities in or near, and Manitoba its full educational outfit, the Province of Quebec has also its McGill and its Presbyterian College, Montreal.

In these different theological colleges, during the past term, there were two hundred theological students, lacking one, thirty-

eight in Halifax, twenty-nine in Montreal, thirty-six in Queen's, sixty-five in Knox and thirty-one in Manitoba. The number completing their studies and entering the work of the ministry, were, fourteen from Halifax, twelve from Montreal, eleven from Queen's, twenty-three from Knox, and thirteen from Manitoba, in all seventy-three, and yet there is room for good men, for Dr. Robertson tells us that a number of fields in the North-West have to go without supply.

Some of the events noted in the reports are the opening of the new college building, Halifax, additions to the library endowment, and bursaries and travelling fellowship in Montreal, the appointment of a new professor of Church History in Queen's (Rev. S. McComb, of Ireland), some additions to the Scholarship Fund and permission to appoint another professor in Knox if the way be clear, while additional scholarships and the appointment of a new principal, Rev. Wm. Patrick, D.D., of Aberdeen, Scotland, cheers the heart of Manitoba.

The Reports of the Finance Committees, East and West, covering all the givings of the Church, were presented by Messrs. J. C. Mackintosh and Dr. Warden. Not to trouble you with details, please note two facts, (1) Besides increased support to all the usual objects, our Church has given over sixty thousand dollars during the past few months to the Indian famine; (2) that while the management of banks and similar institutions costs on an average over sixteen per cent., the whole cost of managing the finances of our Church, including salaries, office rents, etc., is less than three and a quarter per cent. of the current expenditure.

The afternoon, as the morning, had its pleasant interlude, a fraternal visit by a delegation from the Diocesan Synod of Nova Scotia, which is meeting in Halifax. An archdeacon and a rural dean came at a previously appointed hour. Their brief addresses of congratulation and good will were aptly responded to by Dr. Pollok. The function was a neat and pleasant one, and helped both to foster and to exhibit the true unity of Protestantism.

My letter is already long, and to-day's best is untold. It is Home Mission night. Drs. McMillan and Warden, Conveners, East and West, have presented their reports, and Messrs. Fowler and James have spoken on

the former and Dr. Robertson and Mr. Pringle from Atlin, on the latter. It has been one of the best Home Mission nights in Assembly history, both in the story and its telling. The story is one of progress from ocean to ocean. If the whole Church could have been here to listen, Home Missions would make still greater strides in the year to come. On other pages of this issue you are printing some of the facts which were given, but the thrill of the living voice cannot be reproduced.

Two features of the evening let me mention. One which, illustrated by large maps, came upon the Assembly as a surprise, was the immensity of "New Ontario," where settlement is beginning to pour and the Church must follow. Old Ontario is large, but only a margin on the new. The older Provinces received their impress in their earlier stages. So will this newer land. The character of that impress is in some measure in our hands and the time is now.

The other thing, somewhat unique, was Mr. Pringle's personally conducted tour of an hour and a quarter among the new gold fields of the far West. It was one of the best antidotes to the Yukon gold fever. Thrilling were his pictures of the awful suffering and hardship during the earlier rushes of 1898, over those terrible trails. Ninetenths of the men either came back broken in pocket, health, or morals, sometimes all three, or remained there "broke" to work for what wage they could get.

Far from help of any kind, in lonely shack or on toilsome trail, where every man had as much as he could do to care for himself, to the helpless the missionary was literally an angel from heaven. Hunting up the sick and dying, bringing them help as he might be able, perhaps taking them on his dog sled to the temporary hospital of some mining town, cutting wood for the camp fire of poor fellows too helpless with scurvy to do it for themselves, having worship in a tent, preaching where opportunity offered and making opportunity where it did not offer, helping and cheering the living and pointing the dying to the Saviour, whom they had perhaps almost forgotten, but of whom they were glad to hear now in their hour of need, receiving last messages and sending them to loved ones far away; such was the work of mercy which so brightened

the tragedy of these last three Yukon years, and which in some of its phases will be more needed in the days to come. The terrors of the trail will grow less, but that worse trail than Teslin will broaden as gold hunters gather in growing numbers, and that trinity of hell, the saloon, the gambling house and the brothel, throng hard after them.

Friday, 15 June.

Dear Record,—

The four beneficiary schemes of our church were up to-day, the Aged Ministers' and the Widows' and Orphans' Funds, East and West. The latter, East, is wholly insurance, supported entirely by the ministers. The latter, West, and the two former, are partly beneficiary, congregations contributing to them and ministers paying annual rates to entitle them to benefit.

The one in best condition is the W. and O. East, but even here, the secretary, Dr. Sedgwick, had to complain that while the fund is in such excellent state, too many of the younger ministers neglect to join it and secure for their families its benefits.

From the other three the complaint is not only of neglect to join but that many do not give their congregations opportunity of contributing. This is wrong. If ministers have themselves and their families otherwise provided for, they should secure help for the Fund for the sake of those who have given their lives in scattered fields on small salaries where they could not thus make provision. And if unprovided they should preach a sermon—to themselves—on caring "for his own, especially for those of his own house."

Part of to-day was devoted to Century Fund. It is doing well, About half the Common Fund of over six hundred thousand dollars has been subscribed by 553 of the 1,211 congregations of the church. The amount of local debt that will be paid off will considerably exceed the four hundred thousand dollars first named. The more the better. Many a congregation will go lighter. But most important is the Common Fund for placing the Schemes of the Church in a position to do more and better work. To secure this Fund will require the continued hearty and earnest effort of all. Large congregations and small, men, women and children,

rich and poor, should have their part in this memorial of God's goodness.

A matter of general interest is the Sabbath School publications of our church — both lesson helps and papers for the young — reported on to-day. Mr. Fraser has managed them with such excellent results that not only are they self-supporting, but have a considerable balance on hand for improvements. It is a very few years since "Forward" was a small monthly, scarce larger than our "King's Own." Now it is the large weekly of the Presbyterian church, U.S.A., with an immense circulation. With the support of the whole church our own papers will develop. And that support should be given. Much imported Sabbath School literature is anti-British in tone, and we need to have our young people trained in national as well as Spiritual loyalty.

I have only touched upon a little of to-day, but I must remember that your space is limited and the evening is not yet told.

It was Foreign Mission night. On the programme were Drs. Falconer and Moore, joint conveners, five missionaries from four of our foreign fields, Dr. Morton from Trinidad, Messrs. Wilkie and Frank Russell from India, Gauld from Formosa, Grant from Homan, and Winchester, our missionary to the Chinese on the Pacific coast.

For all from foreign lands except Mr. Wilkie it was a first appearance before Assembly to tell of their work among the heathen. The conveners thoughtfully gave most of the evening to the missionaries, and even then their time was brief.

From "Far Formosa," with its sixty chapels and preachers, its Oxford college and schools, Mr. Gauld told of the aim to develop a self-supporting, self-propagating church, of five congregations self-sustaining with wage at ten cents a day, of a pastorate receiving four to six dollars monthly, of how since Japan's possession, enemies were wont to accuse christians as traitors, and on such a charge one of their preachers had been publicly executed by the Japanese, and how out of the furnace was coming a purer, stronger church.

Dr. Morton, appointed to Trinidad thirty-three years ago, beginning work a few months later, our oldest veteran in the service, addressed the Assembly for the first time. He told of a work among the East In-

dian immigrants there, twenty thousand of them when he landed, eighty-five thousand now; of the sixty schools, with six thousand pupils, every school a centre of religious work; of the training school for teachers; of four native ministers, and fifty-three catechists, and the college where they were fitted for their work; and of the helpmate good and true, a Halifax maiden, who had been with him all these years. But he has kindly given the manuscript of his address, which I send you for another page.

Mr. Russell pleaded for India's three hundred millions, especially in this time of drought and famine, when water tanks never known to be dry have been six months without a drop, when people and cattle are perishing by tens of thousands for want of food and drink, when even the rain fall necessary to life will be followed by malaria and cholera with their awful ravages among a weakened population. He showed the great opportunity to gather in the orphans and train them, apart from heathen influences, and the gain this would be to the native church in India.

Mr. Wilkie presented another side of India's needs, her thirty thousand Hindu students in government colleges and seventy thousand in high schools, education destroying their faith in Hinduism and giving no substitute, turning them out as sceptics to be leaders of the thought of the people, the consequent danger, already threatening, of disloyalty to Empire, and the necessity for higher education, under Christian influences, if India is to be kept faithful to Britain as well as won for Christ.

Mr. Winchester represented work for the heathen in our own land, the eleven thousand Chinese in British Columbia. The manner was a treat. As a speaker of eloquence and power he has few peers. Of the matter of his address, so far as it urged the work of our church among these people, giving them the Gospel, there could be but approval. But to its dealing with the economic side of the question, denouncing the restriction of Chinese immigration, there will be far from assent, especially in the Pacific Province, which best knows and is most affected.

At a late hour ended the session, with the call from God and man, "Come over and help us," and "Give ye them to eat," deep graven on many a heart. May it be lasting and fruitful.

Saturday, 16 June.

Dear Record,—

This morning was routine, and as with school boys Saturday is a half holiday. But not for all, Committees take the opportunity to get through with their work. Many leave the city to supply churches nearer or farther giving their ministers a change and rest. I had the privilege of the latter.

Those who could remain and enjoy the abounding hospitality of the good people of Halifax, were treated in the afternoon to a steamboat excursion on the Harbour, a rare delight for most, to which at night a reception in the Ladies' College formed a fitting conclusion.

Far from busy crowds was my evening. But to look on scenes of childhood for the first time in years has a sweetness all its own. Thirty miles by train to Elmsdale, and a familiar drive of half as many more brought seven in the evening and the Gore hills and the old house at home. What an hour was that quiet evening stroll, silent but not voiceless. Every step was vocal. Rock and hillock, stump and tree, spring and streamlet, laughing waterfall and holes where speckled finnies used to sport, fields and pastures and bringin' hame the kye, the deep worn path, the patch of fragrant grass still redolent of long ago, the old apple trees or where once they were, each flavor still remembered well; all, all seemed to bid a welcome and tell its story of days and things that had been.

But the faces and the voices? A visit to the old family burying ground on its lonely hill and the mounds and weather-worn marble slabs remind that in a better life these have now their part and beckon to the trysting with them there.

Sabbath, 17 June.

Dear Record,—

Dated Sunday, though not written then. Of the Assembly services, and that afternoon communion, which already gathers around it so many precious memories I cannot tell, except report from others that they were held.

I can only write of a Sabbath day's journey, not Jewish but country preacher's measure, nearly forty miles, and three services amid scenes and places and faces familiar long ago.

The church home of boyhood's days in

the country! What a place! Its gatherings and greetings after the separation of the week, the men in groups chatting here and there about the door; the women more devout sitting quiet and staid in the pews within; the "skalling" for the church when the minister appears, the old tunes in regular turn, the pastor's kent voice and familiar phrase, the dismissal, the gradually lessening groups on the homeward way!

Monday, 18 June.

Dear Record,—

By early train this morning back again. Of four things in to-day let me tell, three of business and one of pleasure.

A good beginning to the day and week was the appointment of Agent of the Church in place of the late beloved Dr. Morrison. The Maritime Synod had considered several names, all well fitted, and their nomination of Rev. E. A. McCurdy was heartily confirmed by Assembly.

A very different problem next. With Agencies the question is to select, with the Home Mission field, to get. And for long to-day in committee and in open house the Assembly wrestled with how to fill ten holes with five pins, in other words, to supply with the men available the wide and fast filling new Ontario and far North West. The well-being of church and country alike demand prompt action if much of our land is not to lapse at its birth into semi-heathenism.

The result was: (1) An earnest call for more young men to the ministry; (2) larger remuneration to help meet the harder conditions, to graduates in theology who will take there a term of sixteen continuous months; (3) ordination under certain conditions, after but two years in theology; (4) the consideration of a special summer school for training catechists who may not wish or be able to enter the ministry.

A little help may come from the last three. Only the first can fully meet the need and that depends upon the ministers throughout the church, upon the fathers and mothers, upon the boys and young men of our schools and colleges. What an opportunity for the young and strong, to go to the front, to help lay deep the foundations of our country in righteousness.

Who will answer gladly, saying,
"Here am I, send me, send me."

Another subject of to-day was the Church and Manse Building Fund of the North-West, one of Dr. Robertson's pet bairns, and a most worthy one. When it started there were but eighteen churches and three manses from Lake Superior to the Pacific. In its eighteen years it has assisted seventy-six manses and three hundred and sixty-four churches, many of which would not have been possible and many more not undertaken but for its help. Eight manses and forty churches were aided last year. It is one of the most helpful agencies of Assembly for the upbuilding of the Church. It gives visibility and stability to work that would otherwise be transient.

A fourth, the "pleasure item" of the day, was a reception by Senator and Mrs. McKeen between the afternoon and evening sessions, at their beautiful Maplewood. A steamer received the Assembly and its wives and daughters, at a wharf near the church. Down the harbor and up the Arm was delightfully cool, the reception as cordially warm. If tables were attacked in column it was as always where men and meat foregather—suave qui peut—from logging bee to fashion's rout—with odds on the latter.

Evening again, and again of the best. The theme was Church Life and Work, including Family Religion, Sabbath Schools, Young People's Societies, Temperance, Sabbath Observance, Systematic Benevolence, etc. The convener, Rev. D. D. McLeod, spoke on the salient points in his Report. Messrs. Neil, Peck, and Torrance Fraser, on Sabbath Schools, and Mr. A. Gandier on Young People's Societies.

There were notes of warning mingled with the cheer, more especially along three lines, Sabbath Schools, Sabbath Observance, and Young People's Societies.

The Sabbath School attendance has doubled since the Union from about eighty thousand to one hundred and sixty thousand, but the increase should have been more. In many places our children are drawn to other schools and as they grow up join other churches. It was decided to take steps to a better development of our Sabbath Schools and more care for the children of our own church for whom we are responsible.

Our Young People's Societies have not increased in membership during the year, but the opposite. This may be partly the

reaction from the enthusiasm of a few years ago to a more solid basis, but is none the less to be guarded.

But perhaps most definitely marked is the tendency of both individuals and corporations to encroach on the Sabbath for pleasure and for gain. The Sabbath is a bulwark of both church and nation, and sad for either when that is broken down.

Tuesday, 19 June.

Dear Record,—

A subject of to-day that interests you, if not your readers, was the Report of the Presbyterian Record. Hitherto it has always come in among the innocents on closing night when there is but time to nod and pass and the few persisting members are thinking of home-going rather than business. Even last year when you gave four thousand dollars to the Aged Ministers' and Widows' and Orphans' Funds, there was scarce time to note the fact.

This year you came in earlier, and I can only congratulate you on the kind things that were said (much more than you deserve), and on the helpful hints that were given for your improvement. As these are for yourself alone, I will give them viva voce when we meet.

A well-deserved appreciation was the thanks of Assembly to Rev. John McMillan, D.D., Halifax, for his eminently diligent and successful work on the Home Mission Committee, East, as a member for twenty-five years and convener for eighteen years. The committee has charge not only of Home Missions proper, but the distribution of probationers for the Synod, in a sense "the care of all the churches." He was urged to remain convener, but asked release.

While there were weightier subjects, involving more serious and careful consideration, the most lively debate of the Assembly was to-day, on the question of "Aids to Social Worship."

Its advocates claim that there is need for a collection of a few forms of service for public worship, funerals, etc., with some Scripture selections, prayers, and hymns for those beyond church bell and minister, e. g., hunters, surveyors, or mining camps.

Others think the Bible and a hymnal sufficient for all times and places, and a

chapter from the Book itself as authoritative and as easy to read as any selection, and they see in "forms" the "thin end of the wedge." The interest centred in the speeches—pro and con—of a venerable Goliath of debate, and a youthful David of the eldership, with honors at least even for David.

Again a reception and tea, by the kind ladies of Fort Massey church in their fine new hall, between afternoon and evening sessions. The good people of Halifax will not allow even the superb weather to be the deepest and most pleasant recollection of this delightful Assembly, but must needs outrival nature.

Another evening, the fifth, and not behind the previous ones. Augmentation and French Evangelization were the themes in order.

Mr. Edwin Smith and Dr. Lyle, conveners, East and West, gave the Reports on Augmentation for the year, followed by Messrs. James McLean, D. B. McLeod, and Dr. Herdridge.

The claims of this nursing scheme of the Church were strongly set forth. In the East 53 congregations are this year helped to the amount of \$9,370, while \$26,154 aids 162 congregations in the West. The striking fact was mentioned that last year 56 groups of stations in the West were ready to qualify for the Fund and call settled pastors, but that only 21 of them could be received. This hinders progress. One fourth more is needed and asked this year in the West, and a slight increase in the East.

After an interval of prayer for the safety of missionaries in China, the other subject of the evening, French Evangelization, was taken up. Dr. MacVicar, so many years convener, presented the Report. Messrs. Mowatt and Duclos and Dr. Amaron followed.

This great work so pressing upon Canadians, both as patriots and Christians, was well set forth. Sixty years ago there was not a French Protestant church in Canada. Now, besides what other churches are doing, our own Church has thirty-six mission fields with ninety preaching stations, twenty-nine ordained missionaries, eighteen evangelists, colporteurs and students, and twenty teachers. There are 922 families connected with these missions, 1,033 communicants, of whom 146 were added during the year, a Sabbath School attendance of 1,074, and at prayer meeting 780, while contributions by the people amounted in all to \$7,487.

Wednesday, 20 June.

Dear Record,—

A week ago Assembly opened. To-night is the close. All has gone smoothly and well. The business has been introduced without delay, quietly and quickly put through, and expeditiously recorded; while the rapid click of a Remington through a door ajar tells that Miss King, now one of the stated officers of Assembly, is as speedily putting it in print for the printer, and that in a few hours from passing the house the minutes of each session will be in the mail on the way to Toronto.

To-day has been a gathering up of things left over, hearing and considering reports on subjects that had been referred to committees at an earlier stage, together with some new matters that should receive more time than can now be given. Of the latter one or two may be mentioned.

"Distribution of Probationers," is a difficult matter in the West, as Mr. Glassford, the Convener, as well as his predecessors, has found.

Twenty-nine names were on the roll last year. When these men want congregations, and so many congregations, now here, now there, want pastors, one would think it not difficult to at least get them together to try whether each will suit the other. But when we remember that each of these congregations is bombarded by a list proportioned to its prominence, of men already settled, that each vacancy, as a rule, wishes to furnish its own supply, that many probationers are as desirous of a hearing in the best congregations as are the latter of hearing the best preachers, and that congregations and ministers do not always coincide in their judgment on such matters, the task of pleasing everybody will be apparent.

"Religious Instructions in Schools" is a live question in Ontario. Dr. Caven reported for the Committee on this subject. There is a wide-spread feeling that while schools should be public and unsectarian, in a Christian country they should have a stamp definitely moral and religious, and that this should extend from the lowest to the highest institutions of learning. A resolution was passed to that effect, and the Committee continued, to prosecute their work.

Sabbath Observance and Legislation thereupon was reported on by Dr. Caven. Greater

than ever are the inroads on the Sabbath, and more watchful and vigilant must its defenders become. Branches of the Lord's Day Alliance are doing much to create a healthy sentiment on the subject. Their efforts should be furthered by all our ministers, who can do so much to help in this all-important matter.

Much is untold, but the closing hour is come. Thanks have been given to Halifax friends for all their many kindnesses. The Moderator has given his closing address. At his request Mr. Pitblado has led in prayer. The good old closing Psalm, "Pray that Jerusalem may have peace and felicity," has been sung. The Moderator has declared the last General Assembly of the century dissolved, and summoned another to meet in the beginning of the next century, in the city of Ottawa and in St. Andrew's church there, on the evening of the second Wednesday in June, 1901. The solemn benediction is given. Good-byes are said, as hearty as the greetings a week ago, but more tender and subdued, and we separate not all to meet again on earth. May it be as better men in a better life.

Halifax, 21 June.

Dear Record,—

May I add a postscript, things in general.

This last General Assembly of the century, completing twenty-five years of our Church history, has been one of the best of the series. The trifling matter of perfect weather conditions made attendance delightful. The absence of undesirable matters for decision, or the happy settlement of any such in committee, so that the whole time could be given to planning the forward work of the Church, was cause for gratitude, as was also the encouraging condition of the various schemes, and of the special Century Fund. "Thank God and take courage" should motto the whole.

The Record is not the place for conundrums, but I will venture one. Why is it that men, discussing in public matters of importance, their words presumably weighed and weighty, sometimes speak so low and indistinct that part of the audience hear but part of what is said? Walking by faith is all right in its place, but not here. Some

voices carry more easily and all have their limitations, but Solomon on the axe would have been helpful to some of the Assembly speeches.

The inevitable photographer was there. Grouped on a grassy bank beside the church the passing Assembly became permanent. These photos are valuable. Picture is history. It is interesting to ponder now the faces of the past, some of them with us no more.

Our Church is surely Scriptural and Apostolic, for "Moderator, fathers, and brethren" is but one remove from "men, brethren, and fathers." While the Assembly is a model of despatch and yearly better, this preliminary Presbyterian refrain was this year increasingly in evidence. The ludicrous requires restraint, when, its echo scarce silent, this oratorical salutatory is solemnly led out again to preface a three minute speech. If one has something to say, "fathers and brethren" might be trusted to take care of themselves during the saying of it.

One of the pleasant surprises was the new college building, Halifax. I had read of it as the "College Library," with two or three class rooms, and its modest cost confirmed the thought of a wing extension. What was my surprise to find it a completely equipped College Building, with splendid library, class rooms, and all else necessary for a first class college, while the old building, formerly college and residence, is now wholly occupied as a home by the students. The professors' houses standing near, the uniquely beautiful situation, quiet and retired, on the shore of the Arm, combine to make the place an ideal one for its ideal purpose. The only need is more of the young men from the homes by the sea to devote themselves in the ministry to winning and keeping our fast-filling territories for God and truth and right.

When in North Sydney I saw the ruins of the fine new building which our congregation there had occupied but a short time when it was a few months since burned to the ground. But the "Church" is not in ashes, either of sackcloth or death. Reverse but stimulates the brave, and already a larger and better is under way. May that of the bush be its only fire. ("Church" in ashes! Is it mine? Is it mine?)

THE SABBATH SCHOOL AND THE HOME.

By Rev. John A. Logan, Eburne, B.C.

For the Record.

In venturing to approach this topic from a Western standpoint, let it be understood, that conditions in the West are widely different from those in the east. There, an organized and settled state of congregations, with the necessary paraphernalia for carrying on their work, exists; there, the Church parish is comparatively compact, and the majority of the people intend to make it their home; there, congregations have settled pastors, a good staff of elders, and a competent teaching force; there, homes, schools, congregations are contiguous, and the religious sentiment, as well as the religious element prevails.

After you cross the Rockies it is quite different in all these respects. You come into a province of "magnificent distances" with sparsely settled districts where congregations and communities and towns are far apart. The number of organized and fully equipped congregations is comparatively few. It is simply an enormous mission field which the Church has undertaken to hold for the Master. Many stations have no elders. The missionary who is the head of the Sabbath School work is changed frequently. The people, in the hope of bettering their circumstances, are migratory. Quite a number, in all parts, have no experience in home life. Worldliness is in the air. Colonists come here to seek gold, not spiritual wealth. Temptations to vice, while much the same everywhere, are more open, and the feeling of restraint is less. Sin is more shameless by reason of the easy sentiment prevailing.

Under very trying conditions the Church seeks to gather the lambs into its fold. To accomplish this, three institutions are employed, represented by the pastor, the parent and the teacher. Usually, however, it is supposed that the parent and teacher are the chief factors, into one or other, or both of which the pastor is merged.

The first thought that must be instilled into the heart and life of the people is, that religion is paramount—that its wealth is above rubies, that interest in it should overtop all other interests. The first thing must be put first. Until this is done the heart is in a state of siege, but when the Kingdom of

God is made the primary aim, relief comes. In the mad rush for gold, over hill and mountain, by river and lake, men are prone to forget the eternal life. Things material make them materialists, and the vision becomes earth-bounded. The eye must be withdrawn from the things seen and temporal, and fixed on the unseen and eternal.

Some say it is impossible to get old-timers out of their ruts. If there is an element of truth in the saying, the need is greater for the right caring of the young. We cannot stunt the lambs and hope to keep the flock up to the standard. What will the future be if the rising generation is neglected? The good name of our West in the Twentieth century will depend more upon the character of the men and women we produce, than upon our fertile areas and our mineral and commercial wealth. There is then in all mission work, laid upon the shoulders of the Church the responsibility of the welfare of the young.

In this work there is to be considered:

(1) The Home. To begin with, the home is handicapped in its influence—handicapped as in the East by the want of the Bible in the day-school. The sooner that Christians realize the great crime of withholding the teaching of Scriptural truth in all our educational institutions, the better will it be for the coming men and women. If the Bible is sidetracked during that part of life when habit and character is being formed, its value is most apt to be discounted for the remainder. The school in which was imparted religious information would help to buttress the four corners of the home, and assist in strengthening the moral nature of the child.

Then again, in the West the home life is unsettled. The father is often away much of his time. The mother has her hands more than full. The family altar is not common. Conversation is worldly. The freedom too of "the Great West" has struck the home. Discipline is resented. Parental restraint is not relished. The lad when very young wants to make money, and the money is probably sorely needed. Much work is done on the Sabbath. Some towns are "wide open," and vice stalks abroad openly.

Such influences are a barrier to the very existence of that Christian atmosphere of home life, so necessary to the proper bring-

ing up of children. These conditions are not universal, neither are they exceptional. Would that every father and mother in our broad land, could see now, as one day they must see, the everlasting result of neglect in the right training of their sons and daughters, and feel the responsibility placed on them by Him, who said, "take this child and train him for me, and I will give thee wages."

(2) The Teacher. All the more is there the need of faithful, earnest Sabbath-School teachers; all the more is there the need of an active Sabbath-School in every hamlet of the West. And while we have many God-fearing and painstaking fathers and mothers, we have also a noble band of consecrated and self-sacrificing teachers, of men and women who cheerfully devote time and gifts to God's service.

Outside of the few cities, the Sabbath-School work is largely under the direct supervision of the Minister or Missionary. With him rests the work of organization, of arousing interest, of finding teachers, and often in addition to regular services, superintending the school. The work of the teacher requires no little skill and perseverance. House to house visitation is imperative. Confidential terms with the parents must be established. Efforts are made to have the lesson receive attention at home, and to enlist as much as possible the sympathy and co-operation of parents.

Great must be the results of faithful Sabbath-School work. In some places the school is the pioneer. All the religious influence in many a home is that which the school brings into it. This work must not be overlooked, or its importance underrated. The Church wants the young. Christ wants them. The country needs strong men—strong morally and physically, and the Sabbath-School must not slacken its hand in the work which it has undertaken of helping to give to the land an exalted and noble manhood.

The minister who is given to change, and who is never quite satisfied that he is in the right place, does not believe in the guidance of an unerring Providence and an unerring Spirit. He may profess to believe, and think he believes, but really he is an unbeliever walking by sight, and not by faith.—Exchange.

COMMITTEES OF ASSEMBLY.**i. Presbyterian College, Halifax.****1. Board of Management.**

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2. Senate.

Principal Pollok, *Chairman*; the Professors of the College; Dr. Forrest, Dr. Black, Messrs. J. M. Robinson, C. McKinnon, J. D. McKay, T. Fowler, R. Laing, James Carruthers, T. F. Fotheringham, C. Munro, W. P. Archibald, J. B. McLean, H. Dickie, T. Stewart, and J. S. Sutherland, *Ministers*; and Prof. Macdonald, Prof. Walter Murray, Dr. A. H. Mackay and R. Murray.

II. Presbyterian College, Montreal.**1. Board of Management.**

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John McLeod, P. H. Hutchinson, Dr. Bayne, C. B. Ross, S. J. Taylor, J. A. McKenzie, D. Hutchinson, H. Cameron, with Dr. J. F. McLaren, A. Russell, J. R. Dobson, representing the Alumni, *Ministers*; and Principal Peterson, Prof. Murray, Dr. Kelly, D. Morrice, and Prof. Arch. McCoun.

III. Morin College, Quebec.

Governors appointed by the General Assembly:—E. Scott, J. R. McLeod.

IV. Queen's College.**Bursary and Scholarship Committee.**

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2. Senate.

Principal Caven, *Chairman*; the Professors and Lecturers of the College, Dr. McMullen, Dr. Abraham, Dr. Somerville, Dr. R. Torrance, Dr. Gray, Dr. Wardrope, Dr. McCurdy, Dr. James Carmichael, C. Fletcher, Dr. Milligan, Messrs. E. W. MacKay, J. S. Scott, M. MacGregor, W. Farquharson, J. A. Turnbull, R. W. Ross, W. G. Wallace, J. McD. Duncan, J. W. McMillan, R. Haddow, D. D. McLeod, W. Frizzell, J. H. Ratcliffe, A. McMillan, R. Martin, J. Crawford, R. P. MacKay, and W. G. Hanna, R. C. Tibb, and John McNair, representing the Alumni, *Ministers*; and Sir. T. W. Taylor, Messrs. A. MacMurchy, W. Mortimer Clark, Geo. Dickson, J. A. Paterson, D. Fotheringham, and Hon. G. W. Ross

VI. Manitoba College.

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VII. Home Missions.

1. Western Section.

Dr. Warden, *Convener*; Prof. J. Ross, D.D., J. R. Bell, A. T. Love, Dr. R. Torrance, Dr. R. Campbell, Perth, Dr. Somerville, Dr. McMullen, Dr. Hamilton, Dr. J. R. Battisby, Dr. J. F. McLaren, Dr. Robertson (Superintendent), Dr. W. D. Armstrong, S. Childhose, Dr. Jas. Stuart, A. Givan, M. W. MacLean, R. Moodie, Dr. Findlay, J. W. McMillan, A. Gilray, J. H. Ratcliffe, J. Farquharson, Dr. J. L. Murray, A. Tolmie, A. Henderson, J. Rennie, J. M. Aull, E. D. MacLaren, J. A. McKeen, A. A. Scott, J. G. Potter, J. Neil, N. McPherson, R. E. Knowles, H. Currie, and J. A. Anderson, *Ministers*; and Messrs. R. Kilgour John Penman, Hon. E. H. Bronson, Lieut.-Col. McCrae, Geo. Rutherford and S. Russell, M.P.P.

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VIII. Augmentation.

1. Western Section.

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W. J. Clark, J. Farquharson, W. G. Wallace, E. D. McLaren, M. MacGillivray, J. A. Grant, *Ministers*; D. Morrice, Joseph Henderson, A. T. Crombie and J. A. McDonald.

2. Eastern Section.

Mr. E. Smith, *Convener*; J. W. Falconer, G. L. Gordon, James Sinclair, J. M. McLeod, W. M. Tuffts, J. S. Sutherland, E. M. Dill, Dr. Black, D. McOdrum, E. S. Bayne, D. MacGillivray, J. A. Cairns, D. McGregor, W. H. Spencer, F. W. Murray, F. S. Coffin, W. H. Smith and Henry Dickie, *Ministers*; and Messrs. J. D. MacGregor, T. C. James, H. W. Cameron, Dr. W. S. Morrison, W. C. Whittaker.

IX. Foreign Mission Committee.

Dr. Moore and Dr. Falconer, *Joint Conveners*.

1. Western Division.

Dr. Moore, *Convener*; Dr. MacLaren, Dr. Warden, Dr. Milligan, Prof. Baird, W. A. J. Martin, Dr. Thompson, Principal MacVicar, Mr. J. B. Fraser, Dr. MacTavish, A. J. Mowatt, J. McP. Scott, Dugald Currie, Dr. R. Johnson, R. J. M. Glassford, and Dr. R. P. McKay, *Ministers*; Messrs. J. R. McNeillie, A. Jeffrey, A. Fairbairn, D. Mackenzie, D. D. Wilson and Hamilton Cassels.

2. Eastern Division.

Dr. A. Falconer, *Convener*; Messrs. L. G. McNeill, D. MacGregor, A. F. Carr, Edwin Smith, M. G. Henry, E. A. McCurdy, Alfred Gandier, J. A. McGlashen, and E. D. Millar, *Ministers*; and Messrs. T. C. James, J. D. McKay, L. W. Johnston and Prof. W. C. Murray.

X. French Evangelization.

Principal MacVicar, *Chairman*; Dr. Scrimger, Dr. R. Campbell, (Montreal), Dr. Cousirat, Prof. Campbell, Dr. Amaron, Dr. S. Lyle, Dr. A. B. McKay, Messrs. M. H. Scott, R. P. Duclos, J. R. McLeod, D. McLaren, J. R. Dobson, James Fleck, G. C. Heine, G. Munro, F. M. Dewey, J. A. Anderson, D. Tait, A. J. Mowatt, Jos. Morin, A. A. Scott, J. Hastie, Jas. Ross (St. John), W. Frizzell, S. J. Taylor, J. L. George, J. M. Whitelaw, J. F. McFarland and J. E. Duclos, *Ministers*; and Hon. E. H. Bronson, A. C. Hutchison, D. Morrice, Walter Paul, George Hay, John Herdt, Paul Payan, A. G. Farrell, Jas. Ramsay, W. Drysdale, Dr. Kelly and R. Brodie (Quebec).

XI. Distribution of Probationers.

Dr. Torrance, *Convener*; Messrs. Neil McPherson, Dr. Abraham, James A. Grant and A. McWilliams, *Ministers*; and George Ruth-erford.

XII. Church Life and Work.

Mr. D. D. McLeod, *Convener*; the Conven-ers of Synods' Committees, Messrs. G. S. Carson, Wm. Robertson, J. A. Mackenzie, d. Stiles Fraser, Dr. McTavish, Dr. J. S. Black, Dr. E. W. Waits, Dr. P. Wright, J. D. Mc-Kay, R. Cumming, Dr. A. A. MacKenzie, Dr. A. B. McKay, Dr. MacNish, Dr. W. A. McKay, J. McD. Duncan, J. E. Munro, D. G. McQueen, C. S. Lord, Jas. Rollins, K. McLennan (Levis), J. W. Muirhead, John McInnes, Samuel Acheson, H. D. Leitch, M. C. Cameron, W. L. H. Rowand, James Murray, D. M. Gandier, James Wilson, E. A. Mackenzie, A. J. McLeod, C. B. Pitblado. G. Munro, J. Mackie, J. C. Herdman, and Dr. J. A. Morrison, *Ministers*; and Messrs. R. Murray, G. M. Roger, A. Godall, John Hardie, W. Adamson, Dr. Beaton, N. F. McNaughton, J. Charlton, M.P., Dr. Mac-Donald (Wingham), John Patterson, (Win-ripeg), Dr. Wallace, J. H. Cayford, A. F. Wood, J. B. Mitchell, and A. Henderson.

XIII. Sabbath Schools.

Mr. John Neil, *Convener*; the Conveners of the Sabbath School Committees in the several Synods and Presbyteries, Prof. Fal-coner, R. D. Fraser, J. G. Stuart, T. F. Foth-eringham, J. MacEwan, Dr. R. H. Abraham, W. Farquharson, Joseph Hogg, J. A. Brown, W. L. Clay, Daniel Strachan, *Ministers*; and Messrs J. R. Reid (Ottawa), A. S. MacGregor (London), James Turnbull (Toronto, W. H. Irwin (Brandon), J. A. Patterson, A. W. Wright (Galt), W. T. Kennedy (Halifax), John Winchester (Parkdale), W. Yellowlees, and J. Halkett.

XIV. Ministers' Widows' and Orphans' Fund.

(Late Canada Presbyterian Church.)

Mr. Joseph Henderson, *Convener*; Dr. War-den, Messrs. R. Gamble, A. McGillivray, J. G. Potter, W. Amos, D. R. Drummond, A. L. Geggie, J. L. George, *Ministers*; and Messrs. J. L. Blaikie, J. Harvie, W. Gordon, Andrew Jeffrey, W. Galbraith, G. F. Burns, Joseph Norwich and D. Ormiston.

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XV. Aged and Infirm Ministers' Fund.**1. Western Section.**

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2. Eastern Section.

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XVI. Finance.**1. Western Section.**

Mr. Geo. Keith, *Convener*; Dr. Warden, Messrs. John Gowans, Wm. Wilson, G. T. Fergusson, J. L. Blaikie, George Rutherford (Hamilton), D. Morrice, C. MacArthur, and A. T. Crombie.

2. Eastern Section.

Mr. J. C. MacKintosh, *Convener*; Messrs. E. A. McCurdy, David Blackwood, J. W. Carmichael, J. F. Stairs, Geo. Cunningham, Hugh MacKenzie, Jas. Kennedy.

XVII. Statistics.

Dr. R. Torrance, *Convener*; Messrs. G. R. Fasken, A. M. Hamilton, W. A. J. Martin, Dr. Dickson, Wm. Ross, *Ministers*; Messrs. Major G. B. Hood, Col. Higginbotham, and the Agents of the Church.

XVIII. Protection of Church Property.

Hon. Justice McLennan, *Convener*; Prof. Donald Ross, Dr. Warden, Dr. R. Campbell (Montreal), Dr. Pollok, Dr. R. Torrance, Prof. Hart, Dr. J. Campbell (Victoria) and Dr. Robertson, *Ministers*; and Hon. D. Laird, Messrs. J. L. Morris, Q.C., G. M. Macdonnell, Q.C., J. MacIntyre, Q.C., Sir Thos. W. Taylor, W. B. MacMurrich, Hamilton Cassels, Hon. D. C. Fraser, Judge Forbes, Thornton Fell, F. H. Chrysler, Q.C., W. B. Ross, Q.C., J. A. McKinnon, Jas. Muir, Q.C., Colin Campbell, Judge Stevens, Judge McKenzie (Sarnia), John A. Paterson, Major Walker, Judge Creasor, W. M. Clark, Q.C., Hon. Justice Sedgwick, Thomas Caswell, Judge Trueman, A. G. Browning, D. B. McLennan, Q.C., and D. McCormack.

XIX. Church and Manse Building Board.

Mr. J. B. MacLaren, *Chairman*; Dr. Robertson, Dr. Duval, Messrs. D. McG. Gandier, W. L. Clay, Joseph Hogg, Prof. Baird, R. G. MacBeth, J. C. Herdman, James Farquharson, M. C. Rumball, J. A. Carmichael, C. W. Gordon and D. G. McQueen, *Ministers*; and Sir Thomas W. Taylor, Messrs. Alex. Macdonald, C. H. Campbell, and John Patterson.

XX. Hymnal Committee.

Dr. Gregg, *Convener*; Dr. Macrae (Quebec), Dr. D. M. Gordon, Dr. MacLaren, Dr. D. L. McCrae, Dr. Scrimger, Dr. J. Sommerville, Dr. James, Dr. W. D. Armstrong, Dr. J. B. Fraser, Messrs. J. A. Macdonald, W. J. Dey, J. Thompson (Ayr), Dr. Herridge, G. C. Heine, James Anderson, J. B. Mullan, Alex. Henderson, R. S. G. Anderson, M. MacGillivray, Alexander MacMillan and G. Stuart, *Ministers*; and Messrs. W. B. MacMurrich, R. A. Becket, W. B. Geikie, M.D., John H. Thom, Joseph Henderson, R. Murray, James Gibson, James Johnson (Hamilton), John Henderson (Montreal), and Prof. S. W. Dyde; the Members in Toronto to be an Executive Committee.

XXI. Presbyterian Record.

Dr. R. H. Warden, *Convener*; Editor of Record, Dr. R. Campbell (Montreal), Dr. Scrimger, Dr. James Ross, Dr. J. S. Black, Messrs. W. D. Reid, James Fleck, C. B. Ross and Walter Paul.

XXII. Young People's Societies.

Mr. A. Gandier, *Convener*; the Conveners of Synod and Presbytery Committees, J. McP. Scott, J. A. Brown, A. D. McDonald (P.E.I.), W. R. McIntosh, W. S. MacTavish, G. D. Ireland, W. Shearer, Alex. Laird, R. D. Fraser, J. P. Falconer, N. H. Russell, C. McKillop, R. Haddow, J. A. Carmichael, J. S. Conning, W. M. Rochester, Dr. J. Campbell, R. M. Hamilton, G. C. Pidgeon, A. D. Archibald, J. S. Henderson, D. Munro, D. R. Drummond, R. Patterson, A. McWilliams, C. T. Tough, G. P. Duncan, D. J. Thomson (Belleville), F. M. Dewey, John McLeod, J. H. McVicar and J. S. Davidson, *Ministers*; and Messrs. John S. Smith, Prof. J. F. McCurdy, G. A. McGillivray, I. Pitblado, J. B. MacKilligan, T. M. Henderson, G. Tower Ferguson, F. Reid, J. D. Higginbotham, J. B. Hackett, J. P. Parlase, J. H.

XXIII. Sabbath School Publications.

Dr. R. H. Warden, *Convener*; Dr. Fletcher, Dr. John Thompson, Dr. MacTavish, Messrs. Jas. Murray, R. D. Fraser, John Neil, J. A. Brown, G. T. Fergusson, E. Scott, Jas. Bain, jun., and Hamilton Cassels.

XXIV. Committee on Sabbath Observance and Legislation.

Mr. D. R. Drummond, *Convener*; Principal Caven, Messrs. J. G. Shearer, John Crawford, Dr. Johnston, D. D. MacLeod, Principal Grant, Prof. Dyde, Principal MacVicar, D. M. Ramsay, J. J. Elliott, Geo. MacArthur, Jas. Hamilton, D. J. Fraser, D. Campbell (Victoria), E. D. MacLaren, R. G. McBeth, G. R. Maxwell, M.P., J. M. Douglas, M.P., D. Tait, Principal Pollok, W. H. L. Rowand, W. L. Clay, C. W. Gordon, T. F. Fotheringham, *Ministers*; Messrs. John Charlton, M.P., Walter Paul, Alex. Bartlett, John Patterson, D. C. Fraser, M.P., J. K. Macdonald, E. H. Bronson, R. H. Myers, M.L.A., W. T. Kennedy, Judge Creasor, S. W. Russell, M.P., J. A. Paterson, Wm. Clark (Cardinal), Senator Vidal.

It is recommended that the different local sections of the Committee meet for conference at the call of the following sub-Conveners, viz.:—

Maritime Provinces: Principal Pollok, Ontario and Quebec: Mr. D. M. Ramsay; Manitoba and North-West; Mr. C. W. Gordon; British Columbia: Mr. W. L. Clay.

CHURCH NOTES AND NOTICES.**Calls.**

- From Sherbrooke, N.S., to Mr. R. McKay.
 From New London North and Kensington, to Mr. Smith.
 From Cobourg, to Mr. Beatty of Toronto.
 From Balfour St. Church, Brantford, to Mr. E. B. Horne.
 From Beaverton and Gamebridge, to Mr. A. C. Wishart.
 From Knox Ch., Toronto, to Dr. Johnston of London.
 From Carp, Lowry and Kinburn, to Mr. N. H. McGillivray. Accepted.
 From Augustine Ch., Winnipeg, to Mr. J. Pringle.
 From Gore Bay, to Mr. W. F. Orr.
 From Dundas and Annandale, P.E.I., to Mr. J. Buchanan.
 From Lariviere to Mr. J. G. Hobman.
 From Bridgeburg, Ont., to Mr. E. McNab of Mattawa.
 From Wawanesa, Man., to Mr. P. Scott of Fleming.
 From Richmond, Fallowfield, etc., to Mr. S. A. Woods. Accepted.

Inductions.

- Into Mitchell, Ont., 5 June, Mr. A. McAuley.
 Into Hemmingford, Que., 29 June, Mr. A. Lee.
 Into Fitzroy Harbour and Torbolton, 22 May, Mr. H. Ferguson.
 Into Portland, 29 May, Mr. J. A. Wheeler, O. M.
 Into Rousseau, Ont., 15 May, Mr. J. Burnett.
 Into West Cape, P.E.I., 29 May, Mr. D. McLean.
 Into N. Williamsburg and Winchester Springs, 31 May, Mr. W. McIlroy.
 Into Vernon, B.C., 23 June, Mr. J. McCoy.
 Into Acadie Mines, 25 June, Mr. D. C. Ross.
 Into St. Paul's Ch., Truro, 6 June, Mr. P. M. McDonald.
 Into Whitechurch and Langside, 12 June, Mr. G. M. Dunn.
 Into Osgoode and Kenmore, 5 June, Mr. W. T. Prittie.
 Into Olds, N.W.T., 30 May, Mr. H. L. McKinnon.
 Into Erskine Ch., Hamilton, 28 June, Mr. R. Martin.
 Into Glenmorris, Man., Mr. A. Walker.
 Into Bellwood and Mimosa, Ont., 8 June, Mr. A. W. McIntosh.
 Into Seaforth, 13 June, Mr. F. H. Larkin.
 Into Swan Lake, Man., 8 June, Mr. S. Polson.
 Into Melita, Man., 6 June, Mr. W. Beattie.

Resignations.

- Of St. Hyacinthe, Que., Mr. M. T. Boudreau.
 Of Locke St., Hamilton, Mr. Thomson.
 Of Wellington, B.C., Mr. E. G. Perry.
 Of Newdale, Man., Mr. H. N. McLean.
 Of Tilbury, Ont., Mr. W. D. McPhail.
 Of Russeltown, Que., Mr. C. Young.

Presbytery Meetings.**Synod of the Maritime Provinces.**

1. Sydney, Sydney, 3 July, 10.30.
2. Inverness, Middle Riv., 3 July, 11 a.m.
3. P. E. Island, Ch'town, 7 Aug., 11 a.m.
4. Pictou, Pictou, 3 July, 1.30 p.m.
5. Wallace
6. Truro, Truro, 17 July, 10 a.m.
7. Halifax, Halifax, 10 July, 10 a.m.
8. Lunenburg, Rose Bay, 4 Sept., 10.30.
9. St. John, St John, St. A., 16 Oct., 10 a.m.
10. Miramichi, Dalhousie, 25 Sept., 10 a.m.

Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 3 July.
12. Montreal, Montreal, Knox, Sept.
13. Glengarry, Alexandria, 10 July, 10 a.m.
14. Ottawa, Ottawa, Bank St., 7 Aug., 10 a.m.
15. Lan. & Ren., Carleton Pl., 17 July, 10.30.
16. Brockville, Lyn, 10 July.

Synod of Toronto and Kingston.

17. Kingston, Pictou, 3 July, 11 a.m.
18. Peterboro, Peterboro, 10 July, 9 a.m.
19. Whitby, Whitby, 17 July, 10 a.m.
20. Lindsay, Leaskdale, 18 Sept., 11 a.m.
21. Toronto, Toronto, Knox, 1st Tues, ev. mo.
22. Orangeville, Orangeville, 10 July.
23. Barrie, Barrie, 11 Sept., 2 p.m.
24. Algoma, Richard's Landing, Sept.
25. North Bay, Callendar, 10 July, 10 a.m.
26. Owen Sound, Owen Sound, 26 June.
27. Saugeen, Palmerston, 10 July, 10 a.m.
28. Guelph, Guelph, St. A., 17 July, 10.30.

Synod of Hamilton and London.

29. Hamilton, Ham., 17 July, 9.30 a.m.
30. Paris, Chal., Woodstock, 10 July, 11 a.m.
31. London, Knox, St. Thos., 10 July, 10 a.m.
32. Chatham, Chatham, 10 July, 10 a.m.
33. Stratford, St. A., Stratford, 10 July, 10.30.
34. Huron, Clinton, 10 July, 10.30.
35. Maitland, Teeswater, 18 Sept., 9.30 a.m.
36. Bruce, Paisley, 10 July, 10 a.m.
37. Sarnia, St. A., Sarnia, 9 July, 7.30 p.m.

Synod of Manitoba and the North-West.

38. Superior, Rat Portage, 11 Sept., 10 a.m.
39. Winnipeg, Man. Coll., 10 July, bi-mo.
40. Rock Lake.
41. Glenboro, Glenboro, 10 July.
42. Portage, P. la Prairie, 9 July, 7.30 p.m.
43. Minnedosa, Yorkton, 4 July, 10 a.m.
44. Melita, Melita, 2nd week July.
45. Regina, Whitewood, 10 July.

Synod of British Columbia.

47. Calgary, Lethbridge, 5 Sept.
48. Edmonton, Edmonton, 4 Sept., 10 a.m.
49. Kamloops.
50. Kootenay, Greenwood, 1st week Sept.
51. Westminster.
52. Victoria, Victoria, St. A., 4 Sept., 10 a.m.

QUEBEC ONCE LARGELY PROTESTANT.

The following facts, given at the Assembly, about French Canada, should not only be read but well digested by all lovers of our country:

The work of the Board is chiefly carried on within the Province of Quebec, the population of which is believed by many to have been from the beginning entirely Roman Catholic. This is a mistake. Many of the early settlers who arrived with the expedition of De Monts, in 1604, were zealous Huguenots, and among them pastors who administered the ordinances of the gospel according to the creed of the Reformed Church.

They were not permitted to continue long in their new homes. The Jesuits from the outset persistently opposed and persecuted them, and the fatal blow was finally struck at the Huguenot party in 1627, when Richelieu deprived the Protestants of their charter, and gave it to the Company of "One Hundred Associates," stipulating that their emigrants should be French Roman Catholics, that strangers and heretics should not be allowed into the country, and that the Company should place and maintain three priests in each settlement.

From that date for about two centuries the domination of Romanism in the Province was unchallenged. Ignorance, superstition and servile subjection to clerical rule became almost universal. The hierarchy controlled all things, religious, social and political. The wealth of the church and of religious corporations increased enormously, and the bulk of the people were impoverished.

Such were the conditions under which French Evangelization was initiated more than fifty years ago. The effort at first was a feeble one; but the aim most commendable. What was it? Primarily to make known to the French people Jesus Christ as the only Saviour.

Who that calls himself a Christian can object to this mission? It is an undeniable fact that Christ is not presented by Romish ecclesiastics to our French fellow-countrymen. As the only Saviour and Mediator Between God and men. The people are misled by their teachers in this respect, and the aim of our Board is to give them the true gospel. We do not seek specifically to be social or political reformers, or scientific propagandists, or censors of the press, or umpires to settle the quarrels between capital and labor. But we believe that by bringing the life of Christ into the hearts of men we touch all these matters in the most effective manner, and thus accomplish a great, essential, and patriotic part of the Church's work; for if Canada is to grow into a truly united, homogeneous, and strong nationality, it must be along the lines of intellectual and spiritual enlightenment.

The agencies employed by our Board for

this purpose are colporteurs, teachers, evangelists and pastors. These were at first brought from Europe; but for the last thirty years they have been educated in the Province. And one impressive evidence of the spirituality of our converts is the fact that a large number of them devote themselves to these callings. The question, are we following the best methods for realizing our aim? has often been considered at length in the light of prolonged experience, and the Board still desires to receive suggestions in this connection. The importance and efficiency of thoroughly equipped Mission Schools is becoming more and more apparent. These exert an irresistible influence for good. Pupils in whose hearts the Saviour is enthroned are our best missionaries in the homes of the people. Such schools might be indefinitely multiplied were funds for their support forthcoming.

As to results, speaking generally, they are highly encouraging. The spirit of utter intolerance which prevailed thirty years ago has virtually disappeared. The right of private judgment and free speech then denied is now conceded. The people fearlessly claim and exercise their political rights regardless of ecclesiastical dictation. They demand properly trained teachers, and better equipped primary schools. Very many are learning to speak and read and write in English. There is a steady increase in the circulation of daily and weekly papers, not a few of which manifest a liberal spirit, and are gaining courage to speak out occasionally in favor of modern progress and equal rights to all citizens.

These are some of the fruits of missionary efforts in circulating and teaching the Word of God. But there are others still more satisfactory. As shown in the tabulated statements of this report, we are able to count hundreds and thousands of men and women truly saved by grace and living consistent Christian lives, acting as the "salt of the earth" and "the light of the world" in their neighborhoods. It is estimated that the total number of French Protestants, including those who have gone from Canada to the United States, is at least 40,000. And here it may be said, as an evidence of their piety, that the weekly prayer meetings of our French Churches are more fully and regularly attended than those of English congregations.

What are the main hindrances to this good mission? The zealous opposition of a numerous and thoroughly organized priesthood, backed by superabundant financial resources; the social disabilities and ostracism to which converts are subjected; the reproach of ceasing to be French, as their priests insist, by becoming Protestants. It is right, however, to say that these obstacles are gradually disappearing through the progress of truth and freedom.

HOME MISSIONS, EAST.

Part of the interesting statement to Assembly by the Home Mission Committee, Maritime Provinces, was as follows:—

The past year has been one of diligent and quiet activity, as well as of steady if not rapid progress. The work of your Committee has been directed mainly to the oversight and aid of charges under the care of ordained missionaries, and of Mission Fields, supplied as fully as possible by student missionaries, chiefly during the summer season.

At the date of last report the number of ordained missionaries in charge of the congregations to which they had been appointed was thirty-seven. Of these five have been called by, and settled over, congregations in which they were then laboring, three of which are self-sustaining; and the other two receiving aid from the Augmentation Fund. Seven more have been called and settled in other charges. The number of congregations at present under the care of ordained missionaries is twenty-eight.

Forty-one catechists were employed during the summer, and two during the winter. Thirty-nine groups of stations were served by the catechists, and some assistance was given to pastors in large and scattered congregations. In the fields which these young men cultivated there are 1,733 families claiming connection with our Church; 2,085 communicants, 1,788 in attendance at the Sabbath Schools, and 1,748 attending the weekly prayer meetings. These stations contributed \$335.33 for Foreign Missions, \$179.04 for Home Missions, \$60.33 for the College Fund, \$180.03 for other schemes, making a total of \$804.73 for the general Schemes of the Church, besides \$7,011.61 towards payment for the services which they received from their missionaries.

The customary liberality of our people has been maintained during the past year. Your Committee began the year with a balance due the Treasurer of \$627.99. They closed with a balance on hand of \$109.43. The receipts have, therefore, exceeded the expenditure by \$736.42. The total amount received during the year was \$14,379.45, as against \$13,486.33 for the previous year, an increase of \$893.12. Of this amount \$2,310.56 were contributed for Home Missions in the North-West.

Your Committee have voted grants to fields which have, or hope to have ordained missionaries during the current year, amounting to about \$3,000, and as other laborers, together with expenses of administration will require some \$6,000 more, contributions equal to those which have been made for the past year will be required for the current year, and any increase can be easily and wisely expended either in the strengthening of the work in the Maritime Provinces or in meeting the claimant needs of the great North-West.

The Committee cannot but think regretfully of the loss which they and the whole Church have sustained in the removal by death since the last meeting of the Assembly of their beloved brother, Rev. P. M. Morrison, D.D., who for so many years acted as Secretary of this Committee, and gave such valuable counsel and help in carrying on its work, but they would bow with submission to the will of Him whose they are, and whom they serve, knowing that His wisdom is unsearchable and His love infinite. In common with other Committees whom he served so wisely and so well, they have put on their records a minute expression of their appreciation of his character and work.

AUGMENTATION, WEST.

Food for action as well as for thought is in some of the following facts presented to the General Assembly by the Augmentation Committee, west:—

Through the continued goodness of God to our beloved Church, and through the growing liberality of her members and adherents your Committee is glad to be able to report substantial progress in the work under its care. Had the Church responded more liberally to the appeals made by your Committee, during the year fifty-six Mission Stations would have been advanced to augmented churches, but owing to lack of funds only eighteen of the fifty-six were taken on the list of congregations.

In the light of this significant fact, is it not a pity that so many congregations, and even some Presbyteries spend so much time and energy to get from the Fund what it has not to give, and do so little to raise the money requisite to meet the urgent demands of the Church—demands that in the interests of the Church and of the State ought to be granted. In some quarters the fund is too much regarded as a fountain from which all that are inclined have a right to draw freely and forever.

While aiming to help as far as possible the weak, your Committee has specially striven to stimulate mission stations to put forth all their energies to become self-supporting and aid giving. Believing that Churches like individuals, can easily be pauperized and demoralized; that to encourage needless chapels of ease is an injury to the Church, and a waste of the Master's means; and that the Church ought to spend her strength in cultivating the fields most likely to yield the best returns, your Committee without fear or favor has in all its grants acted on these principles, and thus aided the Home Mission Board in its great work of evangelizing the Dominion. Thus instead of aiming at keeping up two weak congregations where one strong united charge ought to be; instead of encouraging the planting of new churches where not absolutely needed, your Com-

mittee working through Presbyteries has urged weak churches if possible to unite, and discouraged the planting of churches in fields that are not promising.

Your Committee respectfully begs the serious attention of the Assembly to the painful fact that a large number of augmented congregations give so little to the Augmentation Fund; that while they are generous to some of the other funds of the church, they are neither just nor generous to the one supporting them; and that this one-sided liberality has greatly hampered the Fund, and hindered the Committee from doing most important work for the Master, so jealous that His disciples should not neglect the home.

The Fund began last year with a balance on hand of \$3,025.54 and ended with a balance of \$943.80. In plain English the receipts were \$2,081.74 less than the expenditure. If the church is to take next year thirty or forty additional mission stations on her augmental list; if the work of helping the young and promising congregations of new Ontario and of the far West to become self-sustaining is to be carried on with vigor, the Committee will need at least \$30,000, or \$6,872 more than last year.

Most of the reports sent to the Convener are cheering, that by Dr. Findlay being specially encouraging. As Dr. Robertson's report covers a large and important field, and it throws much light on the Committee's work, it is here given in full:

THE SYNODS OF MANITOBA AND THE NORTH-WEST, AND OF BRITISH COLUMBIA.

Last year was perhaps the most prosperous in the history of augmentation in Western Canada. Of the thirty-three congregations on the list a year ago, twelve, or one third, became self-sustaining; twenty missions were organized as congregations and placed on the list; thirty-eight more were qualified according to the regulations of the Committee, but to place them on the list would embarrass the Fund.

The removal of these congregations from the list and the reduction in other grants effected a saving of \$2,450; the grants made to new congregations amount to \$2,950.

It seems a pity that the state of the Augmentation Fund does not admit of all Missions offering a minimum of \$550 towards salary of being put on the list. Denying growing charges the right of complete organization is calculated to arrest development and postpone the day of self-support.

Long distance and expense in travelling under the Probationers scheme in operation in the East is impracticable in the West. There is a Probationers' Committee, but, generally speaking, appointments to vacant charges are made for periods varying from one to six months. Of the forty-one charges in these two Synods sixteen are vacant. In

the congregations reporting, the accessions to the communion rolls give an average of a fraction over twelve each which for Western congregations is quite encouraging.

SYNOD OF MANITOBA AND THE NORTH-WEST.

On April 1st there were twenty-eight augmented charges in this Synod, of which fourteen were vacant. During the year these were removed from the list: Dominion City, Gretna, Hilton, Treherne, Breadalbane, Fairmount, Shoal Lake, Milita, Wolesley, Rose-dale and St. Luke's.

The additions to the list were: Belmont, Swan Lake, Nesbitt, Ravenswood, Pipestone, Strathclair, Shoal Lake, Saltcoats, Oxbow, Alameda, Wapella, Aberneathy, Qu'Appelle, Hillburn and Broadview. The missionaries in charge of seven of these fifteen additions to the list are already called or being called and settled as pastors, which speaks well for pastors and congregations. Breadalbane, Fairmount and Shoal Lake, which were put on the list last year, are removed already. There need be no fear that congregations sufficiently strong to support ordinances will be allowed to lean on the Fund even if they were disposed to do so.

SYNOD OF BRITISH COLUMBIA.

In this Synod were eleven augmented charges last spring. During the year Trail and Vernon were removed and Maple Creek, Davisburg, Cranbrook and Grand Forks placed on the list, all of which have called pastors. The average rate per communicant for salary is \$10.14 and the average grant for each of the thirteen congregations is nearly \$202. The increase in communicants in the eleven congregations reporting was 145, an average of thirteen.

AUGMENTATION, EAST.

The results of our work for the past year, said the Augmentation Committee East, in its statement to the Assembly—while not as satisfactory as we should like, upon the whole are encouraging. There was paid into the Treasury before the close of the financial year \$8,911.13, which amount was short of the sum asked for, and which did not meet our annual expenditure. Some thirty-six congregations failed to contribute anything before March 31st, a fact which is to be regretted, for if every congregation had forwarded its allotted proportion our income would have balanced the outlay.

Grants, however, were paid to fifty-three congregations, and by drawing upon the Reserve Fund we were enabled to meet our obligations, so that this year no reduction was made. The sum total paid out was \$9,051.64, leaving the working balance \$3,212.00.

One congregation became self-sustaining, Woodstock, in the Presbytery of St. John, and there was an increase of \$365.00 in local support, showing that Presbyteries have not

ceased to exercise vigilance in guarding the interests of the Fund. It is a cause for regret that a few congregations were compelled after having declared their independence to fall from their noble positions and to apply again for help. Your Committee whilst sympathizing with these congregations, because of their new difficulties, trust that soon by putting forth strenuous efforts they will retrieve their loss and enter upon a brighter career.

The applications for aid during the current year number fifty-three; and grants have been promised accordingly, aggregating \$9,370.00.

The Committee is confident that if the Fund is to grow in the affections of our people and every year commend itself to their sympathies and liberality, very much depends upon the Augmented Congregations themselves—as well as upon the ministers of these charges. Let our people see that those who are being helped are doing their utmost to help themselves, that they will receive help no longer when they can stand alone, and at the same time do something to assist other weak members, then the effect upon all concerned will be gratifying, and both weak and strong will rejoice together in the steady progress of a common cause.

Your Committee cannot close the report without referring to Dr. Morrison, the late Secretary, who died since the last meeting of the Assembly. We record our high opinion of him as a man and as a minister of the gospel of Jesus Christ, and also our great appreciation of the valuable service which he rendered, not merely as a member of this Committee but more especially as its efficient Secretary.

MISSIONS IN FAR WEST CANADA.

By Rev. Dr. Robertson.

The year 1899-1900 was perhaps the most self-sustaining in the Synod of Manitoba in Western Canada. *Four* missions became self-sustaining in the Synod of Manitoba and the N.W.T., and *two* in the Synod of British Columbia. In the former Synod fifteen missions were advanced to the status of augmented charges, and, in the latter, four. In this way six missions became self-sustaining charges, and nineteen augmented congregations. Thirty-eight other missions in the two synods qualified and should have been placed on the augmented list, but the state of the Fund forbade. The expectations of the people are in this way disappointed, development is arrested and the mission list left in a congested state.

During the year, thirty-four new missions were organized, some by dividing missions that had become unwieldy and that needed more frequent supply, and others by the occupation of new territory; of these new missions, twelve are in the Synod of Manitoba and the North-West Territories, and

twenty-two in that of British Columbia. The Klondike missions are included in the latter.

At date there are 115 missions connected with the Synod of Manitoba and the North-West Territories, with 438 stations; and eighty-five missions, with 311 stations connected with that of British Columbia, making, for both, 200 missions, with 749 stations.

The causes contributing to the prosperity of the work last year and its extension are many. Good crops and fair prices of grain, cattle and dairy produce have helped much. The building of railways in the mountains and on the prairie has set money in circulation, in the purchase of supplies and the payment of labor. The large inflow of settlers bringing money and stock, has inspired confidence. There has been a growing demand for land in old districts, and prices have decidedly advanced. Timid, panicky capital has ventured more boldly of recent years west of Lake Superior, establishing branch banks everywhere, so that, where we had only six or eight banks not many years since, we have now over ninety. This has reduced the rate of interest and stimulated the development of the resources of the country.

For a number of years past the supply of missionaries has been inadequate for winter service, and the work of the Church has accordingly suffered. Last winter *seventeen* missions were without supply, and several more with only partial supply. This spring, after all the men available for Western work were selected, there were still fourteen vacancies. Subsequently eight of those appointed declined to serve in the West, bringing the vacancies up to twenty-two. By getting men from Britain and the United States; by appointing graduates of the Bible Training School in Toronto, and through the efforts of a few gentlemen who have the interests of the West at heart, a number of these vacancies have been filled, but eleven missions at this moment stand vacant.

This lack of supply has done great harm in the West already; it has inflicted severe, irreparable losses on the Church in Northern Ontario, and should be remedied. The supply of men in the Church seems ample. The moment a prominent congregation in the West is vacant, letters pour in asking for a hearing—many of them from men who never had a charge. Were the General Assembly to require all graduates to labor a year in the mission field before settling, great relief would come to Home Mission work. And if, while engineering, law, and medical, students are salted with heavy fees, the Church exacts no fees from the theological student, surely it is a small thing that they give one year's service to advance her work, especially when they are liberally remunerated. And, if not, why should the students not pay for their own education?

The growth of the Church in the Maritime Provinces and the older part of Ontario

is now practically over. With the inflowing stream of population to the West, unless we make more adequate provision, the same calamity will overtake us that has overtaken the Presbyterian Church in the United States in connection with the Western country. This question of supply should be faced, and now.

The summer session still continues to give substantial help during the winter. Last year several students from Eastern colleges notably Queen's—took their last session in Manitoba College, and entered on work in the mission field at once. Others are pursuing the same course this year. Were more students, while undergraduates, to remain one year continuously in the field, and take one session in Manitoba College, they would greatly advance the work of the church, reduce the enormous bill for travelling expenses, and gain for themselves experience of great value in the work of organization and administration in their future ministry. Last year thirty-nine students attended the summer session, and the number this year promises to be about the same.

The General Assembly's Home Mission Committee voted \$3,500 for the extension of mission work among the foreigners in the Synod of Manitoba and the North-West Territories, and \$1,500 for the Synod of British Columbia. Negotiations are now going on with the view of securing eight or ten suitable missionaries to begin this work. These foreigners differ from Canadians in language, manners, customs, ethical and religious opinions, and every effort should be made to evangelize, educate and assimilate them. A medical missionary has been appointed already, and within a month it is expected two Hungarian, two Galician and two German missionaries will be at work. Two teachers are also being secured, for schools are urgently needed.

For people of this kind, it seems difficult to secure men of evangelical views and Christian character, hence caution is necessary. In the interests of patriotism as well as religion, however, the work must be undertaken and should be vigorously prosecuted. Since these missions are not yet started and the missionaries not yet on the ground, they are not reckoned in the report. Through interpreters the gospel has already been preached in some of the foreign settlements.

IMMIGRATION IN THE NORTH WEST.

By Rev. Dr. Robertson.

During 1898 nearly 40,000 immigrants settled in the West, in 1899 over 50,000, and the forecast for the present year is from 70,000 to 75,000. Of the inflow for the past two years about one-half were foreigners from Northern and Central Europe. This year the proportion of English-speaking settlers promises to be much larger than for some time past. Great Britain, Eastern Can-

ada and the United States all contribute to this result.

While many settlers are purchasing land in localities settled for some time, yet the great majority are pushing out into new regions. It is expected that 20,000 will find a home in the Province of Alberta this season. The land along the Calgary and Edmonton Railway for a considerable distance back, is taken up, and settlement extends down along the North Saskatchewan for sixty miles. The country south of Lethbridge and Macleod is also receiving large accessions, principally from the United States. Here the Mormons have their home, and their numbers are rapidly increasing.

Along the "Soo" line of railway and in the Moose Mountain country, from 8,000 to 10,000 are likely to settle; while along the Regina and Prince Albert Railway, people are going in in successive waves. Settlement is not only extending back from the railway, but across the North Saskatchewan and down the river east and south-east of Prince Albert.

The building of the Canadian Northern Railway through the Dauphin and Duck Mountain District has sent shoals of settlers in that direction. The road is now finished for about 200 miles north west from Gladstone, and it is proposed to build 100 miles more this season, up the Red Deer Valley. Within two years it is said the road will reach Prince Albert. Since the North Saskatchewan Valley is one of the finest in the whole West, and settlements are found at Battleford and other points along the route, it should not be long ere this northern line is constructed to Edmonton, and settlers are anticipating the carrying out of this policy by making homes in advance of construction.

The building of the Winnipeg and South Eastern Railway is opening up a valuable tract of land south-east of Winnipeg and stimulating settlement. To the country lying west and south-west of Port Arthur, the Port Arthur and Rainy River Railway has given hope. This section of Ontario is rich in minerals, and contains millions of acres of farming and grazing lands. Settlement is thickening along the Rainy River, and the development of mining and the prosecution of the lumbering industry will provide a market for them and for such settlers as find locations between Port Arthur and Fort Frances.

The mining industry in the Kootenay was seriously disturbed last year by a severe strike. Recently matters have been satisfactorily adjusted, and the men are at work. By the building of railways, the erection of smelters, the installation of improved machinery, the application of electricity, etc., preparations are being made to increase the mineral output. At present there are 40,000 people in the Kootenay; in less than ten years there will be 100,000.

Since questions are being asked continually about the foreign immigrants, it may be well to make a few statements regarding them. Of the Doukhobors, only about 7,500 came to this country. They are settled in Northern Assiniboia, just outside the Manitoba boundary. They are illiterate, only about four per cent. of them being able to read; their religious views resemble those of the Quakers or Friends. The Galicians are settled in colonies, 400 families east of Dominion City, 250 near Pleasant Home, 1,200 in the Dauphin District, 1,600 at Edna, forty to sixty miles east of Edmonton, etc. The Germans, Swedes, Icelanders and Finns were settled in colonies too, but of all these nationalities a number are leaving the colonies for various reasons.

As far as one can judge, these people are blessed with average health, and are men and women of good physique. They do not flock to cities and towns, but stay on the land, and they gladly accepted land that Canadians and others rejected years ago. Men and women are not afraid of hard work; they are helping to solve the "servant girl" problem, and the problem of cheap labor. They have much to learn yet, but they are apt pupils, and because of their industry and thrift, and their inexpensive mode of living, they are sure to prosper in worldly matters. In faith they are Roman or Greek Catholics, or members of the Reformed Church. Although they understand English but imperfectly, the Roman and Greek Catholics attend religious services in considerable numbers, when conducted within their reach, even when the ministers are protestants.

HOME MISSIONS, WEST.

Some facts mentioned by the Home Mission Committee, West, in presenting to the Assembly the work of the year, were the following:—

Twenty-five years have now elapsed since the union of the various branches of the Presbyterian Church. During this quarter of a century, there has been contributed by the western section of the Church about one and one-half million dollars for Home Mission work. The progress made during this period has been very marked. In 1875, there were 132 mission fields and eighty-six augmented congregations, in the western section of the Church. Since that date 641 new mission fields have been organized, making a total of 859. Of this number, ninety-three have been merged into other congregations, 162 are now upon the augmented list, 386 on the list of Home Mission fields, and 218 have become self-supporting, so that during the quarter of a century the Home Mission Committee has fostered and helped to self-support 218 congregations, and raised to the status of augmented charges 162 mission fields, all of which are now giving gen-

erous help to the various departments of the work of the Church.

During the past year forty-two new mission fields have been opened, seven mission fields have become self-supporting, and twenty-one have been raised to the status of augmented charges. The accompanying reports show the progress made during the year in the several Presbyteries, (1) in the Provinces of Ontario and Quebec, and (2) in North-Western Canada.

It is scarcely possible to review the work of the past year and the progress made, without being constrained to say "What has God wrought?" Forty-two new mission fields have been opened, twenty-one mission stations have been raised to the status of augmented charges, and seven have become self-supporting congregations. There have been added to the church on confession of faith, in the fields under the care of your Committee 1,650 new members, a larger number than in any former year.

The Committee feared at its meeting in March that the year would end with a deficit of from \$8,000 to \$10,000 and that it might be necessary to curtail the work in the near future. It is encouraging, however, to report that as a result of a special appeal, the shortage was made good with the exception of \$788 when the books closed on March 31st. Since that date the entire debt has been removed. This is all the more encouraging when it is borne in mind that the year began with a balance on hand of \$8,000 less than the preceding year, and that the contributions received from Britain have been reduced by nearly \$5,000.

Your Committee, however, do not lose sight of the fact that the estimated expenditure of the year upon which we have now entered is \$14,000 in excess of the receipts of last year. In other words, to enable the Committee to pay in full the grants promised and to carry on its work without curtailment, it will require a revenue from our own church of fully 20 per cent. in excess of the total receipts of last year. It ought also to be borne in mind that the increase of emigration to the North-West and the opening up for settlement of the vast territory in new Northern Ontario will necessitate in the next few years a largely increased Home mission expenditure.

Your Committee, however, have confidence not only in the ability but in the willingness of our people to maintain the work, and earnestly solicit the hearty co-operation of ministers and sessions in presenting its claims to their people. They especially ask that the workers and the work be remembered before God in the public prayers of the Sanctuary as well as in the homes of our people, "Prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A MESSAGE FROM TRINIDAD.

Rev. Dr. Morton's Address at the General Assembly.

I have been over thirty-eight years in the ministry of this Church, and thirty-two and a half years a missionary. Yet I have never before attended a meeting of our General Assembly. In these circumstances I ask for thirty-two and a half minutes' of your time—one minute for every year of service.

The time is too limited and the opportunity too precious to deal largely in geography and statistics.

What we wish is to fix your attention upon the "multitude," and if possible move your compassion, as the compassion of Jesus was moved of old. Now as then, it is a fainting, hungry, multitude, having nothing to eat. It is in the wilderness, and the night coming on. The human resources of pity and power are inadequate. But the Divine command still is "Give ye them to eat." And the Divine blessing can still make the few loaves and fishes which we bring, a sufficiency and a surplus in a miracle of grace.

The primary object of our Mission is to carry the Bread of life to the hungry and dying—to preach Christ, that, through faith in Him, men may be delivered from the Kingdom of Satan and brought into the Kingdom of God. This is our chief concern. To this, schools, Christian literature, medical agencies, and training colleges must all be made subservient. The world needs knowledge and culture, but not at all as the hungry dying world needs Christ.

The people among whom we labour in Trinidad, Demerara and St. Lucia are our fellow citizens in the British Empire, a fact of present and practical importance. They belong also to the same great Indo-European branch of the human family. In religion they are Hindus, and Hinduism tends to crush out man's personality and make him but an atom in the universe—a mote in the sunbeam vanishing in the dark—a victim of fate—in misery now on account of acts committed in a previous unremembered birth, and doomed to countless other births ere the long-hoped for extinction shall come. And who of the sons of men, after all, long for oblivion? Better drink the present mingled cup, and dance for the present hour, in what of sunlight life brings.

The Hindu says, "I am the victim of fate and circumstances. If there be wrong I am not responsible. I am not a sinner." God indeed rules the universe, and heredity and environment influence life, but personality as an active force, and personal responsibility as a dominant law are cognate factors and not clinging to these the Hindus have lost hope, aspiration and effort. Where sin is acknowledged it is too often ceremonial sin, which can be wiped out by a ceremonial religion, without change of heart and life.

Equally defective is the Hindu's conception of God. In the absolute, an impersonal abstraction. In the concrete, great grotesque reflections of himself, bringing neither help nor fellowship nor comfort to the soul.

To women—one-half of the race—to the paraya, and to the low caste, Hinduism holds out but a far-away, faint gleam of hope that after countless transmigrations they may rise into the circle of the twice-born and be blessed. That the living God loved the world, the low caste, the paraya, and the woman also, and that His loving personality broke forth in a three-fold expression of grace and help—that the weary and the heavy laden may find rest, and the "thirsty" and "whomsoever will may come, and take of the water of life freely," this is the Gospel they need and the Gospel we carry them. Do you grudge the cost of it—the men and the money? When you hear that in 1899 four hundred and eighty of these Hindus were baptized in Trinidad, and that the seed is sown for future harvests, do you judge that we have wasted our own lives and your money in an unprofitable enterprise. If the men for whom it was done were not worthy, surely the Master was. "Ye did it unto Me."

But the problem of the Hindu people in Trinidad is in some respects unique. Circumscribed geographically by the bounds of an island—say sixty miles by forty—it is ever increasing numerically. Twenty-five thousand in 1867, it is now about eighty-five thousand. Confined then to the sugar estates and neighboring villages, it now meets you everywhere. Then an almost negligible quantity, it is now a prime factor in the outlook of the island; for the people are pressing out into every part of the country, turning our swamps into rice fields and our forests into cacao.

All this is very encouraging from a government point of view. The immigration scheme is a success. Famines in India urge the people to emigrate, reports of fresh famines keep them in Trinidad.

As a Mission-problem it is more interesting, but less simple, especially in view of the present day demand for speedy self-support. At the Ecumenical Conference on Missions in New York we spent a whole day discussing the question of self-support, which is regarded by some as the chief test of a successful mission. Well, in Trinidad self-support is kept steadily in view. In 1899 of the \$54,000 spent on the Mission the sum of \$36,800, that is, sixty-eight per cent., was provided in Trinidad, and the average contribution of the native church was at the rate of \$6.22 per communicant.

Had we been dealing with the original twenty-five thousand people on and around the sugar estates we would have been nearer self-support, but further from success, because there are three things which have retarded self-support, and yet every one of them is a matter for thanksgiving.

First.—Some of our Christian people—fifteen of them in 1899—have returned to India, carrying with them to their fellow-countrymen the light of truth and the hope of the Gospel. Is not that a matter to rejoice over, and pray over, though it costs us communicants, adherents and contributions?

Second.—Two thousand new immigrants arrive yearly from India. When at Fairville, early in May, I complained that the air was keenly cold, though the sun was shining, I was told that it is always so in spring when the St. John river is in flood. Is this an unfounded fancy? It is not; for the flood is snow water from the forests, and it chills the surrounding atmosphere for days, and even weeks. So yearly our immigration flood from India, brings us a keen, chilly wave from Hinduism. It is an adverse influence, which has to be met and dealt with. It calls for more expenditure, but it means enlarged and ever-enlarging opportunity.

Third.—The people have gone forth along every road and path, and are settling on land bought or rented. These most hopeful settlements are often miles away from our mission centres. Many of the people are from our older settlements, who are prepared to some extent to receive the truth.

Now, we dare not neglect such places. We dare not delay while the old are dying, and the young growing up untaught. We feel that our mission in Trinidad is not to save money, either for ourselves or for the church, but to save souls—now—quickly—ere they perish. And we trust the mother church in Canada, our converts on the field, and the God of all Grace in heaven, to provide the means till the infant church can stand alone.

Another factor in the Trinidad problem is the language. The children learn English in the schools. English is spreading fast among the Indo-Trinidadians. It might be thought that English could soon be substituted for Hindi. There will be a demand for English services, and a temptation early to yield to the demand. But Hindi cannot be discontinued without neglecting the mass of the adults and the whole volume of new comers; and if services in both languages are kept up extensively, the cost in men and money will be increased and less left for the extension of the work. When it comes to a question of preaching, or failing to preach, the saving Gospel to every Hindu in the Island, economic theories on the one hand and linguistic preferences on the other should be held in check till the time for them is fully ripe.

Let us now look at our school work. As a British colony Trinidad had its public schools before our work began; but they did not reach the East Indian. There was some desire for education, and school work offered us very early an opening to the young and through them to the family. There was

perhaps something in our blood and training, which impelled to education. The work grew and extended very gradually till we have sixty schools, exerting an influence on over six thousand children. Sugar planters early came to our assistance. Later the government began to help, and our schools have become a substantial part of the government system. In round terms the government pays three-fourths of the cost, including rent of buildings, and claims four hours daily for secular instruction in English. The Mission pays one-fourth, and has one hour for religious instruction and the use of the school houses out of school hours for religious purposes.

Had we neglected schools others would have taken them up and gathered the young while we tried to evangelize the old.

Our schools are making English-speaking citizens of the coming generation. As an illustration of how English is spoken by some of our lads, and as throwing a side light on other things, let me relate two or three incidents.

In one of our villages I came across a school boy who had been lost sight of. He had a bird in a cage, about which the following conversation took place: "Why do you keep that poor little bird in jail? Would you like it yourself?"

"But, Sahib, I feed him well, and I do not think he wants to fly away."

"Well, then, let me open his prison door."

"No, Sahib I do not believe in him."

In another case the Bible-woman had been reviled for the name of Christ, and was a good deal distressed about it, hearing which a lad of 16 years replied: "Distressed? She should have counted it an honor."

After reading the Saviour's command to his disciples not to premeditate what they would say before kings, I asked a lad why it was that when we intended to speak the truth we did not need to premeditate, as to what we would say, while it was quite otherwise if we intended to tell lies. His answer was, "Because the truth is there already for you, but the lies you have to hunt for." He spoke from experience.

We have no apology to make for our Mission school work. The foundation wall hidden in the earth, is the thickest in the building, but it makes least show. So schools are foundation work. Overlooking this fact some regard them as unfortunately necessary in some Mission Fields—a necessary evil, to use a current but doubtful expression. In dealing with a people who had a literature of their own, schools are necessary, and if they are pervaded with a Christian atmosphere and aim, they are a necessary good. These then are our two chief departments—schools for the young and direct mission work for all.

Workers, namely teachers, catechists and native ministers, have to be trained. There is always some way and generally more

than one way of doing a necessary thing. At first each missionary trained his own workers as best he could. Under this plan many teachers and catechists, some of them our most useful men, were brought forward, and by a combination of effort we trained Rev. Lalbihari for the ministry. Let no man despise the day of small things.

In 1892 our training college was opened for the more systematic training of native agents, and three of its graduates, Paul Bhukhan, A. Gayadun and T. Ujagarsing, have been ordained.

I find the impression abroad that the chief object of this college is to train native ministers. This is not so in the first instance, and the value and extent of its work must not be so estimated, unless it is a case of by-products exceeding in value the chief one. We have only four native ministers, while we have fifty-three catechists in Trinidad, besides those sent to St. Lucia, Grenada and Jamaica. Most serious as the loss would be, we could better spare our four native ministers than our band of catechists. Now, all these catechists must be trained even though not one of them becomes a minister. But when trained and tested, some of them will become ministers in due time. There must be natural selection, and spiritual selection, and the survival of the fittest, if we are to evolve a ministry worthy of its calling.

Some catechists, advanced in life, have responded to training and been largely blessed, though not the material for our ministry. I recall one such, so earnest and true, that even the heathen and the wicked believed him to be in the secret of God.

Finding one Sabbath morning that the school-house was deserted, and that the people were gathering elsewhere in crowds to a feast of goat's flesh, he sat down on the door-step, and wept. A passer-by reported to the sirdar (headman) that B— was weeping at the school-room. The sirdar, followed by others, came at once to find out the reason, with the following result:—

"Poor old B., what is the matter? Has any one beaten you, or cursed your mother?"

No answer, only more sobs.

"Speak, B. The estate is disgraced that a good man like you should be caused to weep. Tell us your trouble, and let us help you."

Words at length came. "I am weeping for the hardness of your hearts, and I cannot help it. The blessed Jesus died to save you, and I come to tell you of His love, and you don't care for His love; only for your feast."

"Oh, B., stop weeping, and come into the school-house, some of the people are gathering."

But B. could not stop so easily, so the sirdar sent to call the people, under threats, and when the room was full he came and said, "Every seat is full, and some are standing, come and preach."

But B. had to pray first and I greatly regret I was not there to join in that prayer. When B. prays he means it, and when he weeps it is because he cannot help it. Hence the concern of the people. Hence the favorable issue. Had he been shamming they would have thrown him off the door-step quickly enough.

We do not want all, but we want some of our agents like this man who on one occasion was welcomed to the sick room of the chief mem-sahib in her severe illness, and poured out his heart for her, and her family, kneeling by her bed-side. It was all in Hindi, and she understood not a word of it, but she understood all the meaning of it, and it did her, she said, as much good as a bishop's litany.

Our training school for teachers, of which Dr. Grant is manager, receives a government grant which is intended to cover all the cost.

Trinidad is not very far away. I am nearer home now than some ministers of this Assembly. Ten days in time and \$50 cover the journey. If we get a commercial treaty and exchange on favorable terms our natural products, we may soon be regarded as almost a home mission. It is only the difference of an adjective. All Christians have a mission—home or foreign. And the best training you can give your foreign missionaries is two or three years in home work.

Our East Indians are reading of Canada, of the part she took in the Queen's Diamond Jubilee, of the soldiers she sent to South Africa, and how those soldiers have acquitted themselves. They have reason to think well of Canada. Please do not make us ashamed by mutually publishing in political papers the worst you can of each other.

The last Sunday I was in Trinidad, I baptized four East Indian lads. When the list of names they had chosen was tanded in I found that one had chosen the name of a Canadian statesman, a Frenchman by blood, a Briton in love and loyalty, and by the will of the people Premier of this Dominion—Wilfrid Laurier.

I have spoken of the work rather than of the workers. You (and she also) will pardon me, I hope, if in this city of Halifax and at such a time as this, I for a moment, ere I close, break through my reserve, and speak of a Halifax maiden who forty years ago gathered May flowers with the speaker, in what is now your Park—who for over thirty-two years has given her toil, prayers and pin money, and now also her children to this work. Present, no doubt, with us in spirit, to-night she is far away at the front in Tunapuna with her son, whom she has taught, within the last year, to tell in a new tongue, the Gospel which he first learned at her knee. Would I be worthy of my place, as her husband and your missionary, if in her native city, I did not refer to this Halifax maiden, my wife and your volunteer missionary?

WASTE IN CHINA.

It is a singular anomaly to find a civilized and cultivated people like the Chinese so neglectful, even totally oblivious of the wealth which nature has lavished upon this populous empire. A good foreign map of any of the provinces of China often has sprinkled upon it the words: "Gold," "Silver," "Iron," and the like, to indicate that here or there are deposits, or at least traces of these great treasures. In a country where every blade of grass and every leaf has a value as a factor tributary to the cooking of a meal, the traveller sometimes lights upon a region where the stalks of all the crops are stacked in the field, and burned to get rid of them. This truly amazing spectacle signifies that a coal mine is near by, where the coal can be had for next to nothing.

How abundant, how practically inexhaustible, the coal measures of Shansi are, we have learned from the sober descriptions of Baron Richtofen, as well as from later tourists, and shall soon know yet more definitely from far more detailed data. It is difficult for the mind to take in the conception of the injury wrought by the misuse of these enormous deposits, and perhaps not less so to forecast the consequences to China of their being opened. We live in the days pre-eminently of steam and of electricity, but these each imply unlimited reserves of iron and of coal, which is just what China has had for ages, and has for ages wasted. Whenever a free hand is given to competent experts, guarding the financial interest as they are guarded in the West, then for the first time we may see that China is to some degree a rich country.

At present China is rich only in possibilities, and in men. Her people are strong, hardy, industrious. Perhaps the Chinese put forth more physical exertion per million people than any extant race. But it is depressing to reflect what a large part of this physical labor is in reality wasted labor. This is exhibited, to some extent, in almost all Chinese operations, but nowhere on so great a scale and in such impressive ways as when they are struggling with the problem of transportation. The carrying pole might be inscribed upon the Chinese flag as a symbol of the incessant national battle with gravitation. The armies of coolies who are harnessed into the heavy wheel-barrows loaded with salt, and other products, are a type of a phenomenally patient race bred to deadly toil. With their heads bowed so as to be unable to see a yard in advance, these poor men literally spend their lives as beasts of burden. The same is true of the porters in the mountainous provinces, and of the trackers in the Gorges of the Yangtze. It is one of the most melancholy features of this cruel waste of human strength, that those who use it thus lavishly are the first bitterly

to resent any re-arrangement of forces by which they might be relieved.

In a certain way the Chinese are skilled in irrigation, but the waste of strength in elevating a certain amount of water is matched by the waste of labor in throwing up dirt for river embankments, only to be washed down again when the river is high. Four men stand all day long in the burning sun, each holding the end of a rope to which a willow basket is slung, by means of which water from river is tossed up to a higher level, and thence into channels which carry it to the crops. The strong summer winds blow the water about so that much of it is wasted, and part of the rest filters back into the river. A wind-mill would raise ten times the amount of water, and do it all the time. But "we do not use wind-mills and we do use willow baskets," and so the belt irrigated is a few rods wide, instead of twenty times as far.

As already remarked, except for the boating population, and for farmers in winnowing their grain, the wind is in China a wasted force. Patient contemplation of the conditions of Chinese life make one wonder how any Chinese ever contrives to get rich, and to remain so. But industry—Chinese industry—and economy—Chinese economy—will accomplish wonders, and in a certain degree wealth is produced. Then begins the rapid process of wasting it.

Probably no race ever lived who were so passionately fond of theatrical exhibitions as the Chinese. The players are idle and dissolute vagabonds, who literally prey upon society, and sums incredible are annually squandered in buying these performances. But here, as elsewhere, it is not the "horse" that is expensive, but the "saddle," to wit, the concomitants in feeding the relatives and friends who flock to see the shows and remain till they are over, in loss of time, in loss of property by petty thieves, etc., is a serious drain upon resources ill able to bear it.

The religious impulse is so ill directed that myriads of temples are built and endowed with land to support idle and vicious priests, and then the temples themselves are neglected, the land allowed to be alienated, the priests gradually becoming extinct, only to have the temples rebuilt, more land devoted to them, another generation of worthless parasites instated, and the dreary circle of waste recommenced.

Chinese taxation is to a large extent a waste; it violates every one of the four principles first enunciated by Adam Smith as conditions of efficient taxation, and violates them in the most unnecessary and flagrant ways. Yet the evils are so inherent, so inevitable to the present conditions of Chinese life, that the Chinese themselves, under normal circumstances, no more rebel against it than they would raise a riot to put a stop to the pressure of the atmosphere. The Salt Revenue, the Grain Tribute—these

are compound nouns of multitude which suggest volumes even to the imperfectly initiated. The first volume might be labelled: "Waste," and all the remainder, "Allotropic Forms of Waste."

Have any of our readers happened to meet long cavalades of carts from the Central or Western Provinces, toilfully crawling along the ruined highways towards the capital, guarded by platoons of soldiers, and loaded with hollow logs of wood elaborately strapped together with iron bands and filled with ingots of tribute silver? It is an impressive exhibition of that shrewd ignorance which characterizes so much of Chinese administration, laboriously saving at the spigot while wasting at the bung-hole; or in their own more symbolic language, "sweeping up sesame seeds in one place, but letting sesame oil leak out everywhere else." Arthur H. Smith, in New York "Observer."



THE SPREAD OF MORMONISM.

There is perhaps no organization in the world pushing its claims and seeking its own extension and influence with as much vigor and activity as Mormonism. Within three or four years they have secured a strong foothold in our own North-West, getting rights from the government of the Territories that should never have been permitted, and we are in a fair way to have trouble with them in the future, as the United States is having at the present time. It is well that we be familiar with their work there.

So long as Utah was a Territory, it was governed by the nation, and Mormonism could be punished. By promising to give up polygamy they were admitted as a State of the Union with the right of self-government, and whenever this was done their promises were forgotten and from their new vantage ground they begun fresh campaigns. They recently elected a three-wived man to Congress, flaunting their falsehood in the face of the nation. He was not allowed to take his seat in Congress, but that will only increase their determination to win political influence by other means. An interesting article on their work among the ignorant mountain whites in the South, by Rev. C. Humble, M.D., we quote from an exchange. He says:—

"Five hundred Mormon elders are traversing the Southern States among our mountain people. The Mormon organism has a head of authority and a body of obedience, so well articulated that when the head wills the remotest member moves.

Having by smooth words won one great victory and become part of our body politic

by receiving the right of Statehood, they are preparing for others by thrusting out more elders to secure converts and voters enough to dictate the terms of their support to any of our political parties; for when the welfare of the Mormon Church is to be promoted, you can count on every Mormon citizen forgetting that he is a citizen and remembering only that he is a Mormon.

At the word of command, Mormon elders drop their work, leave their business, bid good-bye to their families and go wherever ordered without fee or reward. Along any hog path in the mountains of the South you may meet them; in couples they go, always dressed in black Prince Albert coats, in which they look a trifle out of place as their faces speak more of labor than of culture. If they go without purse or scrip, they always carry a grip full of Mormon books and tracts which they distribute everywhere by sale or gift.

They introduce themselves as ministers of the Gospel, thus gaining an entrance into hospitable homes. On being questioned they admit that they are Mormons, yet friendly citizens on a mission of mercy.

Their Articles of Faith printed on the back of their calling cards are exhibited as evidence of the soundness of their doctrines, the purity of their lives, and their loyalty to the Government. Should they preach, they will get a text out of the Bible and will adhere strictly to their *first* principles; faith, repentance, baptism, laying on of hands and gifts of the Holy Ghost.

They point out that their church excels all others in that it possesses the officers God himself put in the church, apostles, prophets, etc.; consequently no church has such authority as theirs; indeed, none has any authority because not properly organized.

They adroitly attach the Book of Mormon to the Bible and introduce Joe Smith as a prophet, making much of his foretelling the Civil War.

The Mormon elder has three strings to his harp; Persecution, Prosperity and Prophecy—these he picks skilfully; the first to excite sympathy, the second to inspire confidence, and the third to bewitch the imagination.

They never weary telling the persecutions they have endured from the first day until now, and adduce these as unquestionable evidences that they are the people of God. They tell of their marvellous prosperity; that Utah from being a desert has been made to blossom as the rose, a sure sign of God's peculiar favor to them. Thus they ingratiate themselves and lead the people on step by step until they accept baptism at their hands.

To beat back these insidious invaders we must show the people what is behind the scenes, not in pictures of our hands, but in those drawn by their own leaders. Tracts giving their own interpretations of their doctrines are our most effective weapons."

Poeth.

A young student was very ambitious to gain a certain rank in his class which would entitle him to a scholarship. If he gained the scholarship he could go on with his course.

A well known professor was interested in the lad's success. He instructed him in a part of his studies, and found him a very bright student; so he thought it possible for him to gain his purpose, though it meant perfect marks for him in everything for a whole year.

"Nobody gets perfect marks in everything," the boy objected.

"That is nothing to the point," said the teacher. "You are perfect in my recitations; do as well in the others.

"But I notice that you write poorly. Now begin there. Whenever you form a word, either with pen or tongue, do it plainly, so that there will be no mistake. This will help you to think clearly and to speak accurately. Let your whole mind be given to the least thing you do while you are about it. Form the habit of excellence."

The student went resolutely to work, and before the year was far on its way was the leader in his class; he gained his scholarship, and, more than that, he acquired character that has since won him a shining success.—Ex.

The Novel and the Rose.

A mother and daughter walked along a country road. The daughter carried a volume in her hand. It was a modern novel. Its pages were large and closely written. Their number ran into the hundreds.

A great moral, or great truth, was contained within. The daughter spoke of the truth conveyed by the famous writer through the medium of its pages, but the mother did not approve of this method of teaching even truth. It was not that she doubted truth was there. She knew the teaching of the book was not evil. The book was a story of erring human nature. It was realistic. It portrayed the temptations, the sins, and the vices of some of God's people. The daughter said she read only for the great truth it contained. Her energy was unflagging.

As they walked they passed a barnyard. Cattle walked deep in mud and filth. The air was filled with sickening odors.

The mother plucked a rose growing by the wayside. She held it toward her daughter. "Is it not beautiful?" she asked.

"It is perfect," answered the daughter.

The mother cast the rose into the mud and filth of the barnyard, and bade her daughter go and pick it up.

The daughter instead lifted up her dainty skirts and walked away. She preferred clean shoes to the rose.

"It is yet a perfect rose," remarked the mother.

"But I must wade through filth for it."

"It is still fragrant."

"True! But not fragrant enough to kill the odor of the barnyard that will cling to me."

The mother said no more, but walked on. The daughter followed.

The mother glanced back. The book, in pieces, was flung into the mire.—Jean K. Baird, in Presbyterian Banner.

Can You Undo.

A visitor in a hospital found a young man near death. "Can I do anything for you?" he inquired, as he bent over the cot.

"Oh, sir," cried the young man, 'can you undo?'"

In answer to a kindly word he opened his heart and unburdened his soul to the visitor. He told how he had led this companion and that one astray, how he had ruined this pure life and that one. "Oh, sir, can you undo this awful work that I have done? Can God undo it?"

No one can undo, even God himself cannot undo, what sin has wrought. Yet God will forgive the penitent, and one who has sinned may live to do something at least to burn out the shame of the old sin.

One night in a prayer meeting, when the subject was "Our Homes and Our Children," a middle aged man, a stranger, told this story. He had a family with several boys. He was not a Christian. There was no prayer in his home, no Bible, no holy teaching. He was a godless man, profane, a desecrator of the Sabbath, who paid no honor to God and no respect to religion. Thus the years passed on. The boys, growing up in this unholy atmosphere, departed from the innocence of their childhood and from God and drifted into sin.

At last the father came under the influence of religion and became an earnest Christian. At once he began to try to undo the harm which he had done in his children lives. He began to tell his boys, now growing toward young manhood, of Christ and of his redemption. He tried to impress upon them the great mistake he had made in living without God and in sin so many years. He also told them of the Saviour's love, and tried in every way to bring them under the same power which had so blessed his own life.

But it was too late. He could not undo the evil he had wrought in their lives in infancy and childhood. In his helplessness the father's heart was almost broken with the thought of the ruin he had wrought in the lives of his own children. He pitifully warned all fathers that the time to save the children was in childhood.

There are many fathers who by example, if not by teaching, are leading their children away from God. By and by they will be too late to save them.—Dr. Miller.

Where to Sail.

A steamboat was at New Orleans, and a man applied for the vacant post of pilot, saying that he thought he could give satisfaction, provided they were "lookin' for a man about his size and build."

"Your size and build will do well enough," said the owner, surveying the lank form and rugged face of the applicant with some amusement, "but do you know about the river, where the snags are, and so on?"

"Well, I'm pretty well acquainted with the river," drawled the Yankee, with his eyes fixed on a stick he was whittling, "but when you come to talkin' about snags, I don't know exactly where they are, I must say."

"Don't know where the snags are?" said the boat owner, in a tone of disgust; "then how do you expect to get a position as pilot on this river?"

"Well, sir," said the Yankee, raising a pair of keen eyes from whittling and meeting his questioner's stern gaze with a whimsical smile, "I may not know just where the snags are, but you can depend upon me for knowin' where they ain't, and that's where I calculate to do my sailin'."

There are snags everywhere on which many young people make shipwreck. Bad companions lead many astray. Bad places attract and ruin many. Let the pilot's plan be ours. Keep clear of snags. Sail where they "ain't." Where there is anything that would make life a poorer, smaller, less useful and noble and honorable thing than it might otherwise be, keep away from it. It is a snag. It is dangerous. Sail where it "ain't."

Groping in Darkness.

"I met in India an intelligent Sikh from the Punjab," said Sir Monier Williams. When I asked him about his religion, he replied: "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in a little more than ten minutes." He seemed to pride himself on this rapid recitation as a work of increased merit. I said: "What else does your religion require of you?" He replied: "I have made one pilgrimage to a holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step and repeated my Japji in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step, and repeated my Japji a second time. Then I descended a third time and bathed, and ascended to the third step and repeated my Japji a third time; and so on for the whole eighty-five steps, eighty-five bathings, and eighty-five repetitions of the same prayers. It took me exactly fourteen hours, from 5 p. m. one evening, to 7 a. m. next morning." I asked: "What good did you expect to get by going through this task?" He replied:

"I hope I have laid up a great store of merit, which will last me a long time." This is the genuine Hindu idea.

How Some Get "Rich."

Sometimes we see a man in a comparatively small way of business; he seems to have little or no chance of accumulating wealth, and yet, when at length he dies, everybody is surprised to find that he possessed large property.

Then people ask as to how he became thus rich. No one left him anything; he never gambled; he robbed nobody; he had no splendid speculation or windfall; and yet he died wealthy beyond all expectation.

Then it dawns upon the people that the diligent shopkeeper had been steadily making and accumulating pound after pound, persevering in self-denial and thrift year after year, and at last found himself with a large fortune.

"So is everyone that is rich toward God." Such go on day by day, bringing conscience into small responsibilities, showing great principles in trifling things, sanctifying commonplaces with the word of God and prayer, and finally are millionaires of the Spirit, gloriously rich in the incorruptible treasure.

One of the very greatest of the secrets of life is the fullest sanctification of daily routine. We are tempted to think much of a few extraordinary things, and to despise the ordinary commonplace

A Mother's Love.

A Story of a Mother's Love.—In India, the legend runs, that if a woman stricken with leprosy suffers herself to be buried alive the disease will not descend to her children.

Now there was in the North-West provinces of India, the wife of a gardener on whom the loathsome malady had fallen. Children were born to her. The disease grew worse. She urged her husband to bury her alive. He at last, yielding to her prayers, summoned his son. The two dug the grave, and four neighbors assisted at the sepulture. So the woman died.

These facts were investigated in a magistrate's court, and were substantially proved. The men who took part in the burial acted in perfect good faith. We wonder what those who claim that the teachings of the Vedas are equal to those of the Bible say to such superstition and ignorance as this instance shows. What a call to us to hasten to them with the Gospel.

An old Cornish woman, who had prospered from small beginnings, was asked how she had got on so well. "Ah, you see, sir," said she, "most people be allus thinking of what they do want; but I and my old man, we be allus thinking of what we can do without."

"The Sabbath was made for Man."

By "Bob" Burdette.

And so, my boy, you were too tired, after a week of hard work, to go to church Sunday morning, and mounted your wheel and went on a "century run" for a rest? And got home at seven o'clock p.m., so dead tired that you couldn't go to church in the evening? And, defending your way of spending the day, you quote the words of the Saviour, "The Sabbath was made for man."

So it was, my son; so it was. So was the buzz-saw. And not two years ago I saw a man with every one of his fingers and a part of his thumb gone from his right hand just because he made wrong use of a good buzz-saw. The buzz-saw was in its place, doing good work for man, to which end it was made. It was fulfilling its destiny. It was doing the thing to which it was appointed. It didn't move out of its place a hair's breadth to do the man harm. It just kept on "sawing wood," and the man couldn't—or rather didn't—wait until the buzz-saw was through its work.

He transgressed it ("transgressus"—"trans," across; "gradi," step—to step across); he reached over it, when he should have gone around it. And when he drew back his hand, which he did immediately, he didn't have the thing he reached for, and he didn't have the fingers he reached with. He had not only not gained something, but he had lost something. And, more than that, he had lost something that he will never get back again in this world.

Ah, my boy, I don't want to shut you up in a dingy boarding-house, a hot room, the dusty city, and the smelly, dirty streets all the time. But when you go out into God's country for God's fresh air, and the rest of body, and peace of mind, don't run over God's Sunday to get these things. He has them for you; no one else can give them to you. But you don't want to trample on some of His greatest blessings to get the lighter ones.

You didn't go out for fresh air and rest and peace of mind. You went out because you were too lazy to go to church, or too selfish, or too mean, or just because you didn't want to. And the meanest thing in the whole business is that, after running away from church, after denying God the reverence and love and worship on His own day which is His due, after riding over the Bible, you try to sneak a passage out of it to justify your treachery.

Ah, my boy, not half a dozen verses away from the one you quoted you will find what use the Lord of the Sabbath made of it for man. Use the day for man as He did, and you may write that text across your heart, and have it graven on the handle-bars of your wheel, and ride a thousand miles every Sunday, and those whom you help will bless you for it. But don't go racing and

chasing over the whole country-side all Sunday, having a jolly good time all by yourself, and all for yourself, and then come back quoting Scripture to prove that you were on a missionary tour all the time.

There was a fellow long before your day, in the fourth chapter of Matthew, who had Scripture right at his tongue's end, and who quoted from the ninety-first Psalm far more glibly than you can; and yet he didn't prove his point, and he knew all the time that his application of the texts was utterly wrong.

"The Sabbath was made for man," indeed it was; and so was Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. And it does seem to me that, as God made all of them, He ought to have a goodly portion of at least one of them. "The Sabbath was made for man." So was corn, but not to make into whiskey. So was the sea, but not for piracy. The Sabbath and corn and the sea were made for man, not for the Devil. Remember that, my boy.

How Young Men Succeed.

Samuel Sloan, one of the world's railway kings, said recently, as quoted in the "Saturday Evening Post":

"I know of no better guide for the young man who wants to steer clear of failure than the Bible. The good old Book has lost none of its helpfulness in the on-rolling of centuries, and is to-day the best chart extant for the youthful voyager on life's stormy sea. It is the custom of some men to sneer at the teachings of Holy Writ, but they are not the men who have attained the greatest heights in either business or society. Let a young man study the wisdom of the Bible, and acquaint himself with its naked, strenuous truth, and he cannot go far wrong in his every-day life.

"Fortified by a sound, moral self-training, the young business man of to-day will never know the real bitterness of failure, and the lives of those who go down in the struggle for existence will be to such a young man a perpetual wonder."

A Wise Answer.

A young man in Massachusetts who was recently offered a package of infidel publications, replied: "If you have anything better than the Sermon on the Mount, the parable of the prodigal Son, and that of the Good Samaritan; or, if you have any better code of morals than the Ten Commandments, or anything more consoling and beautiful than the twenty-third Psalm; or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament, please send it along."—Selected.

Childhood.

In Africa one day a missionary came into a village just in time to see a little negro boy put upon the block and offered for sale.

He was a miserable looking creature, not more than 3 years of age, and was almost destitute of clothing. The cruel father was whipping him to make him stand straight. The child was deaf and dumb, and for this reason he was being sold, his parents thought that he could not be any good to them.

No one would bid for the child, and he was about to be put to death when the missionary came up and asked the father how much he wanted. He said six pounds of salt. The missionary readily gave it and took the child away.

He sent the boy to one of the mission schools, and he is there to-day, a bright and promising pupil, learning of the dear Jesus, whose name brings happiness to childhood wherever it is known.—Sel.

Punishing a "Witch" in Africa.

A heathen man's wife near the station was suspected of witchcraft. After being duly smelled out, the penalty doomed her to be eaten alive by ants. Her own brothers took her out in accordance with the judgment of the doctor, and, driving down four stakes, stretched her out by an ant hill, lashed her wrists and ankles to the stakes, and left her to be devoured by the voracious insects.

The ants preyed upon the poor woman all that day, but her suckling child cried so for its mother, that I suppose, as a matter of economy, they went out and untied the mother, who came home and took care of her child for the night. In the morning she was staked down among the ants as before, and at night was released again.

Such torture will ordinarily terminate life in a couple of days, but the respite of each night prolonged this woman's agony, and after enduring this for six days her tormentors said, "We can't kill such a witch; she won't die;" so they loosed her and threw her away, which, with the Kaffirs, means such anathema maranatha that their faces must never be seen by any of their people again.

In that dreadful condition she came to the station. The surface of her whole body was lacerated and swollen, but her wrists and ankles were eaten down between the tendons, in some places to the bone. Her struggles caused the straps by which she was bound to chafe her wrists and ankles and render them specially attractive to the little tormentors that were feasting upon her. By very special care the missionaries succeeded, by the mercy of God, in restoring her.

That very woman was converted to God during our series of services at Morley, and lived afterward at the station, a free woman in Christ.—Bishop William Taylor in "The Story of My Life."

The young readers of The Record will remember that one reason why we send missionaries to heathen lands is to bring to an end such cruelty.

What Boys Should Know.

A wise man has said that the true education of boys is to "teach them; what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this. A man had better not know how to read, and be true and genuine in action, rather than be learned in all sciences and all languages, and be at the same time false at heart and counterfeit in life. Above all things, teach the boys that truth is more than riches, power, or possessions.

2. To be pure in thought, language, and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be generous, noble, and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self reliant and self helpful, even from childhood. To be industrious always, and self supporting at the earliest proper age. Teach them that all honest work is honorable; that an idle life of dependence on others is disgraceful. When a boy has learned these things, when he has made these ideas part of him—however poor or however rich—he has learned the most important things he ought to know.—Sel.

What a Boy Can Do.

In the year 1890 (writes a missionary in India) I visited a village named, Neelagungarum. As my custom was, I requested the people to permit me to preach to them the good tidings of salvation, but they refused to listen. I asked for a drink of water, but they denied me even this.

About six months later I was touring in the same district, and, while in camp, a delegation of the elders of Neelagungarum came and invited me to their village. I said: "You would not even give me a glass of water."

"That is a thing of the past," was their reply; "we are all Christians now."

Upon inquiry I found that a little boy, who had learned about Christ in the village where he had formerly lived, had told the people what he had learned and repeated to them Christian hymns. All that they knew about salvation they had learned from this boy. That day I had the pleasure of baptizing seventy-five of their number, including the boy who had led them to the Saviour.—The Evangelist.

Receipts.

For the month of
May by Rev. Robt. H.
Warden, Agent of the
Church. Address: Pres-
byterian Church offi-
ces, Toronto.

**KNOX COLLEGE
FUND.**

Reported.....	\$163 80
Oak Lake.....	5
Tor. Fern Ave.....	1 20
Tor. Ch Cov.....	5
Mono Mills.....	2
Grand Bend.....	2
Hillsburg.....	5
Phineas Barber, Fingal.....	60
Tor. West ss.....	10
Seaforth, Ist.....	1 40
Elmvale.....	5
Beq Isabel Smith.....	26 90
McKillop.....	3
Winthrop.....	6 80
\$1,187 10	

**QUEEN'S COLLEGE
FUND.**

Reported.....	\$19 25
Rusltn, Cov Hill.....	5
Mono Mills.....	1
Grand Bend.....	1
Hillsburg.....	5
Phineas Barber.....	50
\$81 25	

**MONTREAL COLLEGE
FUND.**

Reported.....	\$33
Russeltown, etc.....	5
Mono Mills.....	1
Grand Bend.....	1
Lachute.....	2 75
do.....	6 30
\$49 05	

**MANITOBA COLLEGE
FUND.**

Reported.....	\$97 00
Tor. Fern Ave.....	1 24
Tor. Ch Cov.....	3
Mono Mills.....	1
Medicine Hat.....	10
Hillsburg.....	5
Seaforth, Ist.....	1 25
\$117 49	

HOME MISSION FUND.

Reported.....	\$5,517 11
Tor. Wms'r, adl.....	2
W Brant.....	2
Samson Arm.....	3
Kamloops.....	27 85
Battleford.....	2 50
Virken S S.....	5 40
Parklands.....	2
Round Lake.....	2
Poplar Grove.....	6
Dundas.....	10
Stayner.....	21
Camden East.....	2 10
Newburg.....	7
Woodbridge, etc.....	8
Tor. Fern Ave.....	7 40
Tor. Ch Cov.....	15

Russeltown, etc.....	20
Drummond Hill.....	5
St Davids, Ist.....	4
Strathroy.....	30 55
Toronto East.....	4
Paisley Knox ch.....	127
Alliston.....	6 50
Wellington.....	6
Lilloer, etc.....	2 50
Vauier, St A.....	69
Pakenham.....	37 35
Picadilly.....	2 70
Mono Mills.....	13
Cornwall, Kx.....	20
Roseneath.....	4 70
Albemi.....	10
Phintogenet nec.....	5
A T Wood, Ham.....	103 00
Almoute St J.....	5
Fairmede.....	30 70
Vauier, Mt Plst.....	15
do do ss.....	10
Wasawa.....	2 50
Burnside.....	3 60
Nuga.....	2 50
Smith's Fa's St P.....	10
Medicine Hat.....	50
Shakespeare, ce.....	10
Delaware.....	4
Pr Rev E McCurdy.....	95
Regina, Ind scl.....	10
One, St A.....	89
Guelph Chal.....	5 51
Grontel.....	5 51
Lumsden.....	5
Dawhin, ss.....	6 25
Prince Albert.....	20 50
Tor. Bloor.....	49 50
Conroy.....	5 50
Dundalk.....	4 25
Rev W H Grant, Honan.....	10
Appin.....	5
Rainy River.....	2
Port Hope, Ist.....	20
Hethany.....	10 70
Breadalbane.....	10 70
Springville.....	2 20
Malta.....	1 50
South River.....	6
Collandar.....	2 60
Whitney.....	13 75
Burks Falls.....	6
Nadawaska.....	10 0
Magnetawan.....	2
Spencer & Croft.....	5 15
Cartier.....	3
Day Mills.....	7 10
Wolsey.....	47 60
Guelph, St A.....	2
Ratho.....	2
Sintaluta.....	2 15
Holmfild.....	6 50
Ga t. Central.....	5
Caradac Cooke.....	3
E Pusinch, Duff.....	1
M M Toronto.....	1 80
Uptergrove.....	13 5
Arden.....	2 75
Fergus, St A.....	15
Lake Road.....	10 53
Metcalfe.....	1
Lachute.....	2 25
London, St J.....	6 1
Dunsoford, ss.....	5
Matusville.....	2 25
Cambray.....	23 25
Hillsburg.....	4 47
Port Edward.....	1 29
do do ce.....	2 29
do do ss.....	3 30
Tor. St And.....	6
Tor. West ss.....	33
Pilot Mound.....	6
Nowtownville.....	10
Roxboro, C E S.....	4 70
Colquhoun.....	5 00
Wariaton.....	2
Lake of the Woods.....	4
London, King St.....	10
Westbourne.....	4
Hillburn.....	6

Saskatoon.....	5
Willoughby.....	2
Cottonwood.....	5
Longlaketown.....	4
Balgone.....	3
Calgary.....	125
Arthur, ss.....	7 75
Walkerton.....	20
Riverside.....	7 25
Hibbert.....	10
Shakspare, St A.....	25
Regina.....	20
Friend, Midland.....	25
Torbolton.....	13
Roland.....	30
Calgary.....	31
Mrs. Stewart, Belfast.....	11.10
Gardmore.....	18.0
Guid.....	2.20
Cork, Trnty.....	3.00
Derry, Ist.....	10.6
Lurgan Ist.....	2.0
Mangan, 2nd ss.....	1.00
Mangan, R.....	1.00
Schofield.....	4.0
Mangan, H.....	4.0
McKeene.....	20.00
Ballymena, Ist.....	15.6 149 25
Longlaketown.....	2
Seaforth, Ist.....	59 95
Elmvale.....	11
Flo., Knox.....	10
Walkerton.....	1
McKillop.....	13 75
Winthrop.....	10
Keene.....	10
\$7,527 46	

RESERVE FUND.

Bq Robt Sharp.....	\$306 42
Bq Jas Kelso.....	49 50
Bq Miss Milne.....	125

**AUGMENTATION
FUND.**

Reported.....	\$925 05
Kamloops.....	1 40
Russeltown, etc.....	4
Strathroy.....	1 25
Tor. Fern Ave.....	2 40
Tor. Ch Cov.....	10
Pakenham.....	20
Mono Mills.....	1
Lebrun.....	2 50
Fairmede.....	2
Medicine Hat.....	10
Dundalk.....	1 85
Appin.....	5
South River.....	4 50
Whitney.....	4
Magnetawan.....	5
Moore Line.....	5
Metcalfe.....	1 24
Hillburn.....	4
London, St J.....	1
Phineas Barber.....	100
Wroster.....	11 27
Tor. W st ss.....	10
Bq Jas Kelso.....	49 50
Wariaton.....	2 45
Longlaketown.....	3
Walkerton.....	5
Shakespeare, St A.....	17
Roland.....	2 80
Calgary.....	2 80
Seaforth, Ist.....	1 40
Elmvale.....	5
Flos, Kx.....	4 95
McKillop.....	4
Keene.....	10
\$1,244 59	

**FOREIGN MISSION
FUND.**

Reported.....	\$717 35
W Brant.....	2
Kamloops.....	16 10
Russeltown, etc.....	22
Strathroy.....	5 65
Tor. Fern.....	1 80
Tor. Ch Cov.....	23
Mono Mills.....	5
Fairmede.....	2
Maisonnewe ss.....	6 14
Medicine Hat.....	10
Valleyfield.....	16 71
W R Sutherland.....	10
Guelph Chal.....	9
Tor. Blo-r.....	50
Ventry.....	11 50
Dundalk.....	2 85
Rev W H Grant.....	10
Port Hope Ist.....	23
Wick.....	4 75
Poplar Point.....	3
Beechwood.....	316
Nairn.....	140
M M Tor.....	1
Moore Line.....	44
Metcalfe.....	4 06
Miss do Beaur- gard.....	15
Lachute.....	25
London St J.....	1 25
Cambray.....	3
Point Edward.....	5 55
Phineas Barber.....	200
Hensall, ce.....	15
Tor. West ss.....	65
Wariaton.....	7 25
Walkerton.....	5
Hibbert.....	10
Rosedale, ce.....	16
Harrison, Kx.....	3 50
" Guthrie.....	6 10
Mt Forest.....	2 10
Bethel.....	3 81
Holstein.....	7 84
Durham.....	3 75
Mooreld.....	96
Cotswold.....	2 40
Niagara on Lake.....	4 91
Drummond vl.....	3 25
Niagara Falls.....	4
Calgary.....	10 20
Seaforth Ist.....	7
Elmvale.....	7
Flos Kx.....	7
Motherwell.....	10
Avonbank.....	10
Walkerton.....	4 25
Greenbank.....	7 55
McKillop.....	10
Winthrop.....	5 50
Allenford.....	10
Keene.....	10
\$1,977 21	

RESERVE FUND.

Est Mrs Marg.....	\$43 50
Pola.....	49 50
Est Jas Kelso.....	49 50

**WIDOWS AND OR-
PHANS' FUND.**

Reported.....	\$95 80
Russeltown etc.....	7
Strathroy.....	1 15
Tor. Fern.....	1 21
Tor. ch Cove.....	8
Mono Mills.....	1
Fairmede.....	1
Thornbury.....	11
Dundalk.....	85
Appin.....	4
Lachute.....	7 10
Mrs A R Creelman.....	1

Metcalfe.....	1 93
Pine River.....	2 50
Piecierville.....	4
Lachute.....	8 85
Gowmanville.....	14 53
Lon Ion St Jas ch.....	1
Collingwood.....	5 61
Tor. West ss.....	7 50
Wariaton.....	4
Hymnal Com.....	175 71
Westbourne.....	2 50
Corunna.....	2 50
Cornwall Kx. ce.....	10
Scarboro Mel.....	17 04
Walkerton.....	1 25
Mit-hell.....	8 75
Shakespeare St A.....	7
Calgary.....	2 85
Mrs D A Irvine.....	10
Summerstown.....	2
Seaforth Ist.....	1 90
Elmvale.....	2
Dresden.....	3 54
Eden Mills.....	4
Mayfield.....	5
Co: aduff.....	5
Alliston.....	4
McKillop.....	5
Allenford.....	5
\$4.1 06	

Ministers' Rates.

Reported.....	\$94 15
J M Miller.....	10
H C Sutherland.....	15 90
\$117 05	

**AGED AND INFIRM
MINISTERS' FUND.**

Reported.....	\$95 64
Covey Hill, etc.....	1 15
Strathroy.....	1
Tor Fern Ave.....	96
Tor. Ch Cov.....	4
Mono Mills.....	2
Fairmede.....	2
Port Hope Ist.....	19
Magnetawan.....	3
Wick.....	10 51
Mrs A R Creel- man.....	1
Lake Road.....	4
Metcalfe.....	1
London St J.....	2 65
Poplar Pt.....	2
Wroster.....	7 71
Tor. West ss.....	7 50
Hymnal Com.....	351 50
Seaforth Ist.....	2 55
Elmvale.....	1 03
Moore Burns.....	7
McKillop.....	2
\$538 50	

Ministers' Rates.

Reported.....	\$109 32
J S Henderson.....	25
Dr Campbell.....	6 33
A J MacGillivray.....	4 75
W P Adam.....	12
J C Herdman.....	4
H C Sutherland.....	12
\$173 70	

ASSEMBLY FUND.

Reported.....	\$141 85
Russeltown, etc.....	6
Tor. Fern.....	60

Tor, St And..... 25 Pictou, Kx..... 3 Burks Falls..... 2 Magnetawan.... 1 04 Metcalfe..... 2 45 Wroxeter..... 4 53 Roland..... 3 Elmvale..... 3 McKillop..... 2 Winthrop..... 3	UNAPPORTIONED, Dundas 18 74 Strathroy ... 2 75 Tor, Bloor ... 161 90 Acton 29 25 Markham, St A. 28	Rev Dr Grant, ref 22 08 Glace Bay, C.B. 5 Campbellton, StA. 75 Fairville..... 13 65 Rev Wm McLeod 8 88 Truro, St A.....140 40	AGED MINISTERS' FUND. <i>Interest and Collections</i> Reported.....\$26 75 Geo Kendrick, int 17 50 J A Campb'l, int 10 50 Stellarton, Shar. 5 Glace Bay, CB... 2 H A Moore, int... 45	Miss FBFulmore. 5 Murray Har S... 4 Hx Grove sale IvH Macpherson 25 Rev A McLean 15 Mrs R D Ross ... 25 Rev Dr Annand. 30 Mrs S O'Brien. 10 Rev A Ross, 2nd 50 Mrs C McDonald 5 Mrs A Munro.... 5 J Taylor..... 2 50 B Anthony..... 2 Mrs B "..... 1 Lillie "..... 1 Linden "..... 1 R L Harvey..... 1 M Miller..... 1 Mrs H Smith.... 2 Miss E "..... 2 Mrs D A Taylor. W Willetts..... 50 Miss Tufts..... 50 J Anderson..... 1 Caledonia, P.E.I 67 M J McCurdy (J.) 37 50 Baillie, Lyndf. 2 50 J O McJim..... 5 Mrs J O McKim. 5 L'horburn..... 122 Mrs S Lindsay... 5 Miss McKittrick 10 O Newcombe... 2 50 Friend Un N Glas 10 Capt T Dinmore 25 Mrs T Dinmore, 25 Mr&Mrs F Faulkner..... 20 Mr C Hill Soley. 10 Mrs Hill Soley. 5 Mrs D P Soley... 5 Mrs Thompson... 10 Noble Simpson... 2 Burton Barry... 5 Mrs CW Soley... 5 Mrs JS Hart.... 5 St Stephen, NB. 269 79 Blackley Pt&Rd 56 Elmsdale..... 8 Nine Mile Riv. 7 Rev J M McKenzie 19 48 Saltspring, St L. 90 Rev A S Stewart. 25 Late Mrs LGMunn 10 Woodville, PEI... 40 Maitland.....131 Riv John, Sal Cong Capt H Guild... 90 Rev G L Gordon... 10 George Munro... 8 A J Mackay.... 8 S S McKenzie... 5 Mis Bd. Middleton 5 A Langville... 4 Smaller Innis... 5 Geo Gunn, Brule. 3 Mrs G Gunn... 2 Hugh Fraser... 3 D A Jardine... 2
— \$197 57	CENTURY FUND. <i>SS. Committee.</i> Covey Hill, etc.. 3 Maisonneuve.... 2 23 Long Point ss... 2 Trenton ss..... 10 Woodstk, Chal ss 8	HOME MISSIONS. Reported.....\$301 29 Annapolis..... 4 N. Glasgow, Un. 75 Summerside..... 23 Maitland, St D 6 53 St John Preswfnis 70 Windsor, St J... 25 Glace Bay, CB... 1 Dufferin Mines 20 Rev Wm McLeod 8 87 Shubenacadie... 19 40	Total \$106 75 <i>Rates.</i> Reported.....\$13 00 John Anderson.. 3 50	J Taylor..... 2 50 B Anthony..... 2 Mrs B "..... 1 Lillie "..... 1 Linden "..... 1 R L Harvey..... 1 M Miller..... 1 Mrs H Smith.... 2 Miss E "..... 2 Mrs D A Taylor. W Willetts..... 50 Miss Tufts..... 50 J Anderson..... 1 Caledonia, P.E.I 67 M J McCurdy (J.) 37 50 Baillie, Lyndf. 2 50 J O McJim..... 5 Mrs J O McKim. 5 L'horburn..... 122 Mrs S Lindsay... 5 Miss McKittrick 10 O Newcombe... 2 50 Friend Un N Glas 10 Capt T Dinmore 25 Mrs T Dinmore, 25 Mr&Mrs F Faulkner..... 20 Mr C Hill Soley. 10 Mrs Hill Soley. 5 Mrs D P Soley... 5 Mrs Thompson... 10 Noble Simpson... 2 Burton Barry... 5 Mrs CW Soley... 5 Mrs JS Hart.... 5 St Stephen, NB. 269 79 Blackley Pt&Rd 56 Elmsdale..... 8 Nine Mile Riv. 7 Rev J M McKenzie 19 48 Saltspring, St L. 90 Rev A S Stewart. 25 Late Mrs LGMunn 10 Woodville, PEI... 40 Maitland.....131 Riv John, Sal Cong Capt H Guild... 90 Rev G L Gordon... 10 George Munro... 8 A J Mackay.... 8 S S McKenzie... 5 Mis Bd. Middleton 5 A Langville... 4 Smaller Innis... 5 Geo Gunn, Brule. 3 Mrs G Gunn... 2 Hugh Fraser... 3 D A Jardine... 2
FRENCH EVANGELIZATION FUND. Reported.....\$1310 10 Chesterfield.... 7 25 Mont, Taylor.... 25 Strathroy..... 1 25 Tor, Fern..... 1 20 Tor, Ch Covt... 10 Mono Mills..... 5 Fairmeade..... 1 River Dennis ss. 5 Rv E W Johnston 1 Sherbrooke.... 8 90 Ventry..... 3 80 Dundalk..... 1 50 Rev W H Grant. 5 W C Allan, Engld 15 28 Cartier..... 2 75 Chatham..... 2 Ilderton..... 5 47 Metcalfe..... 5 70 London, St J... 1 15 Hensall..... 36 83 Cambray..... 3 Newtonville.... 4 33 Warton..... 2 Kendal..... 3 Arthur ss..... 7 07 A G Kidston & Co 5 09 Calgary..... 5 Seaforth 1st... 4 4 35 Elmvale..... 5 McKillop..... 3 Winthrop..... 5 Keene..... 8 75	KLONDIKE NURSE FUND. Mrs B Kirkman. 5 H T J Tor..... 2 Per Mrs Macleiman..... 21 Kirkhall..... 3 Mrs G Ross..... 4 Mrs Shortreed... 5 Mrs Lockart.... 1	Northwest. M Stewiacke ce.. 10 Clifton, Jr br... 1 50	Total \$16 50 Grand total \$123 25	J Taylor..... 2 50 B Anthony..... 2 Mrs B "..... 1 Lillie "..... 1 Linden "..... 1 R L Harvey..... 1 M Miller..... 1 Mrs H Smith.... 2 Miss E "..... 2 Mrs D A Taylor. W Willetts..... 50 Miss Tufts..... 50 J Anderson..... 1 Caledonia, P.E.I 67 M J McCurdy (J.) 37 50 Baillie, Lyndf. 2 50 J O McJim..... 5 Mrs J O McKim. 5 L'horburn..... 122 Mrs S Lindsay... 5 Miss McKittrick 10 O Newcombe... 2 50 Friend Un N Glas 10 Capt T Dinmore 25 Mrs T Dinmore, 25 Mr&Mrs F Faulkner..... 20 Mr C Hill Soley. 10 Mrs Hill Soley. 5 Mrs D P Soley... 5 Mrs Thompson... 10 Noble Simpson... 2 Burton Barry... 5 Mrs CW Soley... 5 Mrs JS Hart.... 5 St Stephen, NB. 269 79 Blackley Pt&Rd 56 Elmsdale..... 8 Nine Mile Riv. 7 Rev J M McKenzie 19 48 Saltspring, St L. 90 Rev A S Stewart. 25 Late Mrs LGMunn 10 Woodville, PEI... 40 Maitland.....131 Riv John, Sal Cong Capt H Guild... 90 Rev G L Gordon... 10 George Munro... 8 A J Mackay.... 8 S S McKenzie... 5 Mis Bd. Middleton 5 A Langville... 4 Smaller Innis... 5 Geo Gunn, Brule. 3 Mrs G Gunn... 2 Hugh Fraser... 3 D A Jardine... 2
— \$1510 77	GOFORTH FUND. Rev Jas Hmlton. 10 Rev W H Grant. 20 Rev A Stewart... 1 Rev J Geddes.... 50	AUGMENTATION FUND Reported.....\$479 71 Windsor, St J... 20 Neil Matheson 13 Milford & G Riv. 41 25 Campbellton, StA 60 Shubenacadie... 14 10 River Hebert... 20	Total \$61 90	J Taylor..... 2 50 B Anthony..... 2 Mrs B "..... 1 Lillie "..... 1 Linden "..... 1 R L Harvey..... 1 M Miller..... 1 Mrs H Smith.... 2 Miss E "..... 2 Mrs D A Taylor. W Willetts..... 50 Miss Tufts..... 50 J Anderson..... 1 Caledonia, P.E.I 67 M J McCurdy (J.) 37 50 Baillie, Lyndf. 2 50 J O McJim..... 5 Mrs J O McKim. 5 L'horburn..... 122 Mrs S Lindsay... 5 Miss McKittrick 10 O Newcombe... 2 50 Friend Un N Glas 10 Capt T Dinmore 25 Mrs T Dinmore, 25 Mr&Mrs F Faulkner..... 20 Mr C Hill Soley. 10 Mrs Hill Soley. 5 Mrs D P Soley... 5 Mrs Thompson... 10 Noble Simpson... 2 Burton Barry... 5 Mrs CW Soley... 5 Mrs JS Hart.... 5 St Stephen, NB. 269 79 Blackley Pt&Rd 56 Elmsdale..... 8 Nine Mile Riv. 7 Rev J M McKenzie 19 48 Saltspring, St L. 90 Rev A S Stewart. 25 Late Mrs LGMunn 10 Woodville, PEI... 40 Maitland.....131 Riv John, Sal Cong Capt H Guild... 90 Rev G L Gordon... 10 George Munro... 8 A J Mackay.... 8 S S McKenzie... 5 Mis Bd. Middleton 5 A Langville... 4 Smaller Innis... 5 Geo Gunn, Brule. 3 Mrs G Gunn... 2 Hugh Fraser... 3 D A Jardine... 2
— \$557 31	INDIA FAMINE. As the receipts for the India famine have already appeared in the daily press, it is not necessary to repeat them here.	COLLEGE FUND. Reported.....\$707 60 Jules Lanos, int. 54 Rhodes, Curry, ref103 74 Windsor, St J... 10 Clifton, NS..... 16 Campbellton, StA 26 Reid, int..... 32 50 Taylor, int..... 75	Total \$648 06	J Taylor..... 2 50 B Anthony..... 2 Mrs B "..... 1 Lillie "..... 1 Linden "..... 1 R L Harvey..... 1 M Miller..... 1 Mrs H Smith.... 2 Miss E "..... 2 Mrs D A Taylor. W Willetts..... 50 Miss Tufts..... 50 J Anderson..... 1 Caledonia, P.E.I 67 M J McCurdy (J.) 37 50 Baillie, Lyndf. 2 50 J O McJim..... 5 Mrs J O McKim. 5 L'horburn..... 122 Mrs S Lindsay... 5 Miss McKittrick 10 O Newcombe... 2 50 Friend Un N Glas 10 Capt T Dinmore 25 Mrs T Dinmore, 25 Mr&Mrs F Faulkner..... 20 Mr C Hill Soley. 10 Mrs Hill Soley. 5 Mrs D P Soley... 5 Mrs Thompson... 10 Noble Simpson... 2 Burton Barry... 5 Mrs CW Soley... 5 Mrs JS Hart.... 5 St Stephen, NB. 269 79 Blackley Pt&Rd 56 Elmsdale..... 8 Nine Mile Riv. 7 Rev J M McKenzie 19 48 Saltspring, St L. 90 Rev A S Stewart. 25 Late Mrs LGMunn 10 Woodville, PEI... 40 Maitland.....131 Riv John, Sal Cong Capt H Guild... 90 Rev G L Gordon... 10 George Munro... 8 A J Mackay.... 8 S S McKenzie... 5 Mis Bd. Middleton 5 A Langville... 4 Smaller Innis... 5 Geo Gunn, Brule. 3 Mrs G Gunn... 2 Hugh Fraser... 3 D A Jardine... 2
— \$557 31	POINTE AUX TREMBLES. Reported.....417 87 Covey Hill, etc.. 4 Tor, East..... 2 New Wmstr, St A 25 Maisonneuve... 7 04 Rev W H Grant. 5 Brule, Wms.... 13 Mont, Wmminster and hope..... 10 40 Hamer Hill ss... 5 Tor, West ss... 5 Middleton, Wms 12 Roxboro, ce..... 6	FOREIGN MISSIONS. Reported..... \$1014 49 Annapolis..... 3 Sr Johns ce..... 11 Mrs J Steele.... 25 Mus'boit Harb... 6 Summerside.... 23 83 Wolfville St A ce 11 Mrs C M Murray 6 Friend, F M H... 20 Milford ce..... 3 57 Strathalbyn.... 33 Windsor, St J... 8 In mem D Stewart 25 00 Stud Miss Soc... 20 Old Barns ce... 2 05	LIBRARY FUND. Reported.....\$33 37	J Taylor..... 2 50 B Anthony..... 2 Mrs B "..... 1 Lillie "..... 1 Linden "..... 1 R L Harvey..... 1 M Miller..... 1 Mrs H Smith.... 2 Miss E "..... 2 Mrs D A Taylor. W Willetts..... 50 Miss Tufts..... 50 J Anderson..... 1 Caledonia, P.E.I 67 M J McCurdy (J.) 37 50 Baillie, Lyndf. 2 50 J O McJim..... 5 Mrs J O McKim. 5 L'horburn..... 122 Mrs S Lindsay... 5 Miss McKittrick 10 O Newcombe... 2 50 Friend Un N Glas 10 Capt T Dinmore 25 Mrs T Dinmore, 25 Mr&Mrs F Faulkner..... 20 Mr C Hill Soley. 10 Mrs Hill Soley. 5 Mrs D P Soley... 5 Mrs Thompson... 10 Noble Simpson... 2 Burton Barry... 5 Mrs CW Soley... 5 Mrs JS Hart.... 5 St Stephen, NB. 269 79 Blackley Pt&Rd 56 Elmsdale..... 8 Nine Mile Riv. 7 Rev J M McKenzie 19 48 Saltspring, St L. 90 Rev A S Stewart. 25 Late Mrs LGMunn 10 Woodville, PEI... 40 Maitland.....131 Riv John, Sal Cong Capt H Guild... 90 Rev G L Gordon... 10 George Munro... 8 A J Mackay.... 8 S S McKenzie... 5 Mis Bd. Middleton 5 A Langville... 4 Smaller Innis... 5 Geo Gunn, Brule. 3 Mrs G Gunn... 2 Hugh Fraser... 3 D A Jardine... 2
— \$557 31	MANITOBA COLLEGE. Reported..... \$1 00	MANITOBA COLLEGE. Reported..... \$1 00	Total \$699 17	J Taylor..... 2 50 B Anthony..... 2 Mrs B "..... 1 Lillie "..... 1 Linden "..... 1 R L Harvey..... 1 M Miller..... 1 Mrs H Smith.... 2 Miss E "..... 2 Mrs D A Taylor. W Willetts..... 50 Miss Tufts..... 50 J Anderson..... 1 Caledonia, P.E.I 67 M J McCurdy (J.) 37 50 Baillie, Lyndf. 2 50 J O McJim..... 5 Mrs J O McKim. 5 L'horburn..... 122 Mrs S Lindsay... 5 Miss McKittrick 10 O Newcombe... 2 50 Friend Un N Glas 10 Capt T Dinmore 25 Mrs T Dinmore, 25 Mr&Mrs F Faulkner..... 20 Mr C Hill Soley. 10 Mrs Hill Soley. 5 Mrs D P Soley... 5 Mrs Thompson... 10 Noble Simpson... 2 Burton Barry... 5 Mrs CW Soley... 5 Mrs JS Hart.... 5 St Stephen, NB. 269 79 Blackley Pt&Rd 56 Elmsdale..... 8 Nine Mile Riv. 7 Rev J M McKenzie 19 48 Saltspring, St L. 90 Rev A S Stewart. 25 Late Mrs LGMunn 10 Woodville, PEI... 40 Maitland.....131 Riv John, Sal Cong Capt H Guild... 90 Rev G L Gordon... 10 George Munro... 8 A J Mackay.... 8 S S McKenzie... 5 Mis Bd. Middleton 5 A Langville... 4 Smaller Innis... 5 Geo Gunn, Brule. 3 Mrs G Gunn... 2 Hugh Fraser... 3 D A Jardine... 2

FORM OF BEQUEST.

"I leave and bequeath the sum of,—(the amount to be written in words, not figures)—to the Fund of the Presbyterian Church in Canada,—(here state either Eastern or Western Section)—and I declare that the receipt of the Treasurer for the time being, of the said Fund, shall be a good and sufficient discharge to my Estate and Executors.