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# The Presbyterian Record.

VOL. XVII.

JULY, 1892.

No. 7.

The General Assembly of 1892 has come and gone, and it was, on the whole, a good one, worthy of the men who composed it and of the high object for which they met. Strong, earnest men, feeling strongly and earnestly on important matters, sometimes differed in opinion and spoke their differences strongly and earnestly, but the instances in which debate, weighted by a little too much human nature, lowered in any measure its lofty level, might almost be counted on the thumbs of one hand.

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One or two very simple changes would very materially improve the Assembly; *e.g.*, if, instead of the long, tedious roll call, which is always imperfect, as many members do not arrive until after the night of opening, commissioners were required to hand in cards or tickets with their names, the work would be much more satisfactory and complete. Then the objection to the present method lies not so much in the time it takes, as the place it occupies. Coming as it does late on the night of opening, when there is usually a large popular gathering, it makes the protracted evening a weariness to them, and occurring at the beginning is liable to leave a wrong impression, which may affect their attendance on all the other evening popular meetings of the court. While the Assembly is for its members and for the church, it should, meeting as it does in the larger centres, aim to deepen an interest in its various schemes by making its evening meetings as popular and interesting as can be done. Will not some good brother who is fond of overtures send up to the Assembly a requiem for the time honored but needless roll call.

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A reform of far greater value would be to limit speakers to time. When the court has but an hour or two to give to the consideration of a matter, and there are many who could profitably

help in the discussion of it, time is worse than wasted if some good brother takes the most of that time to himself. It would be an excellent training for the speakers themselves. It would lead them to begin at once with what they have to say, to say it in the fewest words, and to stop when they have done; it would make the sessions a delight to the large majority that have to do the listening; and the added light flashed from different quarters would illuminate many a subject that has now to be passed upon with not too intelligent a grasp of its meaning. If those who have reports to present or large subjects to introduce, were given fifteen or twenty minutes, and all others five, or, if need be, ten minutes, and longer only by special permission, the value and usefulness of the Assembly to its members and to the church would be vastly increased.

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In the discussion regarding the transference of some of the Assembly's work to the Synods, prominence was given to the fact that the latter have very little to do, and, in the judgment of some, their existence is almost useless, unless a change be made. There is one aspect of the case, however, that must not be forgotten. The meetings of Synod fill a place in church life that is liable to be neglected. In Presbyteries and in General Assembly, the time is so fully occupied with the business side of our work, that there is often little time for considering its higher aspects, and this want has often been felt and deplored. The Synods of the more central part of the church have not much business to do, but their conversion into religious conferences, as has been done in the meetings recently held will make them of even greater profit to the ministers and elders who attend. So successful and helpful have they proved that committees have been appointed to make arrangements for similar conferences at the meetings next year.

One resolution of the late General Assembly which is of special interest to the RECORD, will, it is hoped, prove equally interesting to its readers. It was the resolution adopted in receiving the report of the RECORD Committee, and the part of it to which we call special attention is in substance as follows:—In order that the RECORD may the better fulfill its purpose of keeping before all our people the work of the church at home and abroad, the Assembly directs the various executives to furnish to it information regarding their several schemes, and earnestly urges upon all ministers and sessions to place so far as is possible, a copy in every family in their respective congregations. May the Assembly's directions and instructions be loyally fulfilled. Few investments would pay better in any congregation than that of placing the RECORD in every family.

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On another page is given an account of the conversion of a Jewish Rabbi in Hungary. The same paper tells of a most interesting case in connection with Mr. Freshman's Hebrew Christian work in New York, where a Jewish Rabbi, Rev. Hermann Faust, Ph.D., and his wife and nine children were received into the church together; the father and mother and two eldest children were first baptized on profession of their own faith, and then the parents received baptism for the seven younger children. The large number of Hebrews present were very attentive, and evidently much impressed. In accordance with their own request each of the family was given, when baptized, a new name from the New Testament in addition to that which they had previously borne.

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The colored people of the United States observed the 31st of May as a day of fasting and prayer to Almighty God that He would deliver their race from persecution and injustice and grant them the free enjoyment of "life, liberty and the pursuit of happiness." While by many the negro was kindly treated, yet too often was the long night of bondage made "lonesome" by the crack of the driver's whip and the responsive groan of the tortured slave, until, as with the slave nation of long ago, they were brought out through a sea that was "red" indeed. But the only Canaan of the negro was the land where he suffered. In many cases the oppression has but changed hands, and without the privileges and protection of slaves they suffer injustice and oppression. Well would it be for that mighty nation to pause in its onward march at the sight of seven millions of people crying to God for the rights denied to them by their fellowmen, and complete the work of freeing the freedmen? of the South, by giving them unhindered the rights of citizens and the training that will fit them for the exercise of these rights.

The life and stir of mighty London does not seem to deaden the missionary ardor of the Presbyterians. Their annual missionary meeting was held on the 13th of May, in the historic Exeter Hall, which was thronged with the gathered thousands. Mr. Barclay, of Formosa, who last year addressed our General Assembly at Kingston; Dr. Smith, of Edinburgh, and Pierson and Pentecost, of the United States, with their facts of work done, and greater work to do, kindled the enthusiasm of the audience to white heat. Dr. Pierson is not a pessimist, but, like his Great Master, he is moved with compassion as he sees the multitudes perishing, and turning from the beginnings which have been made in missionary effort, his heart yearned and his words burned as he spoke of the world's thousand millions dying without Christ. Dr. Pentecost looks at the other side, the brighter side, at what is done. He has spent the past year in India preaching to the educated English-speaking Hindus of the higher classes, and he thrilled his audience as he told in glowing words of his work there, of the progress that Christianity is making, and that "Hinduism is in despair before the cross of Christ."

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In Lahore, India, certain parties were, not long since, prosecuted and fined for the publication of obscene literature. It was found that the language was the very language of the Vedas, the Hindu Scriptures. The effect upon thoughtful Hindus, of such a judgment, pronounced by high legal authority, must be very marked. It will greatly aid the various influences that are at work undermining their faith in their old system, and the natural recoil will be to infidelity. The time is most opportune to give them the gospel when the power of the old faith has been broken and the mind has not become hardened in infidelity. The legitimate result of a false religion, when its falsity is discovered, is *no* religion. One feature of our age is the spread of knowledge and the exposure of false systems. And God is thus setting before the church a door opened more widely than ever in the past and calling upon her to enter it with the message of life to weary, wandering, spirits seeking rest.

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The senior boys class of Erskine Church, Toronto, have a scheme of publishing six large ornamental cards, 22 x 28 inches, containing the names of the Mission Fields and missionaries of our Church. One card each for the New Hebrides, Trinidad, North-West, China, Central India, while the sixth will contain simply "Africa" and "Japan," with blanks below. A charge will be made of \$1.50 for the six cards to cover expense. Anyone wishing further information will please write to John A. Patterson, Esq., 9 and 10 Masonic Hall, Toronto.

## THE GENERAL ASSEMBLY OF 1892.

THOSE who were not there would like to know what was done. I will try to tell you a little about it.

Let us follow our way on Wednesday evening, June 8th, to Crescent Street Church, Montreal. It is well filled. Ministers and elders from the far East and the farther West, and all along between, are there in goodly force. In the pulpit rises a good grey head. It is the retiring Moderator, Dr. Wardrope, of Guelph. In a voice mild and soft, but with a practical common sense, and a love and logic strong and clear, he delivers the opening sermon from following texts:—1 Cor. 1: 23: "We preach Christ Crucified," and Col. 1: 28: "Christ, whom we preach, warning every man and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus."

The three heads of his grand sermon on apostolic preaching, and, therefore, true preaching, were:—

I. *Its subject*—Christ and Him crucified.

II. *Its manner*.—Warning every man and teaching every man.

III. *Its object*.—To present every man perfect in Christ Jesus.

A summary of the sermon I cannot give, for it refuses to be summed up in fewer words than it was spoken. Clear, solid, compact, it was a splendid specimen of what a gospel sermon should be, and, best of all, it had behind it a great good heart that loves all, and everything, but sin.

Now the sermon is done. The preacher comes down to take the Moderator's chair in front of the pulpit. The venerable Dr. Reid takes his seat at the clerk's table on the Moderator's left, and the Assembly of 1892 is constituted by prayer.

But what is the matter. The platform looks strange. Something is wanting. There stands a vacant chair, and a stately form with patriarchal beard and hoary head, that has long graced the Assembly's platform, is missing. Dr. Fraser, the recording clerk, is not there. He expected to be present, but the weight of fourscore years and four proved too heavy a burden and he could not come. Instead, he sent a most touching letter, referring tenderly to past associations and resigning the work which he has done so well. At a later date a committee was appointed to prepare a suitable minute for the Assembly's Records, the modest salary attached to the office was continued to him during life, and Rev. Dr. Campbell, of Montreal, was appointed to fill the vacant chair. May his years also be long and his record ever tell of purity, peace and progress.

Next came the roll call, a long tedious process, that might easily be dispensed with by each commissioner handing in a card, or slip of paper, and on it his name.

This done, the Moderator resigned his office by asking the Assembly to elect a successor. Two were nominated, Principal Cavan and M. T. Sedgewicke of Nova Scotia. It would be hard to find in the Assembly two other men better qualified by their knowledge of procedure for the position, and the attitude of many minds was, "How happy would I be with either, etc." Each asked to have his name withdrawn in favor of the other, but the Assembly declined to grant it. On the vote being taken, Mr. Sedgewicke received 92 votes, and Dr. Cavan 115, and the latter was duly installed as Moderator for the current year. Some notices were given of work for the following day and the Assembly adjourned.

Thursday, June 9th.

Though every session of the Assembly is opened with prayer, the opening session of Thursday, as is fitting, is specially devoted to seeking the Divine guidance, and the first hour was spent in devotional exercises. After this several committees were appointed, the request of the Presbytery of Picton to place on its roll the name of Rev. Dr. Patterson was granted, and the assembly adjourned.

Thursday afternoon was devoted chiefly to the consideration of an overture from the Synod of Toronto and Kingston to the effect that synods might issue all complaints and appeals, not involving doctrine or polity, that may come before them. This overture was an effort to solve the difficulty that is often felt, that the Assembly has too much to do and the Synods too little to do. The outcome of the very interesting discussion which occupied most of the afternoon was "That the overture be received, and that the proposals therein contained be sent down for consideration to the Presbyteries, to be reported on next year."

An additional result which grew out of the discussion, was the appointment of a committee, to consider if there are any other matters that might profitably be transferred from the Assembly to the Synod, to report to the next General Assembly.

The evening was devoted to Home Mission work, including the two departments of Home Missions proper and Augmentation. The thrilling addresses of the conveners and others, showing the great work that is doing and to do, all over the broad field from Labrador to Vancouver, cannot be here given, but some of the facts stated may be noticed.

The receipts of the Eastern Section for Home Missions were \$12,116, an increase of \$588 on the previous year. The expenditure was \$11,616. At the beginning of the year there was a debt of \$201; at the end, a balance on hand of \$298. But the Home Mission Fields, while aided to this extent, did nobly for themselves, the fields of catechists and ordained missionaries raising nearly \$13,000, besides \$1,000 for winter service.

For Augmentation the East raised during the year a total of \$3,738. About the same amount will be required during the current year, and will, no doubt, be furnished with the same liberality as has heretofore been done. Fifty-one congregations have received aid, and the whole expenditure of the year was \$8,473.

The report of the Western Section showed that for the Home Missions Fund proper there have been received \$70,741, and for Augmentation, \$35,021. These amounts, together with sums raised by College Societies, and expended by congregations on home missions, have raised the whole amount of receipts for this great department of work to \$139,226. The year began with a debt on the Home Mission Fund of \$1,409, and closed with a balance on hand of \$12,391; while the Augmentation Fund, which began the year with a debt of \$4,257, closed its accounts with a balance on hand of \$2,488. Instead of this good showing, there would have been, but for a bequest of \$20,000 by the late Mrs. Nichols, a considerable debt on both these funds.

There are under the care of the Home Mission Committee, West, 132 mission fields, containing in all over 600 stations, in which preaching services are more or less regularly held.

In regard to the Augmentation department of the work, 147 were aided during the year. In the Western Section during the past 9 years 199 congregations have been nursed by the fund into self support. But though a large number are in this way removed each year from the list, new ones are being added as the work extends. Let us welcome the work and thank God for the opportunity of doing it and for the growth of the church. The whole amount required annually in the West to give an average of \$200 to 150 congregations is \$30,000.

Could every member and adherent of the church have been present this evening there would be no deficit in the Home Mission and Augmentation Fund the coming year.

Friday, June 10th.

The first part of this morning was devoted to proposals for reducing the grants from the Augmentation Fund in the West, which will be necessary, unless congregations contribute to it more liberally than in the past, as large bequests cannot be expected every year. The decision reached was that before any congregation can receive aid from the fund its own giving for stipend must reach \$8 per family, or \$1.50 per communicant, and that in March next if the fund will not permit the full allowance the committee have power to reduce each grant by \$25 to \$30. Surely our wealthy congregations will not allow this to become a necessity.

The proposed new presbytery of Algoma was then considered and by vote of the Assembly became a reality.

The afternoon was fully occupied with the

consideration of the Aged and Infirm Ministers' Fund. This fund is made up, partly by ministers' rates, each minister who chooses to join it paying to it one-half per cent. of his salary, partly by proceeds of endowment funds and partly by congregational contributions and bequests.

The report of the Eastern Section showed the whole receipts for the year to be \$3,509.31; the expenditure, including a debt of \$85.85 at the beginning of the year, \$3,552.56, leaving a small balance against the fund of \$42.25. The number of ministers connected with the Fund (East), as rate contributors, is 111. Nineteen were receiving aid from the fund at the beginning of the year, of whom three, Revs. E. Ross, Jas. Allan and A. L. Wylie, have been removed by death. The largest amount paid to any is \$200 per year, while those who did not pay rates to the fund receive half that amount.

In the Western Section, out of 762 ministers, only 362 are connected with the fund as rate contributors. This ought not to be. The expenditure for the year was \$15,431, while the receipts, from congregations and from interest, were only \$14,789. A contribution of \$954 from the Hymnal Committee, alone enabled the fund to meet the claims of the year. The effort to raise an endowment is making progress, the total received in subscriptions and bequests thus far being \$104,965, of which \$72,200 has been paid in.

Friday evening is "Foreign Mission night." Mr. Hamilton Cassells, convener of the F. M. Com. West, presented the report, and was followed by addresses from Rev. Wm. Wilson, of Neemuch, Central India, who is home on furlough, and Rev. J. McDougall, of Honan, who, on account of the serious illness of his wife, has been compelled to return to Canada.

The facts of the report have been given from time to time in the RECORD, but a few of them may be here summed up. The missions under the care of the committee are the New Hebrides, Trinidad, the Indians of the Northwest and of British Columbia, the Chinese in British Columbia, Central India, Honan and Formosa.

Mr. Wilkie, who, with Mrs. Wilkie, a daughter of Principal Cavan, has been for seven years in Central India, spoke of his work there. People sometimes think that the Hindus, dissatisfied with their own systems, are waiting for the Gospel. The fact is that these people are satisfied with their own religion. They wonder why we come to them. They think our Government gives a certain sum for each one we gain. They think that matter is God and God is matter. They have no sense of sin. The blackest crimes are viewed with unconcern. By schools, hospitals, dispensaries, in the bazaars, by the way side, in villages, cities and country, we make known the gospel as we have opportunity, and our work is bearing fruit.

Rev. J. McDougall spoke of the work in North China, of the scurrilous cartoons that are being scattered so freely in Honan, the riots that have thereby been incited, and the peril to the missionaries' lives. This account was deeply interesting, showing in a light that few had realized, the heroism with which the missionaries and their wives have so bravely borne and suffered in their efforts to win an entrance for the gospel in Honan.

Saturday, June 11.

Saturday forenoon is generally a field day for colleges, beginning with Halifax and ending with Winnipeg. The forenoon usually suffices for hearing all the college reports, but in this instance they occupied Monday forenoon as well, but they may all be mentioned here. Not to burden you with too many figures let the number of students suffice for this time. The Presbyterian College, Halifax, had 28 students—12 in the first year, 7 in the second and 9 in the third, thus giving nine ministers to the church. Morrin College, Quebec, had 9 of its students preparing for the ministry. The Presbyterian College, Montreal, had in its first year's theological class, 20 students; in the second year, 8, and in the third or final year, 8, making a total of 36. Queen's College, Kingston, had 37 students in theology, of whom 17 completed their studies for the ministry. Knox College, Toronto, had 79 in attendance upon the theological classes, of whom 31 were in the first year, 29 in the second year, while 19 in the third year finished their collegiate course. Manitoba College, Winnipeg, closed its classes with 7 theological students in the first year, 4 in the second year and 7 in the third year, a total of 18. The total number of theological students in our colleges is 207, or an average of 69 for each of the three years, which would give, if that average were maintained, about 70 ministers yearly to our church.

But this is not enough to supply the removals by age and death, and the rapidly increasing demands of our new fields. There may come a time when, as in Scotland now, there will be a sufficient number of theological students, but the time has not yet come in Canada. More of our best and smartest boys are wanted to study for the church.

Saturday afternoon the Assembly does not sit, and those who did not go out of the city to preach the following day, enjoyed the hospitality of the honored principal and the faculty of McGill University, who held a reception in their museum and beautiful grounds.

Sabbath, June 12.

That Sabbath day was an high day. All the Protestant churches were supplied by members of Assembly, and to the large body of the ministers who seldom have the privilege of hearing, it was a treat to listen to a sermon. A gathering of all the Presbyterian Sabbath Schools in the

centre of the city was held in Erskine Church, and listened for an hour, with pleasure, in spite of the intense heat, to Rev. Dr. Fraser, of Hamilton, and the two missionaries from India and China. Following this came the communion service, which has become a regular custom with the Assembly. At four o'clock on Sabbath afternoon the members of Assembly gather in their place of meeting, and about an hour is spent in devotional exercises, one or two short addresses and the celebration of the Lord's Supper. It is a solemn, enjoyable and profitable time, and should be helpful in lifting the whole tone of the Assembly to a higher level.

Monday, June 13th.

Refreshed by the Sabbath's rest the members of Assembly gathered on Monday morning to resume their work. The forenoon as already mentioned was largely occupied in considering college reports. The report of Brantford Ladies' College was also submitted, showing a prosperous year.

The Hymnal came up for consideration, and after discussing the question of enlargement which was introduced by Mr. Robert Murray of Halifax, the following resolution was adopted, "That the Assembly instructs the Hymnal Committee, to be appointed, to consider the question of revising or enlarging the Hymnal, and authorizes it to confer with the Praise Committees of other churches with regard to a common hymnal." It would be a grand step in advance to have a common hymnal for all the Presbyterian churches, and it may, ere long, be an accomplished fact.

In the afternoon the great question was the establishment of a summer session in Manitoba College. The case may be put in this way. The hundreds of mission stations in the West and the great North-West can be supplied with preaching in the summer by students during the college vacation, but in the winter, while the colleges are in session, the laborers are few. The plan proposed by the Assembly is to have Manitoba College hold its sessions in summer, while catechists from other colleges are supplying the field, and then when the others go to resume their studies in winter, the students from Manitoba College will take up the work. This is a practical step in the effort to solve the great question of how to supply our mission fields in winter. A long and interesting discussion at different stages during two or three sessions of the Assembly, brought out fully, all aspects of the case, and at last, by an almost unanimous vote the principle of the summer session was adopted. It is estimated that it will add to the expenses of Manitoba College about \$1,500, and churches and individuals are asked by the Assembly to increase their contribution to the Fund of Manitoba College by that amount. Let the church heartily support this effort to overtake in

some measure the great question of winter supply and do its utmost to make it a success.

The subject this evening was French Evangelization. The report presented by the Secretary, Rev. S. J. Taylor, shows a year of progress, steady and true. The first Protestant missionaries entered this field about fifty years ago. Then there was not a single French Canadian Protestant on the St. Lawrence, now there are at the very least, 12,000 French Canadian Protestants in the Province of Quebec, and 20,000 in the United States. There were under the care of the Board during the year 33 congregations and mission fields, with 95 preaching stations. The average Sabbath attendance was over 3,020, of whom 941 were Roman Catholics, 143 were added to the church and the contributions of the people themselves amounted to \$6,255. The whole receipts of the Ordinary French Fund for the year were \$29,512. Then there are those grand institutions, the Pointe-aux-Trembles schools, which under the care of Rev. Mr. Bourgoin, are doing such a good work, for which there have been received during the year \$13,643, and in which so many young French Canadians receive the light of the gospel and are trained to carry it to others. The interest of the evening deepened to the close. President Forrest made a good point when he said, "some of my best friends are Roman Catholics, but I want to give the gospel to my best friends." As patriots and as Christians, it behoves us to scatter more and more widely the word of life among our French Canadian fellow countrymen, that the light and liberty of the gospel may bless every corner of our land.

Tuesday, June 14th.

I said that the forenoons of Saturday and Monday were largely devoted to colleges. The same was true of Tuesday. A question had been raised as to the relation to the church of the theological department of Queen's, and this morning had been set down for considering the same. Dr. Grant made a very full statement of the historic position of Queen's and her relation to the church. The results of an earnest and spirited discussion were summed up, first, in a remit to the governing body of Queen's to consider the matter and report to next Assembly; and second, in the appointment of a committee to devise some plan whereby all the theological colleges may be brought into line and their relationship to the church made, so far as is possible, in all respects uniform.

Tuesday afternoon it was college, again, with the scene of action removed from Queen's to Manitoba, and the question of a summer session, which has been mentioned elsewhere. The colleges took up a much larger part of the time and thought of the Assembly than is usual, but not too large a part. They lie at the very foundation of the progress of the church, they occupy scarce the place which they should do, in the esteem of

the church at large, and anything that will deepen the interest in them, make them more worthy of that interest and better fit them for doing their great part in the church's work should be gladly welcomed. The colleges have made grand progress during the past dozen years. Parents, trust more of your boys to their care, t'will be well for the boys and well for the church.

The evening session was devoted to Sabbath Schools and Temperance. The two conveners, Rev. T. S. Fotheringham of New Brunswick, and Rev. Dr. S. Fraser of Nova Scotia, have for several years toiled with persistent energy, devoting much time and strength without fee or reward in the advancement of these great departments of our church work, and their reports this evening showed that the labors of themselves and their many co-workers have not been in vain.

There are over 2,000 Sabbath Schools in our church, with a total attendance of about 144,000 pupils, and an average of about 90,000, or 66 p. c.

After considering the Temperance report a resolution was adopted, which will be found with its appeal on another page, and which speaks for itself.

Wednesday, June 15th.

A large amount of time this forenoon was occupied in the appointment of what are called Standing Committees, *i. e.*, the committees who manage the working of the various schemes of the church during the year. This is a very important part of the Assembly's work. The choice needs to be wisely and carefully made, that, during the year, the work may move on steadily, wisely and well.

On gathering in the afternoon two important matters were settled, *viz.*, the choosing of Rev. R. P. Mackay, of Parkdale, Ont., to the office of Foreign Mission Secretary for the Western Division, and the appointment of Rev. James Ross, of Perth, as professor of homiletics, pastoral theology, etc., in the Presbyterian College, Montreal. The rest of the afternoon was spent in the consideration of a summer session in Manitoba College.

The subject for the evening was Sabbath Observance. John Charlton, M.P., presented the report, and gave an account of the efforts to procure Sabbath legislation in the Parliament at Ottawa. He has there long and faithfully fought the battle for better Sabbath laws, meeting with much indifference and opposition. He told Assembly, and through it, the Church, one plain wholesome truth, which the RECORD is glad to be able to spread through the length and breadth of our land, and it is the following: You Christian people have the matter in your own hands. You may pass resolutions and send petitions until you are weary and they will have little effect; but tell your candidate plainly that if he wants your support he must support the Sabbath

bill, and it will become law at once. He complained, and justly, of the apathy and indifference of Christian people in this regard. Many took part in the very interesting discussion on the various kinds of Sabbath breaking and the best means of correcting it, which followed Mr. Charlton's address.

Thursday, June 16th.

This forenoon, after completing the arrangement of the scheme regarding the summer session in Manitoba College, the report of the committee on applications of students was considered. Every year there is quite a number of men who, for reasons of their own, seek to be relieved of some part of the full course of study. One man has been ill and lost a year from college and asks that that year be passed over; another was married before he decided to study for the ministry, has a family to support, and asks that for him the term of study be shortened; another has done mission work for a number of years, has a practical acquaintance with the work and asks to be received into the ministry without going to college. In some cases the request is right, in others there is no reason why an exception should be made. The applications are given to a committee that carefully sifts them one by one, and reports them with their attendant circumstances to the Assembly for approval or otherwise. The Church discourages as much as possible any short cuts to the ministry, knowing that as a rule it is neither good for the candidate nor for the congregations, nor fair to other students, who, amid difficulties of their own, are taking the full course and preparing themselves as thoroughly as possible for their work. There were 17 such cases before the Assembly, some of which were granted, others declined.

Then followed the report of the committee on the reception of ministers from other churches. Every year, there are a few such, and, as with the students, a committee is appointed, which carefully examines all the papers and credentials in each case and reports thereon to the Assembly for its decision. At this Assembly 13 were received and one declined.

In the afternoon the report on statistics was received. What is that, I hear someone ask. It is a list of tables of all the 43 presbyteries of our church, giving a list of figures with regard to each congregation and mission station in the whole church, showing how many churches it has, how many elders, members, managers, how many were baptized during the year, how many joined the church, and several other details; then how much they give to their minister, how much to each scheme of the church, and to other good objects, etc., etc. In short, there are forty-five different questions asked, and for the most part answered, about each congregation. Besides these tables there is a vast amount of detailed information which costs the convener, Dr. Tor-

rance, a great deal of cheerfully given labor from year to year.

Then came up the matter of a new Synod, when it was agreed to divide the presbytery of British Columbia into three, to be called the presbyteries of Kamloops, Vancouver and Westminster, and, with the presbytery of Calgary added, to form them into the Synod of British Columbia.

Then followed a number of reports, and among them, of course not the least, that of the PRESBYTERIAN RECORD and the *Children's Record*, both of which have had a good year, and are both looking forward hopefully, as our church is enlarging, to a still better year to come.

Thursday evening, the last session of Assembly, was continued, like Paul's speech, until about midnight. The scattering of members to their near or distant homes, and the consequent thinning of the Assembly, which had been noticeable since Wednesday morning, was very marked at the beginning of this evening's session, and still more so at its close, when there remained between 50 and 60 of the more than 300 commissioners to join in solemn closing midnight service of the General Assembly of 1892.

But it did not lack variety or interest. There were reports from a number of committees, *e. g.*, the Church and Manse Building Fund of the North-West, the Ministers, Widow's and Orphan's Fund, East and West, Church and Manse Architecture, Young People's Societies, letters of greeting from other churches, and a number of other matters. Some of these subjects were of importance, but the nearing Sabbath warned the members that they must get home to meet its duties, and but little time could be given to their consideration.

Of very special interest were the statements of Dr Robertson, the energetic superintendent of missions in the North-West, with regard to the work of the Church and Manse Building Fund. This fund sometimes makes free grants to new and struggling districts to enable them to build churches or manses, but most of its work is done by way of loans, free of interest, to be repaid in instalments. The aid thus given to Home Mission work by supplying places of worship where they would not otherwise be attainable, is very great. During the last year 36 churches and six manses have been helped from this fund. The whole value of these buildings apart from the lots on which they stand is over six thousand dollars, while the aid supplied from this fund was only \$2,435 in free grants, and \$12,010 in free loans. But the great benefit is that it so stimulates and encourages the people that many churches are thus built that would not otherwise be attempted. The whole value of the buildings which this fund has thus aided and stimulated is over four hundred thousand dollars, the most of it in free loans which, so soon



as repaid is used to help others and thus goes on bearing blessed fruit.

Several overtures regarding young people's societies were taken up and the resolution reached was as follows:—"Receive the overture and in view of the desirability of having the young people of our church organized under the sanction of the General Assembly, for the culture of their spiritual life, the training of them for Christian work and the unifying of their efforts in extending the work of Christ's kingdom, the Assembly appoints a committee to consider how these ends may best be attained and report to next General Assembly."

Other matters of business attended to, the end draws on. The members who remain are gathered in the central seats in front of the chair. The Moderator gives a brief closing address. Dr. Reid, by request, leads in prayer. The 132nd Psalm, whose precious words have hallowed many a similar touching scene, is given out. Into the stillness of the night ring out the beautiful words

"Pray that Jerusalem may have  
Peace and felicity, etc.,"

The Moderator dissolves this Assembly and appoints and orders another General Assembly of the Presbyterian Church in Canada to meet in the city of Brantford and within Zion Church there at half-past seven o'clock in the evening, on the second Wednesday of June, 1893. The benediction is pronounced, good-byes are said, and Crescent Street Church is silent and still.

#### THE ASSEMBLY'S TEMPERANCE APPEAL. TO THE CONGREGATIONS OF THE PRESBYTERIAN CHURCH IN CANADA.

DEAR BRETHREN,—The General Assembly now in session in Montreal unanimously adopted the following resolution in connection with the report on temperance:—

"That in view of the appointment of a Royal Commission of enquiry into the liquor traffic, there is urgent necessity that the case of the advocates of temperance principles should be clearly and fully presented before the said commission, which can only be done by employing qualified agents, and incurring much expense, the General Assembly acknowledges its responsibility in the premises and resolves:

1. To appoint the Moderator, the Clerks, Fr. Campbell and the Convener of the Temperance Committee immediately to prepare and issue to all congregations a circular explaining the requirements of the case, and asking that a contribution be sent to Dr. Reid, if possible, before the 15th of July next.

2. To remit to the Moderator, the Clerks and Dr. Campbell, in connection with the Temperance Committee, either to secure a separate presentation of the case on behalf of the Assembly, or, if found more advisable, to co-operate with other organizations in presenting the case before the Royal Commission."

The Royal Commission has been at work for

some time, and it is of the greatest importance to the interests of temperance and prohibition that all the available facts and arguments favorable to prohibition be fully and clearly laid before the Commission. The Licensed Victuallers' Association has taken decided action in order to present their side of the question, and prompt action on the part of the friends of temperance and prohibition is required to fairly meet that presentation.

To do this it will be necessary to employ some efficient agent to collect all available information and to appear before the Commission during its various sittings, so that the nature of the evidence submitted by the other side may be thoroughly tested and our case adequately represented. Large expense must be incurred to accomplish these ends, but the time is critical in the history of the prohibition movement. Those interested in maintaining the liquor traffic fully realize this fact, and are spending thousands of dollars to make the most of this case, and we trust that the congregations of our church, which has taken such a firm and advanced position in favor of prohibition, will make an immediate and hearty response to this appeal for the necessary funds.

We wish all contributions from our people to be sent to Rev. Dr. Reid, Toronto, if possible, before the 15th of July, so that it may be seen that our church not only takes an advanced position on this question, but adds deeds to her words and resolutions.

The time for action is upon us. We must act now, or we may lose ground for which we have long contended. By doing as we may now do, by your assistance, much advantage will be gained. We appeal, therefore, for prompt contribution. Please remit it to Dr. Reid at once, and come to the help of the Lord against this mighty enemy of our church and country. If all respond, the contribution from each need not be large, say from \$2 to \$20. This is not asking much, and we feel confident that this appeal will meet with an adequate response.

WM. CAVEN, D.D.

Moderator.

WILLIAM REID, D.D.,

ROBERT CAMPBELL, D.D.,

Joint Clerks.

ROBERT CAMPBELL, PH.D.,

D. STILES FRASER, B.A.,

Convener of the Committee on Temperance.

It took me forty years, said an old man, to learn three simple things: *first*, that I could not do anything to save myself; *second*, that God did not expect me to; and *third*, that Christ had done it all, and all I had to do was to accept the salvation He offers and to live for Him.

## Our Home Work.

"Youth is the formative period of life," "Spring time decides the harvest," and all such proverbs that are kept before the minds of the young and of their teachers, are as true of countries as of men. Our country is for the most part young and is very rapidly growing. This is its formative period. Its present moulding will decide its future character. Every year is fraught with momentous issues. A year of child life misspent can never be recalled; no more can a misspent year of a country's childhood, with its opportunities of good, come to us over again. The scattered frontier settlements of our wide land, filling more or less rapidly, await the gospel. We have now an opportunity that a generation hence will not have to win and to stamp our country for God.

In seeking for fields and ways of doing this work, let us remember that it is confined to no one way or place. In all places, in every way, let there be done, "Whatsoever thine hand findeth to do." One of these ways that is perhaps too seldom mentioned in pulpit and religious conference is well referred to in a recommendation of the Report on the State of Religion, which was unanimously adopted by the General Assembly. It is as follows:—

"That all the members of the Church be exhorted to adhere to the principles of truth and righteousness in political life, and to show by their deeds that they hate the sins of bribery and corruption."

### OUR HOME MISSIONARIES.

THE Home Mission report presented to Assembly, in commending the deep interest of the church in our Foreign Missionaries, and claiming for our Home Missionaries, that which it holds is not given, viz: An equal place in the sympathy and prayers of our people, says: "It is creditable to the Church that she is doing so much for her missionaries abroad; her neglect of the missionaries at home is inexcusable. Let a foreign missionary return to Canada, and he is besieged with applications to be heard in city and town. The home missionary is left severely alone. He may have a thrilling story to tell; no one cares to hear it. He is only a Home Missionary. Even the General Assembly does not care to enquire whether a few representative Home Missionaries might not be heard with profit when the Home Missionary Report is under consideration. Mark the different treatment meted out to their brethren from the Foreign field.

Does anyone explain the difference by mentioning the isolation in the Foreign field? The missionaries at Comox, Alberni, Nelson, Kettle River, Battleford, Ft. Frances and other points

are compelled to prosecute their work far away from their brethren; and, in some cases, if they have Christian society now, it has through God's grace been their own creation. Does anyone suggest hard work? The great majority of missionaries in the West preach three times on Sabbath the most of the year, and drive frequently from thirty to forty miles to attend to duty. And for two months and a half the mercury any day may become solid. Yet seldom are the people disappointed, though blizzards do blow and the air has an edge occasionally. Visiting has to be conducted over large areas and at all seasons, and systematic and frequent visiting is essential to success. Nor can study be neglected. Many of the people are well informed, are constantly reading, have been accustomed to good preaching and like to criticise. To overtake his work, one of our missionaries walked every Sabbath seventeen miles on the railway ties. Another, this spring, heard of a new settlement, got blankets and "grub," and packed them on his back seventy miles over a rough mountain trail to minister to the wants of the new-comers. Such men say and write little, but work hard.

What of self-denial? One of them was called last season to a city congregation, with \$1,200 of a salary, but declined. The salary received was about one-half of that offered. Another, on his arrival in the field, was informed that a missionary was not wanted, and would receive no support. "He is needed," he replied, "and if I get only the grant from the Committee, I am going to stay." His self-denial and decision commanded respect and secured success. Still another, finding his people struggling to pay what they had promised, remitted \$200 annually of the amount due, and lived on the balance, and said nothing about it. R— occupies a wide field, and can preach only fortnightly at his stations. On "blue" Mondays he sets up the type, and prints, in condensed form, the sermon of the previous Sabbath, and sends a copy, in tract form, to each of the families in the stations not supplied. Copies are sent to the Superintendent, and he does not know which to admire the most, the superiority of the printing, the excellence of the sermons, or the enterprise of the missionary.

There are bits of rare stuff in the Home field. *Ex paucis discite omnes.* Nor should this subject be dismissed without testimony being borne to the large help given to our missionaries by their wives. These good women cannot afford to hire help, and hence, whether well or ill, domestic duties fall on them. It is useless to talk of a furlough; there are no funds. It is only when death has invaded the old home in the East that the wish to return rises in the bosom, and then only a letter can be sent. In a word, the missionaries of the church are men of high character; not a few take a high place in college and seminary; they are moulding thought in the new West, and they deserve the sympathy and support of the church in a more generous measure than has hitherto been accorded them. They are making the church, and the church that shall yet be the mainstay of foreign work.—*H. M. Report.*

### COLPORTAGE WORK AMONG THE FRENCH CANADIANS.

SOME interesting incidents of colportage work among the French Canadians are given in the Report presented to the Assembly. Thirteen of these good men have been laboring during the past year in Quebec, New Brunswick, and Ontario. They are the advance and prepare the way for the regular missionary. They distribute literature, read and pray with the people, and, where possible, gather them and hold public religious service. During the year, eighteen hundred and sixty Bibles and Testaments and about twenty-six thousand tracts have been distributed. The following paragraphs are extracts of their reports:—

“When I came here I was much discouraged because of the prejudice and bigotry of the people. I should relate the following incident, because it was my first encouragement. One day I did not know what to do nor where to go, so I fell on my knees and cried to God for strength and zeal in His cause, and for more love for the precious souls perishing around me and for wisdom to speak to them. Then I went along the railway track, and was passing a large saw mill, when a man called out to me, ‘Have you got any books to sell?’ ‘Yes,’ said I, ‘do you want to buy some?’ I went into the yard, I sold no books but had a long talk with the men. A young man, a French Roman Catholic, promised to come to our meeting, and came the next Sunday. I then went into a French Roman Catholic family where they had two Bibles, but they asked me to get for them two larger Bibles, as those they had were very small type.

“Nearly every day Roman Catholics come to my house and ask about the scriptures, when I have the opportunity of showing them the true way of salvation as opposed to the way of salvation of the Roman Catholic Church. Every day, and often many times a day, Roman Catholics ask me, when reading to them the scriptures, what we Protestants believe.

“Last year we were insulted in a good many places, but this year the same people are very kind to us, and a good many desire to speak to us about the Bible. Two members of a Roman Catholic family have been converted. One wishes to go the mission school; and her sister is trying to make and save something to be able to go to Pointe-aux-Trembles schools next winter.

“A Roman Catholic said to me to-day, ‘I have the Bible, but my conscience is not at rest. I know what God wants me to do, but don’t do it.’ Another Roman Catholic said to me, ‘I have no knowledge of the gospel, my father used to read it, and my mother beat me once for reading it secretly. When my father died the book disappeared, and for that reason I do not know the Bible. But that does not keep me from seeing

the error of my church so well that I have lost faith in her teachings. I go to please my friends, and keep up appearances.’ After some conversation he bought a New Testament; may God bless it to his conversion. His companion said, ‘I just take what is good in my church and leave the rest.’ They promised to go and hear the gospel preached in our church, and come and see me in my home.

“The other evening we went into a house occupied by two families, and were made welcome. Soon we were engaged in conversation. I could see a marked change, although I frequently visited them, and they have had the gospel for three years. The mother and children made known to me their decision to abandon the Church of Rome for the gospel, but not so the father. Every opportunity I had I had spoken to him of the gospel and the Saviour, and was listened to attentively. This evening I asked him to state clearly his mind, when he replied, that for some time a great change had taken place within him, and he had made up his mind to unite with his family in joining the Church of Christ. I spent three hours in reading and explaining the gospel to these thirsty souls.

“One of the daughters is married to a Roman Catholic husband, and attended the Protestant church during his absence at the shanties. When he came home he wished to force her to go with him. Not being willing, he persuaded her to go with him to the priest. She went willingly, and was not ashamed to confess her faith. She told the curé that she would never kneel at his feet to confess her sins; that God alone could pardon sin; and that she would follow the gospel of Jesus. The priest told her that her gospel was not a good one. ‘Where, then, can I find a good one?’ she asked. He answered, that if she could find a copy of the New Testament translated by Monseigneur Baillargeon she might read it. I lent her my copy, as the husband will be disposed to listen to the reading and find light.

“Six Roman Catholics came to my house during the month to ask questions about the Bible. I read many passages with them, and urged them to seek to know more and more the truth. They have now the New Testament. May their eyes and hearts be opened.

“I was offering the Bible to some men working in a yard. Some of them insulted me, and said my Bibles were not good. I showed them that they were good, and talked with them about half an hour, when some of them agreed with me and bought some tracts. When I had gone along the street about thirty yards, some one threw a stone which struck me on the back, hurting me so badly that I had to take the cars home, and was ill for five days. May God touch the heart of that man, and enable him to see his error and do better.

“A young Roman Catholic told me the other day that he had lost faith in his Church, and that he was going to see his priest, and then come to see me. He said, ‘I want to know the truth and be saved, and I must therefore take the right way.’ I encouraged him to continue in his search. I was speaking with two men in the market, with one of them for the first time who listened very attentively. One of them said ‘I know many who have left the Catholic Church to become ‘swisses.’ I asked him if they became worse. ‘No,’ said he, ‘they became better. Their lives have been completely changed.’”

## Our Foreign Missions.

Rev. J. W. MacKenzie and wife of Efate, worn down with their work, have gone to Australia on a furlough. There will be the added rest of meeting with their children from whom they have been separated.

Rev. Norman Russell in his letter on another page, says, in substance that if the church at home could only see heathenism with its needs and woes as the missionaries see it, there would be no lack of men or means to evangelize the world. That is just what we have been trying to teach, and the only possible way in which that can in any measure be done, is for the missionaries by their letters to let us see what they see, and feel what they feel, of the needs of a lost world. Come on brother missionaries the RECORD is waiting to carry your impressions all over the church.

The "Grip" has all lands and seasons for its own. Dr. Morton in a private note says, "Influenza has been here, Mrs. Morton, Miss Morton and myself have had it somewhat severely. I was ill during the college holidays. We resumed two weeks ago and are I think doing well, only the work presses greatly." What with the care of a large field, preparation for their college work and the time and strength which it occupies, and the wear of a hot climate, our missionaries must be sorely taxed. But when influenza comes in with its consequent weakness the burden must press heavily indeed.

Even those who were most familiar with the trials through which our missionaries in Honan have been called to pass, scarce realized before, as they did when listening to Rev. J. McDougall in the Assembly, what some of them had been compelled to undergo. Their wives too, left behind as their husbands were exploring the country and seeking a place to establish a mission must have passed many an anxious hour. They knew something of the danger, they could hear from them but seldom, and reports of all kinds filled the air, but prayerfully they committed their loved ones to God, and waited his time and will. Forget not while dwelling at ease at home, to pray for those on the high places of the field.

Since writing the above, brighter news has come from Honan. Ever since the riot at Hsin Chen, in which the missionaries were subjected to such cruel and abusive treatment, there has been quieter, but more or less persistent persecution, and no effort was made by the authorities

to put a stop to it. Mr. MacGillivray, in his latest letter says, "The old mandarin is dead. His successor is favorable to us because his father was years ago cured of cataract by a missionary. He has already issued a good proclamation and there is a good prospect of better days." How many things are suggested in this short statement; the value of medical missions, that little deed of healing followed by great results so long afterward, and, above all, the lesson to trust God in the darkest hours that He will bring His own good purposes and promises to pass.

Our missionaries on Santo, Mr. and Mrs. Annand, have spent much anxious time during the past year. Fancy the small islet of Tangoa where they live, with a small strip of water between it and the larger island of Santo. Two planters came to settle on Santo. One day the inter island steamer in her monthly visit brings to the missionary's home a young lady from Scotland to be married to one of the men. Next day the happy pair are one. No bell ringing, no wedding march, but happiness, because love is there. Next day the two men go over to the main land to work. Some bushmen from the hills appear on the scene and ask for work. Suspecting no danger one of the men is in a few minutes shot down. The other narrowly escapes with his life and in a little reaches the mission house. Mr. Annand hears and must tell to the happy bride of a day the sad story that she is a bride no longer. And then the two men with a few natives, go and secure the lifeless body. None but He who knows the burden of every heart can tell what those two women suffered as in suspense they waited, the one in grief for a husband slain, the other in fear lest hers too might fall by the same hands. This story was told a few months ago when it happened but we recall it to show the wearing strain that must press more or less constantly, the missionary going forth to work feeling that he may not return, his wife engaged in work at home, waiting with perhaps still more of anxiety, until he returns. Christian people forget them not when you pray.

We rejoice at the success of our Foreign work, but we sometimes forget the price our missionaries are paying for that success. Let them at all events feel that they have a large place in our sympathies and prayers. And it is well for them and for us to remember that the very trials and dangers which have threatened some of our missions have their bright side. Nearly all mission history has shown such things to be in a sense the dying struggles of heathenism, and they have generally been followed by more or less marked advance of the gospel. So may it be in the time to come.

## LETTER FROM REV. J. GOFORTH.

HONAN, CHINA, March 15, 1892.

*To the Editor of the RECORD:*

DEAR SIR,—The following account of the great religious fair at Hsien hsien, where Mr. MacGillivray and myself recently spent eleven days may be of interest to your readers.

Hsien hsien is on the road between Chu Wang and Hsin Chen, and is distant 120 li from the former and 50 from the latter. It is the centre and citadel of idolatry for several millions. Though situated in the vast level plain, nature has given it two small mountains. Idolatry, ever prone to take advantage of every high hill, has literally covered these with its temples.

There is a stone image of Buddha cut out of the everlasting rock, fully twenty feet higher than Nebuchadnezzar's famous image. There are temples cut in the solid rock that shall not crumble till the earth shall melt with fervent heat. The "king of hell" has fine buildings and a spacious enclosure and is feared and revered by the multitude. But the most popular and profitable idol is the famed goddess. The goddess is to this people what Diana was to the Ephesians. She is reputed to be able to ward off disease and bestow male children. Consequently she is greatly sought after, and her offerings are far more abundant than all the other gods and goddesses. The Buddhists have charge of the favored idol one year, the Taoists the next. This shows to what extent the two great sects have amalgamated.

This religious fair is held once a year from the 16th to end of the first Chinese month. During these days probably three hundred thousand people paid homage to the goddess. All classes were represented from the mandarin to the beggar, and of the latter not a few. Fortune tellers, gamblers, story tellers and jugglers, were on hand in great force.

The devotees came according to their societies which are established all over the country. A society may be made up of anywhere from ten to several hundred people. Each party, the women always in the majority, marched up to the temple preceded by a man bearing a flag and another beating a gong. In some instances horns and drums were also used. They were going up to the temple to pray and all men might know it.

One evening we stood for a time in the great temple of the goddess to watch the worshippers. Each man and woman came holding a stick of burning incense in their hands. Besides they brought mock paper money which was burnt in two large iron braziers, or on the stone steps of the main temple. From early morning till late at night for half a month these paper fires were continued burning. The quantity of this mock paper money is more or less according to the

amount of blessing desired to be purchased from the goddess. The evening we were at the temple was bitterly cold and the poor beggars were crouching over the flame to warm their shivering limbs.

As each person entered into the presence of the image he or she cast a few cash into the collection box and bowed several times to the ground, while a priest gave several taps on the big drum. Some of the devotees muttered a few words of prayer and placed incense on the altar. They went away apparently satisfied that they had done their duty and good fortune was assured them for another year. How true are the prophet's words, "He feedeth on ashes. A deceived heart hath turned him aside," Isa. 45 : 20. Some were young in years, others were tottering with age. They have believed a lie and are doomed unless we hasten to rescue them.

We took up a position at the base of the hill close by the road where these idolators pressed up the height to prostrate themselves before the goddess.

During six and seven hours a day Mr. MacGillivray and I preached and sold books by turn. We were almost constantly thronged by the people. Many of the mothers of China too heard the gospel during these days. It was a glorious experience. It seemed like a continuous triumph for the truth. None dared to dispute it. A defender of the gods was no where to be found. Not since coming to China have we seen so many apparently so attentive to the Word.

Our helpers had not returned from New Year's holidays, but the Lord had prepared us native Honanese in the Chou family. Old Mr. Chou had been blind for six years, but two years ago Dr. Smith performed a successful operation and restored his sight. At that time his eldest son who waited on him became interested. Since then both father and son have been earnestly enquiring. Through them, a younger brother of the old man's has been led into the light. Old Mr. Chou has spent all his life in the yamen. He is widely known and a ready speaker. He was with us all the time and ever ready to testify. Many a time the people were led up to the pass, "Choose ye this day whom ye will serve." In the crowd we repeatedly heard men say, "This is the true doctrine and we ought to serve the true God, but how dare we when everyone believes in the goddess."

At this Mr. Chou would cry out, "I dare, I and my family now dare serve the true God. We have not an idol in our house, I dare say the famed goddess is only a piece of clay who can neither bless nor curse us. If the goddess has power, let her strike me dumb, or let her eat one bite of the bread which you set before her, then we will all believe in her. For six years I was blind but the true God sent his servants to give me sight and teach me His will. I now can

read his Word and know that there is only one true God and Saviour." These bold and earnest confessions had a fine effect upon the hearers and the interested ones were constantly calling him aside to enquire more fully into these things. The other two came whenever possible to give their word of testimony.

Old Mr. Chou's brother is about thirty-five years of age and is not prepossessing in appearance. He can't read but has memorized a good deal of Scripture through others reading to him. He quotes aptly and better than all has a hot heart. At first he was much troubled by his neighbors because he turned from idols to live according to the Jesus doctrine. In spite of all he could say they maintained that the gods had power. He thought he could convince them, so he took the village god, the ruler of heaven, and cast him into the public well. The god promptly sank to the bottom.

Next morning when his majesty was found missing, there was no small stir among the villagers. For some days the fate of the god remained a mystery. Then his clay portions soaked with water fell off and his wooden skeleton floated to the surface. A man coming to draw water discovered him. The people in haste assembled and hauled up all that was left of him. This argument was too potent and our friend has since been left alone.

We visited the Chou family and found every evidence of a Christian household. It was a joyous moment to kneel in that humble house and to hear these men lead in earnest prayer. The morning we passed by their house on our way from the fair, almost the whole family came out to say good-bye, and the two young men came with us some distance, to help pull our barrow over a sand ridge.

From what we could learn the light is breaking over surrounding villages from the village of the Chou's. We believe that many have gone home from the fair shaken in their idolatrous beliefs. The priests are asking what shall we do for a living if these new doctrines prevail? We shall preach these fine temples into schools and churches. "The idols shall utterly pass away." Isa. 2 : 18.

Yours truly,

J. GOFORTH.

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When Mrs. Armstrong, laboring among the Telugus, sought a winding sheet for a dead woman, she was asked: "Was she a saint or a sinner?" The question meant was she married or a widow; if a widow, she would not be buried in cloth of such quality as if living with a husband. And when she asked one of the many sects of Hindoos if there was anything on which they agreed, he said, "Yes, we all believe in the sanctity of the cow and the depravity of women."

—Helping Hand.

LETTER FROM MRS. MORTON.

TUNAPUNA, TRINIDAD,  
May 9th, 1892. }

For the RECORD :

PERHAPS your readers would like to know for what class of Indian girls our Tunapuna "Home" is intended, and what is our aim in this work.

When we planned the work in Canada in November, 1889, we had especially in view some few girls who had learned something in our schools, but having reached the age of twelve years (there was only one older) were either prevented by their parents from further attendance, or were themselves unwilling. According to the national idea they were far too old to attend school, and knew a great deal more than there was any occasion for, while, as a matter of fact, the knowledge they had acquired was altogether insufficient to make them intelligent and useful.

Added to this, in their miserable homes their surroundings were either wholly debasing, or at best afforded no opportunity whatever for them to acquire such domestic training as would fit them to become companions and house-mothers for our young men, who, as a matter of course, rise socially with much more ease than the young women.

Let it be remembered that these girls, as I have described them, were the very best in our district, for to attend school till the age of twelve is seldom permitted to the daughters of heathen parents, and as the work in this district was only about eight years old, nearly all the parents were heathen.

When we returned from Canada we found that of the two most promising girls one had been given to a Hindoo, the other to a Mohammedan. Two others, younger, but able to read Hindi pretty well, had been taken from school by a man who had succeeded to the dignity of being their step-father. He was a Brahmin, and declared that the girls knew too much already, and needed no book-knowledge for their life work which was to make bread and boil rice.

Two girls only, who could read well and were of some size, remained, in the whole of our fields, one baptized in the English church, the other by Dr. Morton. Their parents, being not genuine heathen, allowed us to take them into the 'Home.' They both did well; in fifteen months the elder became a teacher's wife; she is the one referred to in Dr. Morton's report for last year as being worthy of mention for the help she had given in her husband's school, and among the women of the neighborhood. The second is Victoria mai, mother. Victoria—spoken of elsewhere as being a valuable aid to me in the "Home."

The third girl we took up was of Brahmin caste, one who had escaped from ill-treatment in India to come to Trinidad as an emigrant. Being young

and rather refined looking the gentlemen of the immigration department had too much regard for her moral and physical welfare to indenture her to a sugar estate. She became nurse in the family of one of them, but proved so unmanageable that they were glad to send her to us.

This girl's history is an interesting one, but would make this letter too long to go into it. I will merely mention that she could read and write Hindi. Having been denied books and slates in India, she took lessons in secret from some school children by making the letters on the mud floor of her home till her finger nails were worn away with the exercise. She gave me so much trouble and anxiety in the "Home" as almost to affect my health, twice leaving us for a short time rather than submit to rules. At length she became so far changed that we have reason to believe she is a true Christian. She was baptized by the name of Elizabeth Burns, and after eighteen months in the "Home," married to one of our trusty teachers, and is very helpful among the women, also teaches sewing in her husband's school, and plays organ accompaniments to the native hymns. All of which she learned with us. She is an attractive and lady like girl.

The next to come into the "Home" were two girls who had never been in school, and had no prospect of ever knowing anything but to work with their hoe in the cane-piece, which they did every day. They understood neither English nor Hindi but a patois of French and Bengali which prevails in the St. Joseph district where we found them. One had been baptized by the Roman Catholics, the other in Grenada by the English Church. They were utterly ignorant and not particularly promising intellectually, but one's heart yearns specially over those who being Christian in name, are growing up in such a state of darkness, a shame and a hindrance to the cause of the Saviour whose name they bear.

These two girls have been in the "Home" two years and three months, and will soon be considered qualified to leave it. One has learned to read the Hindi Bible intelligently, to translate it into fair English, and to give a scripture lesson to a class. She will soon read English fairly, plays a little on the organ, and has learned all kinds of house-work, as they all do.

To teach the other girl to read the Hindi Bible was the steepest mountain of difficulty I ever climbed, but Sophie and I are in sight of the top now. She is incapable of learning English. We are teaching her to manufacture chocolate, anticipating that her future lot may be cast in with that of a young man who cultivates cacao. The paths of a cacao plantation are better suited to the measure of her intellect than the walks of literature, yet we trust and believe that she will be a good and a useful woman.

The next to come into the "Home" were two

sisters who had never lived in the neighborhood of a school; they were about ten and twelve years of age, and were making good progress when their parents, who are poor and sick, took them away for the sake of their help; we hear that the eldest had been given away without marriage though the father denies it. The plan is to take a young man into the house who will work for the support of the family. The covetousness of the parents is the ruin of the girl children.

In January, 1891, we received into the "Home" a girl who, baptized by the Roman Catholics, had learned a little in our schools, and now took refuge with us to avoid a heathen marriage which her father was pressing upon her. We would have been glad to keep her longer with us but her family were determined she should marry somebody, while she steadily refused to have any one but a Christian. One of our teachers applied for her; she accepted and they are now doing good work in an out-station.

A steady good girl from the Princetown district who was to marry another teacher asked to be allowed to come to us to improve herself in Hindi and other things; she remained four months and is happily married and helping the work in St. Joseph.

A Christian lady in San Fernando took pity on an untaught girl whose home surroundings were bad and asked us to take her in; the lady gives us a yearly contribution, and the girl who is as smart and active as she is wild, is fast becoming intelligent and useful.

We have one with us now, who, like Elizabeth Burns, came from Calcutta with a cargo of emigrants. She was coaxed away from a mission school there, and was quite unfit for field work. She reads Pharsee but neither Hindi nor English.

We have a young wife discarded by her husband; the marriage, being a Hindoo one and not registered, was illegal, and therefore no bar to the Christian rite.

We have another young wife, made such against her will, who cannot live in her husband's household, as they all drink, and beat her because she will not drink; she joined our "Blue Ribbon Band" three years ago. Her marriage was not legal either; her husband's friends came one day and made a great lamentation over the money they had spent on the marriage ceremony; the girl refused to go with them.

A new girl came last week of her own accord with her father's permission. She says she is twelve years old. Her husband drinks and used to beat her; she left him a year ago. She had been trying to learn to read under difficulties, having attended our women's meetings at St. Joseph. She seems to have had awakened in her a desire for knowledge.

Another of our girls is a case of rescue; she is

amiable and quiet, but had been misled by one of another color and higher grade socially. A sister of Victoria Mai and another, both of whom learned to read in our schools, came in lately. These learn a little geography and grammar; one of them lately parsed "frog" as "a verb; present tense;" so they are not quite perfect yet. The youngest, our little Marion, is betrothed to a teacher in the Couva district; she is but a little Hindoo and knows nothing. He brought her by the hand saying, "Madame, this is my intended," and asking that she be allowed candy at his expense. She is not baptized yet though we have chosen her name.

Four other girls complete the list of twenty-two who have been with us in the "Home." One is comfortably married; one became reconciled to her husband; a third returned to Princetown and is about to be married; the fourth was a lame girl, Annie Mewa, who now lives with her brother.

Great is the toil and responsibility involved in the care and training of these young women. When we began the work in January, 1890, we did not expect to have it fall entirely on ourselves for so long a period, but Providence has not shown us a better way as yet. We have been helped and blessed in it far beyond our expectations, and while strength is continued we shall endeavor to carry it on. We can safely say that with all the toil and care no part of our work has ever been more delightful nor more immediately productive of good results.

SARAH E. MORTON.

#### LETTER FROM MR. RUSSELL.

OUR MISSIONARY IN MHOW.

SIMLA, May, 10th, 1892.

DEAR RECORD,—We are up on the hills, and it is very pleasant, very refreshing, and a very welcome change from the burning heat of the plains. The sun though still Indian, is tempered by the cool breezes from the North; and we can walk out at noonday without fear of sunstroke; the air is invigorating and health giving and the body enervated by the unbroken heat of the plains is given new life. Canada too seems nearer here, the glorious snows which lie as in eternal sleep on the hills beyond, the music of the pines, seen from the open window, the ferns, the flowers, the rocks, the hillsides, all seem to speak of dear Old Canada.

But it is not of these we think most. I suppose man never climbed a hill without turning to view the landscape below him; and as we stand up here among the Himalaya peaks, the whole of India seems to stretch away below us. It is a tremendous, in some respects, a terrible prospect. Nearly 300,000,000 human souls—I feel that I might go on writing noughts across the page for all the conception most people can form

of such numbers. Take the whole North American continent and give every soul a companion, then double your thus formed population and you will have some idea of the teeming millions that crowd together on India's plains.

A number of thoughts are uppermost as we contemplate this scene from such a vantage ground.

First, there is the reality of the whole thing, the cry of Indian's poverty and suffering, the awful sadness that swells up in the human heart as it beholds her godlessness, grows faint and indistinct in travelling ten thousand miles across sea and land. But were India dropped down in the middle of our western prairies, or better could some Aladdin's lamp spirit her to the shores of Ontario, the terrible reality would be felt as we feel it. I have no doubt about it that could the dear sympathetic hearts of our Canadian people get one good look at the ignorance, the misery, and especially the awful hopelessness of life in India, a great wave of pity and a mighty effort for redress would surge throughout the length and breadth of the church, for we are ministers to the suffering as well as preachers of good tidings.

Another fact that follows close upon the first, is that India is fast becoming an active quantity in the world's history. The nations of the East have been asleep for centuries; Empires have risen and fallen, new worlds have been discovered, but these nations have slept on in dull monotonous lethargy, which we of the West have almost come to believe, shall know no waking. But India is awakening; her intellect is being quickened, her lagging forces set in motion; friction with the West has rubbed off some of the lethargy and ground in some of the latter's ambition and energy. Young India is beginning to speak; and in no uncertain voice will she soon make herself heard throughout the world, demanding the position to which her numbers, her intellect and her resources entitle her.

And this stirs in us another thought, who has awakened sleeping India, who has given her a taste for science and culture? Who has supplied her with the means of education and improvement? Who has made her begin to feel her needs? We have begun a work in India, shall we lay it down? Dare we let it even slacken?

Look for a moment at what we have done. We found a continent asleep, asleep in the deepest of self-satisfaction. We (and I mean by we, the nation of which we form a part) destroyed this self-complacency; we attacked it through government, through education, and through preaching, until to-day we have made the Indians feel there is something higher than being born a Brahmin, something nobler than a life of inglorious ease and luxury. And above all we have attacked him through his religion. What religion he had, poor sensual and unsatisfactory though it was, he trusted in, and it was to him



a restraint. This trust we have destroyed, we have exposed the hollowness of Hinduism, and though in its ceremonies it is still a very live quantity in Indian life, practically it is dead; Hinduism has been dealt the death-blow, and I say it with reason, it will *never* rise again. This state of things is very critical; we dare not leave things now; better to have never begun.

But perhaps best of all is the spirit of hopefulness that breathes in everything to-day. As we stand here at the fountain head in the very atmosphere that rules India's millions, viewing through its hundred channels the inner and outer life of India's people, we cannot but feel that the elements of success are awaiting a united effort of the Church of Christ. We are blessed with a rule which in all dominions in earth makes for the well-being of her subjects. We have a great numberless host of restless truth-seekers, the very sinew and marrow of the nation. We have the slow and yet steady ingathering by ones and twos of that little band which is to be God's Gideon host in conquering India. For instance, the leading Mohammedan teacher of Delhi was converted the other day—Praise God, and above all we have the Church of God in India awaking to a realization of its wonderful privileges and opportunities in Christ. And with a consecrated church and a promise of success, the name of Christ shall be glorified mightily in this land soon.

I make no appeal, but I state facts. If any of my readers have a life to invest, their own or their children's, if any have means to invest, here is God's opportunity—a *sure investment and quick returns*.

Yours faithfully,  
NORMAN H. RUSSELL.

#### THE PAGAN INDIANS OF BRITISH COLUMBIA.

REV. J. A. McDONALD, last July entered upon his work as missionary to the pagan Indians of British Columbia. After spending some weeks in exploring he settled upon Alberni as his headquarters, with the approbation of the Committee and the Columbia Presbytery, and mission premises there have been purchased by the Foreign Mission Committee, with funds generously provided for the purpose by the Woman's Foreign Missionary Society.

Plans are being laid for the establishment of an industrial school, and in the meantime Miss Minnie McDonald, the missionary's sister, has without expense to the Church opened a day school for the benefit of the adjoining Seshah village. Services are held each Sabbath, when the people are at home from sealing and fishing expeditions, at the two villages—the Seshah, which has a population of 165, and the Opitchesah, which has a population of 55. The attendance varies according to the number at home. "Yesterday,"

writes Mr. McDonald on the 4th of April, "Mr. Cushing, a Christian Indian from Nanaimo, preached in Chinook while I conducted the rest of the service. We had 35 Indians at the Seshah village and 40 at the other. There are two Sabbath schools with an enrolment of 45 and an average attendance of 22, while a number of older people come as visitors. Yesterday we had fourteen at the Seshah school and fifteen at the Opitchesahs.

As to the condition and progress of Christian work at present in our mission I have to report it is very encouraging. The first six months of work has passed, in which, on account of my ignorance of the language, little preaching could be done, as a suitable interpreter could not be found. Still from the addresses of 'Bob,' the Chief of the Opitchesahs, and 'Big Joe,' a head man of the Seshahs, who spoke in the absence of the Chief, I learned that I had won the confidence and good will of both people by my endeavours to help them by starting schools, holding singing services and attending to the sick and those in trouble. Big Joe said that their people had not known of the two places after death, but now since they had a missionary to tell them all about these things, they would know the way to go to the good place. The children are making good progress in learning leading Gospel verses in English and Indian. The Lord's Prayer and Ten Commandments have been translated. A number of the most familiar Gospel and Sunday school hymns have been practised, and all, old and young, join heartily in the 'Noonook,' *i.e.*, singing. Seven of the boys and girls who can read have received a Bible or Testament each, while others received tickets and cards with Scripture verses.

"At the singing services some of the leading scenes of Christ's life are shown by means of the picture lesson rolls. The children repeat the texts and I explain as best I can the scenes and texts.

"Most of the young married people are trying to live like the whites. They are very apt to learn any kind of work from the whites. Some of the men build their own houses, make fences, cut wood, and the women make nets, sew, bake, cook and work in the garden. The old people still live in the large rancheries, where, in some cases, four or five families of 20 to 25 persons keep house.

"These Indians are for the most part a happy, contented people, greatly differing from those of the North-west as I have seen them on the well-known Mistawasis Reserves which I visited in 1891."—*F. M. Report*.

—:—  
*Ram's Horn*, a comic paper, gave truth with its humor when it said "the less religion there is in a church, the more oysters and ice cream it takes to run it."

## LETTER FROM DR. MACKAY.

FORMOSA, TAMSUI,

March 17th.

MRS. Mackay, our three children, and several students, went with me to Lam-kham. After arrival we strolled through the only street with a row of houses on each side, and not a single individual reviled us as "Barbarians." In the evening we had a packed house. I spoke on Ps. 96 5. An idol (god of the earth) was brought in after service. A husband, wife and three children expressed a desire to worship the *living God*.

Sabbath 4th, we "opened" the new chapel. A crowd came at 8 a.m., and listened to an exposition of Ps. 135 : 15-18. Twenty-eight men stood up and read a psalm or hymn each. At 10 a.m. a still larger audience sat while I addressed them on John 1 : 10. Many were outside as there was no room in the building. A farmer suddenly arose and exclaimed, "I too, wish to worship the Creator of Heaven and Earth." "When did you decide? I asked?" "Why I came here yesterday to look at you all as theatrical players; but have been *thinking* through the night and have got some light, so that I now wonder we have been such fools as to worship pieces of camphor wood, shaped by ourselves." Another man shouted "Put my name down as a worshipper of God the Creator. I came here to see and hear what I could so as to be able to ridicule you all the more; but I am this day convinced the doctrine you preach is *true* and idol devotees are all wrong."

After singing the closing hymn, a young man pressed through the crowd with a god of wood (Ti-ong-ia) in his hands. "Here, take this" he said, "I am done with idols for ever." "Yes," shouted another, "and you flattened its nose with a stone." "I did that, and the rotten, old block never groaned." It was a household god fifty years. All these and five from Pat-li-hun are in my Museum. Some people are wont to say "The Gospel has lost its power, if it ever had any." Let them tell that to somebody else, not to me. The preached word of God, directed by the All powerful Divine Spirit that day produced the above results, etc.

It is very different, perhaps impossible, to get Christians at home clear on the real state of matters. Let them avoid extremes and think of Corinth, Ephesus, etc. If there are not always fruits according to expectations, some people get *discouraged*. I can do no more than forward the above *facts* with the intimation that I won't be disappointed. All these parties are not likely to turn out *noble* and *true*. Nevertheless I most emphatically insist that *light* is penetrating the thick darkness. Life is agitating death-like souls and the *Gospel* is *spreading* and *conquering*.

Think of it, 17, 18 and 19 years ago I was re-

fused lodgings for the night there and with a dozen students had to take up our abode in an ox stable.

The preacher who is there is one of the herd boys with whom I spent hours during my first year in Tamsui.

"Who is so great a God as our God."

"Thou art the God that doest wonders."

Since December last, I have visited all our stations, except those at *Ki-lai* in Eastern Formosa. On the 4th inst. I returned from the *Kap-tsu-lan* plain, which was like a morass, with narrow muddy paths intersecting it, sixty-one were baptized, and many more delayed. The latter profess allegiance to Christianity and are more or less regular hearers.

Then in *Ki-lai*, where 500 *Pi-po-hoan* live in five villages, a preacher has been labouring for *three* years, still, not one of that number has been baptized. It is impracticable to visit that region, save on rare occasions. On this last trip I had to return without accomplishing it. A month hence, we will be off again to the East Coast, and there await favorable winds and waves to pull down by boat. This will always be a difficult and dangerous place to superintend.

On this, the west side, there are many Chinese regular attendants on Gospel Services who are not yet baptized. Thus the Mission extends, and bare figures give only an incomplete and incorrect view of the entire work.

Advance and increase characterize all departments of this Mission; but death has laid heavy hands on us. Note well the causes:—

1. Many were between 50 and 70 years of age when the Gospel sounded in their ears and they accepted it. These have left us in large numbers, for the other world.

2. Poor *Pi-po-hoan* moved into new regions built grass hovels—tilled virgin soil—fought savages and dug their own graves. Two villages squatted in mud two feet deep with water. Buffaloes wading in and out simply defy description. I have seen miserable huts in swamp, marsh and moorland, but never saw anything comparable to these. That numbers were cut down is no wonder, but that so many hold out, is indeed wonderful.

3. Asiatic cholera swept through during the past two summers, and summoned many away.

4. Influenza, too, put in an appearance, and not a few succumbed. But the ever present enemy, whether in old or new land—hut or cottage, wealth or poverty has been Malarial poison. Seeing we had a large number of deaths, shall we bewail, with downcast eyes, such events? Nay, in the midst of these things, let us pour forth exultingly, praises to our King.

Hallelujah! The God of Creation is the God of Redemption and the God of Salvation.

I am, yours sincerely,

G. L. MACKAY.

## OUR TRINIDAD MISSION.

AS VIEWED BY A ROMAN CATHOLIC.

**A** SCENE but seldom witnessed, and words not often heard, were enjoyed by the goodly gathering at Arouca, Trinidad, on the 18th of May, to celebrate the Jubilee of the Presbyterian there. Nearly all of our missionaries, Rev. E. A. McCurdy and others, were present. The Chairman of the evening was J. R. Llanos, Esq., Mayor of the district, and a Roman Catholic. His address, showing at once the impression which our work in Trinidad is making on those outside, and the broad liberal spirit of the gentleman who made it, was as follows:—

Reverend Gentlemen,—I greatly feel the honour done to me in asking me to take the chair on this occasion, the Jubilee of the Arouca Presbyterian Church. It must not be expected that, on this occasion, I will attempt to go deeply into the history of Presbyterianism. Suffice it for me to say that I know the good that it has done to humanity in general. In every clime, the self-sacrificing Presbyterian Missionary is to be seen disinterestedly labouring for the alleviation of suffering and unhappy humanity. In the Wilds of Australia and in the deserts of Africa he fears no danger, but submissively to the Will of his Maker, he fulfils the duties of his noble and divine calling. As good men, true to themselves and to humanity, I respect them, and among them I am proud and happy to reckon some personal friends.

Without, however, touching on any points of difference of doctrines, or saying anything as to the merits of the Presbyterian Church, in its comparison with other churches, there is one topic which offers fair ground for speaking, a topic in which the members of every church are interested and which, therefore, may engage our common attention on the present happy occasion—I mean the well-being of the human race.

Now I can confidently say that no church in this Island of Trinidad has achieved greater results on this head in proportion to the number of its clergy than has the Presbyterian Church. I leave out of sight just now its work among the creole part of the population—although that, indeed, is considerable, as the very satisfactory condition of the congregation attending the church of the pastor in whose district we have met to-night, proves. But I will just point to the excellent work that has been done among the Indian part of our population. This is a field that has been but slightly touched by the other denominations. Who that is acquainted with the state of the East Indian when he lands a heathen from heathen lands in this Island, can be too loud in the praise of a church that has given itself heart and soul to the amelioration, moral and religious, of this section of our population? Contrast the coolie when he arrives on our shores, a votary of his degrading supersti-

tion, with the coolie brought under the blessed and humanizing influences of Christianity, and then I ask, how shall we overestimate the good that is being done by this Missionary Church in our midst.

The coolie comes here dressed in a state of half nudity, treating his woman and children as mere chattels and articles of merchandise—valuing human life cheaply in so much that it takes but a little to make him commit a murder. See the same man when he yields himself to the teaching of his Missionary. We may now say of him that he is clothed and in his right mind. He now sees that his wife, whom before he looked on as a mere chattel as only born to minister to man's selfish needs—while no rights of her own were to be considered—is a child of the same Almighty Father with himself—having an immortal soul, possessing equal privileges with himself as a citizen of that city whose foundations both he and she look for, and towards whose gates both he and she are wending their way in their daily pilgrimage. The girls of his family he now sees were born for other things than merely to be nurtured as common animals and sold as wives, namely, to be reared to take their places on equal terms with their husbands as responsible heads of households. In short he now sees that true happiness consists as much in a due consideration for the comforts of others as of himself, and that it is only by being withdrawn from the deluding influence of self-love that a man can really consult his highest and best interest.

Rev. gentlemen, to-day the Arouca Presbyterian body is celebrating its Jubilee, and I am proud to preside on this occasion, which must be a solemn and interesting one to you. A jubilee is always a grand occasion, I will say it is a "taking of stock" of your labours of the past and the receiving of the congratulations and good wishes of men irrespective of their denomination. Continuemy dear friends to do the good that you have so well begun and prepare to receive at the end of your journey the crown to which you will be so well entitled.

In conclusion, I must congratulate this congregation on their good fortune in having among them so worthy a pastor as the one in charge of this district. I must also render what I consider a just testimony to the worthiness of all Presbyterian clergymen whom I have known. I am a man of 65 years, and never in the whole course of my life and experience have I known a Presbyterian clergyman who has disgraced his cloth, or whose conduct has given his congregation or his church cause to be ashamed.

I have written this address instead of delivering it extempore, in order to present it on paper to the rev. gentlemen here assembled, as a lasting mark of my esteem and regard. Wishing them Godspeed and success in the noble work in which they are engaged.

## Church Notes and Notices.

### CALLS.

From Bothwell, Florence and Sutherland's Corners, to John Davidson, of Alma.

From Grafton, North Dakota, to C. B. McDonald, of Kildonan. Accepted.

From Plymton, etc., Man., to A. McFarlane. Accepted.

From St. Marc ch., Ottawa, to E. F. Seylaz, St. Hyacinthe. Accepted.

North River and North Shore, C.B., to Mr. John Fraser.

### INDUCTIONS.

Rev. Hugh Craig into Windsor Mills, Que., June 1.

Rev. Thomas Muir into Scotstown, Que., May 25.

Rev. G. C. Patterson into Embro, May 5.

Rev. Dr. Campbell into Erskine ch., Ottawa.

Rev. G. McFarlane into Dugald, Millbrook and Plympton, Man., May 25.

Rev. Mr. Beveridge to Franklin, Minnedosa, June 6.

Rev. J. A. Ross into Churchhill, Ont., May 24.

Rev. J. R. McLeod, late of Kingsbury, into Three Rivers, June 7.

### RESIGNATIONS.

Rev. David Anderson, of Springfield, Sunny-side and Cook's Creek, Man.

Rev. R. Currie, of Penetanguishene.

Rev. A. Boyd, of Glenelg, etc., N.S.

### OBITUARIES.

Hugh McDonald, born in Bridgeville, N.S., elder in Pugwash for nine years, died Nov. 3, 1891.

Simon Fraser, born in McLellan's Mt., N.S., elder in Pugwash for 20 years, died Nov. 12, 1891.

John McIntosh, born in West Branch, E. Riv., N.S., elder in Pugwash for nine years, died May 3, 1892.

Rev. John Brown, was, in earlier life, a minister of the Congregational Church. Some years since he joined with the Presbyterian Church in Canada. After a short pastorate at Nelson, B.C., he was appointed missionary at Antlers. Failing health compelled resignation in Sep. last. He went to the Pacific Coast, and died at Tacoma, May 12.

### MISCELLANEA.

A new congregation, consisting of a number of members and adherents formerly belonging to the Inspector Street Mission of the American Presbyterian Church in Montreal, was organized on the 25th of April by the Presbytery of Montreal, with a membership of 78.

A new presbytery, Algoma, was formed by the General Assembly at its recent meeting.

A new synod, Columbia, was formed by the General Assembly, the Presbytery of British Columbia being divided into three presbyteries, Vancouver, Westminster and Kamloops, which, with the addition of the Presbytery of Calgary, were formed into the Synod of Columbia.

### PRESBYTERY MEETINGS.

Wallace—Wallace, Aug. 2, 10 a.m.

Winnipeg—Knox. Win., Aug. 9, 3 p.m.

Montreal—Pres. Col., Mont., Sep. 6, 10 a.m.

Brockville—Brockville, 2nd Tues. July, 2.30 p.m.

Bruce—Chesley, July 12, at 2 p.m.

Glengarry—Alexandria, July 12, at 1 p.m.

Sarnia—Sarnia, 1st Wednesday July, 10 a.m.

Saugeen—Knox, Harrison, July 12, 10 a.m.

London—1st Pres. Ch., 2nd Tuesday July.

Barrie—July 26.

Kingston—Belleville, July 5, 7.30 p.m.

Regina—Round Lake, 2nd Wed. July, 11 a.m.

Whitby—Oshawa, 3rd Tuesday July, 10 a.m.

Owen Sound—Div. St. Hall, June 28, 10 a.m.

Peterboro—St. And., July 5, 9 a.m.

Hamilton—Knox, Ham., 3rd Tues. Jul., bi-mon.

Lanark & Ren., Renfrew, Aug. 22nd, 7.30 p.m.

## Literary Notices.

*Darwin and After Darwin.*—An exposition of the Darwinian Theory, by John George Romanes, M.A., L.L.D., F.R.S. Lord Roseberry founded a lectureship in the University of Edinburgh, on "The Philosophy of Natural History." Dr. Romanes, one of the foremost authorities of the age on this subject, was invited by the Senatus to deliver the lecture, and this book has grown out of that lectureship. The ten chapters treat of Classification, Morphology, Embryology, Paleontology, Geographical Distribution, Natural Selection, Sexual Selection, etc. It contains 450 pages; is beautifully printed on fine paper, and is very fully illustrated by 125 groups of drawings. Price, \$2.50. Sold by the Open Court Publishing Co., Chicago, which has purchased the copyright for America.

*The New Life.*—By Rev. Andrew Murray, contains 52 chapters on such subjects as "Faith," "Children of God," "A Saviour from Sin," "Holiness," "Love," "Humility," "Grieving the Spirit," "The leading of the Spirit," "Personal Works," "Prayer," "The Prayer Meeting," "Undivided Consecration," and 40 other subjects, closely connected with the Christian life; pp. 240, good paper, clear type. The Willard Tract Depository, Toronto.

*The Bible Teacher's Guide.*—By Rev. James A. Worden, D.D. An excellent book by a very successful Bible teacher. Presbyterian Board; pp. 140; paper covers, 25c; also, tracts for the people, such as, "The Credulity of Incredulity," by Dr. A. T. Pierson, 10c; "Conformity to the World," by Dr. Howard Crosby, 10c; "Baptism and the Lord's Supper," by Ed. B. Hodge, 5c. W. Drysdale & Co.

*Biographical Sketch of the Late David Milne Home, L.L.D., F.R.S.E., &c.*—By his daughter. This book will no doubt be of interest to Scotchmen in Canada, and the authoress kindly offers to present a copy of it to any Mechanic's Library where there are Scotch readers. Write to Miss Grace Milne Home, 10 York Place, Edinburgh.

*Materialism and Modern Physiology of the Nervous System.*—By Wm. H. Thompson, M.D., L.L.D., Professor of Materia Medica and diseases of the Nervous System, in the University of New York, being a lecture delivered at McGill College, Montreal. Price 75c; W. Drysdale & Co., 232 St. James St., Montreal.

*Rich and Poor.*—By the celebrated Bishop Ryle of Li' erpool, and "Christian Beneficence," its "Motive, Measure and Method," by Wm. B. Longford, D.D. Price, 10c each. Bible House New York.

## The Family Circle.

### "THE ELDERS BOOK OF ETIQUETTE."

#### THE VESTRY.

- Don't forget that preachers, if they are worth the name, are highly sensitive men, and that few can enter the pulpit without an oppressive sense of the solemn nature of the duty before them.
- Don't crowd into the vestry a few minutes before the service commences.
- Don't use the gathering in the vestry as a place to exchange greetings.
- Don't discuss municipal topics or the chances of the next general election; and if you have anything to say concerning the fluctuation of pew rents and offertories, don't say it in the hearing of the minister.
- Don't say to the minister after he has preached a sermon of rare spiritual depth and insight, "That's the sort of thing to draw."
- Don't discuss, in a tone of worldly wisdom, the frailties of fellow worshippers.
- Don't forget to leave the minister *entirely* to himself five minutes before the service commences.
- Don't rush in at the last moment with a notice that has been delayed.
- Don't forget that the spirituality of the whole service may be marred by an evident want of spirituality in the vestry.
- Don't forget that your office in the Church requires the qualities of an earnest Christian gentleman.

#### HOME PIETY.

**H**OME is the place above all others that tests the quality of piety. The real self is here disclosed. Whatever cloak of pretense, in word or action, may hide deformities to the eyes of outside observers, in the more conventional contact of life, it is not usable at home. The light is too strong and the range of vision too close. But this very fact makes the revelation of sincere, loving, Christly character all the more beautiful and helpful. Let us ever give thanks for the great multitude of hearts whose piety makes luminous with joy and blessing so many homes; piety that finds the springs of its strength in communion, such as Mary found at the feet of her Master, and gives its service in thoughtful activities that imitate Martha in all but the cumbering cares that shut the gates of prayer and trust.

It is in the home that character is not only most severely tested but also comes to its best fruitage. The sacred relationships of the family, in their varied obligations, demand services that, for their fulfilment, call into exercise the noblest expression of self-sacrifice. A discipline of love, when controlled and guided by spiritual life and purpose, develops the choicest fruits and influence of Christian character. Home piety that reveals these qualities is the mightiest force through which the Spirit of God works in making the family the saving unity of society. Is not this our great need, homes redeemed and filled with the spiritual light and blessing. The world will not be saved until the family-life is

purified in its springs of action. The Churches cannot do the work for which they are set unless the Christian home lends its aid. The ideal, the meaning of the home must be lifted up. It is not alone a place for the shelter and physical care of loved ones. Above all other duties in the Christian family is that of spiritual training in all the ways of character building. By example, by precept, by education, piety, as expressing the need and life of God in the soul, should be the very atmosphere of the home.—*Illustrated Christian Weekly.*

#### HEINE'S DEATH-BED.

**H**ENRI HEINE, one of the most sceptical and cynical writers of the age, had passed through terrible torments caused by a disease of the spinal marrow. One day, as a friend was calling upon him, he said: "If I could only walk on crutches, do you know where I would go?"

"No."

"Straight to the church."

"You jest."

"No, no; straight to the church."

His illness continued, and this is the narrative of another of his friends, who visited him some years later, in 1849:

"I found Heine in Paris, but in what a state! He was lying on a mattress spread upon the floor. The poor man was almost wholly blind, and his body was a prey to the most poignant anguish; his withered arms stretched lifeless by his side; his disease incurable. His back, burned in spots by the surgeons, was one sore. He seemed the very picture of pain; and yet his fair and noble visage had a strange aspect of peace and submission. He talked of his sufferings as if they were those of another. For a long time I could not understand so much peace and resignation in the midst of such an experience, especially in the case of one who had declared himself an atheist.

"He was not long in giving an explanation. A smile upon his lips, he described to me yet further the dreadful sufferings he endured, and, after having said that he should never get better, he proceeded in that steady and powerful voice which still remained despite his utter weakness:

"My friend, believe me, it is Henri Heine who tells you so, after having reflected on it for years, and after having reconsidered and maturely weighed what has been written on this subject by men of all sorts; believe me, I have reached a conclusion that there is a God who judges our conduct, that the soul is immortal, and that after this life there is another, when the good will be rewarded and the wicked punished. Yes, this is what Henri Heine says, who has so often denied the Holy Ghost. If ever you have doubted these grand truths, fling from you these doubts, and learn by my example that nothing but simple faith in God's mercy can sustain, without repining, atrocious pains. Without that faith, convinced as I am that my bodily state is desperate, I should long since have put an end to my days."

"Profoundly moved, I seized his hand. He went on: 'There are fools, who, after having passed their lives in scepticism and mistake, and denied God in their words and acts, have not courage to own that they are wholly deceived. As for me, I feel compelled to declare that it is a cursed falsehood which long made me blind. Only, at present I see clearly; and any man who knows me must confess that it is not because my faculties have become weak, for never was my mind more clear and strong than this moment it is.'—*From a French Newspaper.*

## AMONG THE MONGOLS.

BY A MISSIONARY.

ON one occasion I was living some weeks in a Mongol's tent. It was late in the year. Lights were put out soon after dark. The nights were long in reality, and, in such unsatisfactory surroundings as the discomforts of a poor tent and doubtful companions, the nights seemed longer than they were. At sunrise I was only too glad to escape from smoke and everything else to the retirement of the crest of a low ridge of hills near the tent.

This—perhaps the most natural thing in the world for a foreigner—was utterly inexplicable to the Mongols. The idea that any man should get out of his bed at sunrise and climb a hill for nothing! He must be up to mischief. He must be secretly taking away the luck of the land! This went on for some time, the Mongols all alive with suspicion, and the unsuspecting foreigner retiring regularly morning after morning, till at length a drunken man blurted out the whole thing, and openly stated the conviction that the inhabitants had arrived at—namely, that this extraordinary morning walk of the foreigner on the hill-crest boded no good to the country. To remain among the people I had to give up my morning retirement.

The Mongols are very suspicious of seeing a foreigner writing. What *can* he be up to? they say among themselves. Is he taking notes of the capabilities of the country? Is he marking out a road map, so that he can return guiding an army? Is he, as a wizard, carrying off the good luck of the country in his note-book? These, and a great many others, are the questions that they ask among themselves and put to the foreigner when they see him writing; and if he desires to conciliate the good-will of the people, and to win their confidence, the missionary must abstain from walking and writing while he is among them.

The diseases presented for treatment are legion, but the most common cases are skin diseases and diseases of the eye and teeth. Perhaps rheumatism is *the* disease of Mongolia; but the manner of life and customs of the Mongols are such that it is useless to attempt to cure it. Cure it to-day, it is contracted again to-morrow.

The question, "How did you get this disease?" often elicits some curiously superstitious replies. One man lays the blame on the stars and constellations. Another confesses that when he was a lad he was mischievous, and dug holes in the ground or cut shrubs on the hill; and it is not difficult to see how he regards disease as a punishment for digging, since by digging, worms are killed; but what cutting wood on a hill can have to do with sin it is harder to see, except it be regarded as stealing the possessions of the spiritual lord of the locality. In consulting a doctor, too, a Mongol seems to lay a deal of stress on the belief that it is his *fate* to be cured by the medical man in question, and, if he finds relief, often says that his meeting this particular doctor and being cured is the result of prayer made at some previous time.

In Mongolia a foreigner is often asked to perform absurd, laughable, or impossible cures. One man wants to be made clever, another to be made fat; another to be cured of insanity, another of tobacco, another of whiskey, another of hunger, another of tea; another wants to be made strong, so as to conquer in gymnastic exercises; most men want medicine to make their beards grow; while almost every man, woman and child wants to have his or her skin made as white as that of the foreigner.

## ONE WOMAN'S EXPERIMENT.

I HAVE been so wonderfully benefited by an experiment that I relate it, in hopes that it may help others. I often found myself at the time for the payment of the quarterly dues and other missionary and benevolent appeals short of funds, and my observation discovered many women in a similarly unhappy condition. My conscience reproached me with slackness and ingratitude. I searched for a remedy. I found a superannuated portemonnaie that was precious because of its former ownership, and with great solemnity, on my knees, in my closet, I dedicated this to the Lord, and promised him that one tenth of all the money that I hereafter received should be sacredly "laid by" in this for benevolent purposes; and that I would on no occasion allow myself to borrow from this fund for any other purposes.

Thus far the plan is a success. If I get two dollars, twenty cents of it goes straightway into this benevolent fund; if I get ten cents, one penny is irresistibly attracted by the magnet of a just benevolence toward this humble receptacle. I have not yet found it so full that there was a surplus of funds after the quarterly payment days, but I have a comfortable sense of "dealing justly," and a feeling of inner satisfaction over this little systematic arrangement that no amount of pretty things, or selfish spending, or lavish expenditure for others who have no need could confer.

Don't be satisfied, my dear sisters, by a stranger's testimony, but try the experiment for yourselves; "take it on probation" for a year, and then see if it is not worthy of complete fellowship.—*Selected.*

## A NOBLE JAPANESE.

ONE of the missionaries from the Presbyterian Church in the United States to Japan gives the following illustration of the devotion of a certain Japanese pastor whom she calls "one of the noblest men I ever met."

"Not long ago, the head man of a large government school here asked him to give up his church where he receives 20 odd yen a month, and accept a position in the school at 100 yen a month. He replied without a moment's hesitation, 'I am here to teach Christianity.' The man went off and wrote him a letter, to say that if he would teach for them two hours a day they would pay him 60 yen a month and he could still retain his church. The single-hearted pastor replied, 'I have given my whole time to the work of teaching Christianity,' and that was the end of it. He has a wife, four children and his sister to support."

Rev. Edward Storrow writes in the *Missionary Review* for May of the Training of Missionaries. The missionary should possess a thorough knowledge of the physical conditions of life in the land where he is to labor, the religious opinions and superstitions of the people as well as their moral and social state, and the most efficient methods of presenting the gospel. He must study race characteristics, as well as the diverse attitude toward the Gospel, of African fetich worshippers, dogmatic Mohammedans, Hindu polytheists and theists, and Buddhist dreamers. The missionary student needs the training that would fit him for home work, and something more.

## THE CONVERSION OF A JEWISH RABBI.

THE conversion of Rabbi Ignatz Lichtenstein, of Hungary, is described in the last issue of the *Hebrew Christian*. In his earnest blinded zeal before conversion, in the clear and sudden change which he underwent, in the whole hearted love and work for his countrymen which followed, and in the persecution with which they rewarded him, it reminds one not a little of the conversion of the young Rabbi of Tarsus eighteen centuries ago.

Rabbi Lichtenstein was not only never surrounded by Christian influences, but never heard the Gospel preached, and never had intercourse with real Christians. He was trained in the strictest Jewish schools, and faithfully discharged, for over forty years, the duties of an orthodox Rabbi. He frequently spoke violently against the New Testament, which he regarded as the cause of the Anti-Semitic movement, and a copy of which he had angrily taken from one of the teachers in his congregational school. This Hebrew New Testament lay over thirty years in his study unread.

One memorable evening, when troubled about the religious, or rather, irreligious state of the majority of his brethren, he took the New Testament from the bookshelf, opened and read it. Forthwith the "veil" was taken away.

The effect which the Word had upon him he thus describes in his recent work, "Judaism and Christianity":—"I felt myself strangely, wonderfully fascinated; a brightness, a flash of lightning passed through my soul. As though an electric shock had opened my blind eyes, I gazed with astonishment into the future. I felt as one who had recovered from a severe illness—as a prisoner released from his fetters, for I had sought thorns, but gathered roses; instead of stones I found pearls—celestial treasures; instead of pride, humility; instead of hatred, love; instead of bondage, liberty; instead of revenge, forgiveness; instead of enmity, atonement; instead of death, life—resurrection."

He communicated this marvellous discovery to his wife and to his son, who was then a medical man in a royal hospital in Budapest. They not only rejoiced with him in this great truth, but also encouraged him to make it known to his congregation, and to the Jewish community, the son, promising the father to stand by him in every way, no matter what the consequences might be.

The Rabbi published, in quick succession, three pamphlets in German. Shortly after the appearance of these tracts, which were sold with amazing rapidity, a fierce storm of persecution broke out against him. Enemies endeavored, and with success, to injure his staunch adherents and relatives in monetary matters. The Rabbi helped his afflicted friends as long as his small capital lasted. Just at that time his son, who had promised to be his stay, died—died with the name of Jesus on his lips. Not wishing to bring further calamity on his people, the Rabbi refrained from issuing other writings until the stress of the storm should pass over.

Representatives of various denominations tried to win his services for their respective churches, but he refused very enticing offers, believing that, for a time at least, he could as a Rabbi have more influence among the Jews. Thus he has remained in the Synagogue. He has made the New Testament an obligatory sub-

ject in his congregational school, has been the means of leading several members of his flock to Christ, and has seen them confess their faith by baptism.

The Rabbi holds that the prejudices and ignorances of the Jews regarding the New Testament prevent them from reading it, and coming to the saving knowledge of Christ. He consequently considers it his main work to remove all hindrances, and lead them to the New Testament. In his "Judaism and Christianity," he first tells of his own conversion; then he shows the oneness of the Old and New Testaments, proves that Isaiah liii. refers *only* to Christ; and as the spirit of the Old Testament—the foundation of true Judaism—is the same as the spirit of the New Testament, he appeals to his people thus: "Join them one to another into one stick, and they shall become one in thine hand." (Ezek. xxxvii. : 17.)

The Rabbi's references to Christ are clear and beautiful. He says that he never thinks of this God-man without being enchanted, and asks the Jewish teachers, "Why do you hesitate to give the great Prophet and the true Shepherd the right name? Why does courage fail you to proclaim openly that the law was given by Moses, but grace and truth came by Jesus Christ?" And the booklet closes with the words: "The Talmud is being translated; Jewish poetry, Jewish learning, popularized; and the New Testament translated into the holy language. Now, should not the Jews search the New Testament in order to know Christ? Truly, he who knows Him must love Him; he who loves Him must honor Him, he who honors Him must adore Him; and He who adores Him understands when He says, 'I and the Father are One.'"

Though many Jewish papers write bitterly against the Rabbi, they cannot touch his noble, unimpeachable character. His enemies have often tempted him, and always found him immovable. Only lately a Jewish deputation offered him a considerable sum of money and a yearly grant if he would undertake not again to speak or write about Christ. To this he replied in the words of Num. xxii. : 18: "If Balaak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God."

The Rabbi is held in the highest esteem by his congregation, and by all who have the privilege of knowing him, for he is not only learned, modest and amiable, but also most conscientious and godly. He is full of hopes that he is called by God to remove the hills of prejudice, to fill up the valleys of ignorance, to prepare the way for the acceptance of Christ by his people. Referring to the ill-treatment he writes:—

"They have been dark, sad, painful, miserable years which I have lived since the publication of my three brochures. I have been threatened, coerced, attacked by exalted authorities; condemned and cast off by my venerated elder brother, the guide of my youth, the example of my life; scoffed at, slandered, held up to suspicion, indeed, grieved and wounded in my holiest feelings. One Jewish editor has generously forgiven me as insane."

Rabbi Lichtenstein's conversion gives all lovers of God's ancient people new reason to praise the Lord God of Israel, "Who only doeth wondrous things." It is a new proof of the Gospel's power, a new encouragement to continuance in labors of faith and love for this nation; and, moreover, it is a call to the Church of Christ for prayer, that the Rabbi's endeavors to lead the Jews to the New Testament, and thus to Christ, may be blessed, so that soon all Israel may be saved, and again become a blessing to the world."

## HOW A CHRISTIAN BEARS TROUBLE.

BY REV. THEODORE L. CUYLER.

AS the Bible was intended to be a guide for human life, quite a large part of it is made up of biography; and it abounds in object lessons drawn from human experience. One of these many object lessons is presented in the twelfth chapter of the book of the Acts of the Apostles; it pictures to us a scene at mid-night in a Jewish prison. Peter is in his cell, and on the next day he is to be brought out by Herod, and sent to heaven in the bloody suit of a martyr. This is his last night in trouble. To-morrow the executioner's axe will send him where trouble never comes.

If we could borrow the jailer's lantern and visit that dungeon, we should find a "quaternion of soldiers" watching the manacled apostle. Two of them are in the cell and two are before the door. If the prisoner escapes, the guard must pay the forfeit with their lives. This is stern Roman law. The keepers, therefore, are wide awake. Perhaps some of the leaders in this infernal persecution are awake and busy in preparation for the "auto-da-fe" on the morrow. Around at the house of Mary, the mother of John and Mark, are a company of God's people who cannot close their eyes on that eventful night. They are holding a prayer meeting and entreating God to interpose and spare their brother "Great-Heart" from his bloody doom. It was the right sort of prayer, for the Greek word describes them as *straining* in supplication; for they realize that this is their last resort.

But in the meantime where is Peter? Lo, he is fast asleep! The children of heaven are awake to pray for him; the children of hell are awake to destroy him. But the heart for which other hearts are throbbing dismisses its own anxieties, and falls asleep as quietly as a tired child on its mother's breast. There were many things to keep him awake during that doleful night; there was a far-away wife, and perhaps a group of children up in that home on the shore of Galilee, and he might have worried his parental heart about them. John Bunyan when in prison for Christ's cause, tells us that "this parting from wife and children hath often been to me in this prison as the pulling of my flesh from my bones. Especially from my poor blind child, who lay nearer my heart than all I had besides. But I must venture you all with God, though it goeth to the very quick to leave you."

So did the heroic Apostle venture all with God. Family, home, labors for Christ, the welfare of the churches, and his own life, were all handed over into God's keeping, and he, like a trustful child, sinks to rest in his Father's arms. So God "giveth His beloved sleep." Here is a lesson for us all. How did the Apostle attain that placid serenity of spirit? As far as we can understand, he attained it by keeping his conscience void of offence, and by anchoring his soul fast to God. An uneasy conscience would never have allowed Peter to cover himself under the sweet refreshment of slumber. One great secret of composure in time of trouble is to be at peace with conscience. It was not through Peter's fault, but through his heroic faithfulness that he had reached that prison cell. It lay right in his path of duty, and he had kept that path unflinchingly. He had come there for Christ's sake, and his Master had once assured him, "Lo, I am with you always." How he should escape from that dungeon, or whether he should escape at all, he left entirely in that Master's hands. Faith was the pillow beneath that persecuted

head, and so that mid-night hour witnessed that sublime scene of tranquil slumber, while the executioner's axe or sword was sharpened for the impending blow.

Troubled child of God, go look at that most suggestive scene in that Jewish jail. Look at it until you get ashamed of many a peevish complaining you have uttered, and many a worry that has driven all sleep from your own eyes. Learn from it how to *trust God*, and in the darkest hour. Peter was simply practicing the same grace that his brother Paul did afterwards, when from his prison in Rome he wrote to his son Timothy, "I know whom I have *trusted*, and am persuaded that He is able to keep that which I have committed to Him until that day." Paul knew that his martyrdom was just at hand, but he had made Jesus Christ his *trustee*, and he felt no more uneasiness than he did about the rising of to-morrow's sun. Both those men were just what you profess to be, no more and no less; they were Christ's men. They had no more promises than you have, and no other arm to rely on than you have. The watchword of their brave, fearless, composed and compacted lives was, "*I will trust!*" That gave them such calm and delightful peace. In this world so full of difficulties and diseases and disasters, there are a great many anxieties that make people lie awake. "To-morrow morning I will go and draw that money out of that bank," says the uneasy merchant, who has heard some suspicions of the bank's solvency. Distrust of our fellow-creature's honesty, or truthfulness, or fidelity is sad enough, but a Christian's distrust of his Saviour and his Almighty Friend is a sin that brings its own punishment. Half of the misery of life comes from this very sin. There was a world of truth in the remark of the simple hearted nurse to the mother who was worrying over her sick child, "Ma'am, don't worry, you just trust God; He's tedious, but *He's sure*."

Perhaps this article may find its way into some sick room. Here is a motto to fasten up on the wall in full sight, "*I will trust.*" Look at it often; it will be a tonic and a sedative too. If you are restless put it under your pillow and go to sleep on it. Peter must have had it under his head. Swallow the whole fourteenth chapter of John. It will help you to get well, and if it is not God's will that you should recover, it will soften your dying bed and pilot you home to the Father's house in glory. "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him *freely give us all things?*" If God has done the infinitely greater thing for you, cannot you trust Him to do the lesser thing? To slumbering Peter came God's angel of deliverance that night and struck off the chains. Perhaps there is an angel of mercy on his way to you, or will be soon.

The much mooted question, "Is the world growing better?" should take the more practical form, "Am I growing better?" The individual is the real unit of measurement in the determination of progress toward right, truth, holiness and salvation. We are not to lose ourselves in any general elevation, but work for our personal improvement. As men are individually improved, in that proportion is society benefited. God makes his calls upon each man to be good and to do good. Religion is a personal matter. It becomes us, then, to look not so much outside as inside, and see that our heart and life are becoming purer and nobler as the days go by.—*Phil. Pres.*



## THE TOBACCO HABIT AND ITS EFFECTS UPON SCHOOL WORK.

AFTER making a study of several hundred boys, running through a period of ten years, I give only observed facts, and neither assume the conditions nor jump at the fore-ordained conclusions.

1. Boys that begin the habit at an early age are stunted physically, and never arrive at normal bodily development.

2. Accompanied with the use of the narcotic were certain disordered physical functions, such as indigestion, impaired taste, defective eyesight, dull hearing, nervous affections and diseases of the heart. I have not found a single case of early addicting to the habit of tobacco-using that did not suffer with one or more of these direful abnormal conditions.

3. Tobacco, used in any form, destroyed the ability to apply one's self to study, and prevented his comprehending or remembering his lessons. The mental faculties of a boy under the influence of the narcotic seem to be in a stupor, and since depraved nerve power stultifies and weakens the will power, there is but little use for the teacher to seek to arouse the dormant, paralyzed energies, or to interest and foster the fagged desire. I have not met a pupil that is addicted to the habit who will go through a single day's work and have good lessons. I have never had one whose scholarship record was good, and in almost every case the department was below the average standard. At the regular examinations for promotion, nearly every one of the tobacco-using pupils fail in doing the most reasonable test work, even if this is not the first time the work has been passed over in class. I have had numbers of cases in which they have remained in the same grade for four successive years, and then they were not ready to be advanced into the next higher class.

Actual Cases—1. A high-school boy who had always done excellent work, was reported one term as not getting his lessons. I had a talk with the boy and stated the facts, assuring him that with his past record his poor work was unexplainable, as he insisted that he devoted his time faithfully to his studies. He denied using tobacco at all. His work failed from month to month, and before the year closed his parents withdrew him from school. His father deeply regretted the failure, admitted that a change had come into the boy's conduct at home, but as he had heretofore been truthful and faithful, he could not think that the pre-supposed cause was the true one. In a few months the habit, thus far secret, became more pronounced and more public, and it was absolutely established by the boy's own admissions, that it was begun several months before the trouble noticed at school, and that no one knew it save the salesman that furnished him the supply of the narcotic.

2. Four years ago a boy entered one of my primary schools as a chart pupil. Before the boy was four years of age he had learned the habit of smoking cigarettes and stubs of cigars. His father taught him the use of narcotics, and considered it sport to see his son exhibit the habits and tastes of his elders. During the four years he did not complete the twenty-four lessons on the chart, although he attended regularly, and applied himself as diligently as the average pupil of that grade. He seemed perfectly unable to learn like other children, though he was at the beginning a precocious, promising child. His mental activity was so dulled and paralyzed as to render him but little better than an idiot or an

imbecile. Experience has shown that the younger the habit is acquired, the more disastrous the results to the mentality of the child.

3. One boy was a successful primary pupil. His work and his interest were constantly praised by his teachers. On his entering the last half of the third grade, his work began to lag and his interest to decline. At the examination for promotion his case was conditioned, and it was detected that he had begun some months before to use tobacco. His parents were informed, and strenuous efforts were made by his teacher to get the habit restrained and corrected. His reform was not secured, and though he remained five years in the same grade, he was never able to advance on merit, and several trial promotions proved failures.

4. In a case where reform was secured and the habit overcome, the pupil again returned to normal progress, and had a successful career as a student.

Other observations.—So far as my observations have extended, not a single boy has passed the examination required for admission to the high school after he had acquired the habit, and not one has graduated from the high school who began the habit after beginning his course in the high school.

But the moral results are also as serious. Pupils under the influence of the weed are constant subjects of discipline, are not truthful, practice deception and cannot be depended upon. A change in character in a formerly good boy is a very strong indication that some habit is getting hold upon him whose tyranny must be broken before he will again be clothed in his right mind. The worst characteristic of the habit is a loss of personal self-respect, and of personal regard for the customs and wishes of ladies and gentlemen, especially when among strangers.

If these observations mean anything, they declare that something ought to be done to save child-life from the pitfalls that commercial interests are digging, and that greed is encouraging; that more should be done than to instruct by oral or text lessons in school; that teachers parents and philanthropists are not yet sufficiently aroused regarding the magnitude of the evil of tobacco using by children; that in the crusade against alcohol we should recognize that other evils, though more quietly, are just as surely sapping the strength and destroying the vigor of the youth of this generation.—*H. H. Seroley.*

## YOUTH.

“THE whole period of youth,” says Ruskin, “is essentially one of formation, edification, instruction; in taking of stores, establishment of vital habits, hopes, faiths. There is never an hour of it but is trembling with destinies, not a moment of which, once past, the appointed work can ever be done again or the expected blow struck on cold iron. Take your vase of Venice glass out of the furnace, and strew chaff over its transparent heat, and recover that to its clearness and ruby glory when the north wind has blown upon it. But do not think to strew chaff over the child fresh from God's presence, and to bring the heavenly colors back to him, at least in this world.”

If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should never grow old.—*Jas. A. Garfield.*

## Sabbath School Lessons

## July 10. THE DESCENT OF THE SPIRIT.

Lesson, Acts 2: 1-12. Golden Text, John 16: 13. Memory vs. 2-4. Catechism Q. 84.

Time—Sunday, May 28, A.D. 30, between dawn and nine o'clock in the forenoon, v. 15. After the ascension the disciples returned to Jerusalem, and for ten days some 120 of the more devoted followers of Christ, *e.g.*, the 11 apostles, the Lord's brethren, some Godly women, and a number of others, continued in united prayer for the promised gift of the Holy Spirit.

I. The strange manifestation, vs. 1-3.

II. The wondrous work, v. 4.

III. The astonished multitude, vs. 5-12.

I. *Day of Pentecost.*—The second of the three great annual feasts that called all the Jewish men to Jerusalem. The Passover was the first, the feast of Tabernacles the last. Pentecost is from a Greek word *pentecostos*, *fiftieth*, because it was held fifty days after the Passover. It was called the Day of First Fruits, Num. 28: 26; the Feast of Weeks, because a week of weeks, 7 weeks, after the Passover, Ex. 34: 22; Deut. 16: 10; and the Feast of Harvest, Ex. 23: 16. *They were all*—The 120. *One accord*—Revised version—"They were all together in one place." In that upper room. *A sound*—Not a wind, but a sound as of a rushing, mighty wind. Wind is a symbol of the Spirit. It is, 1, invisible, 2, powerful, 3, all penetrating. See John, 3: 8. *As of fire*—Not fire, not heat, but the appearance of "tongues parting asunder." *Sat upon each*—Apostles and others, all alike. The fire is a symbol of the Spirit, in that the Spirit shines into the mind, revealing truth and dispelling darkness, warms and cheers that which is brought under its influence. The sound and sight were given to prove to themselves and others beyond doubt that the whole matter was miraculous, Divine.

II. *All filled*—Not merely the ordinary influence of the Spirit, but miraculous power. *Speak with other tongues*—Not a permanent gift in order to fit them for going to preach to all nations, but a miraculous proof of the truth of Him who had so lately gone from earth, that the disciples themselves might be assured beyond doubt as they went forth to preach the gospel, and that the multitudes gathered at the feast might be convinced and might carry to their distant homes the testimony that Christianity is Divine.

III. *Dwelling at Jerusalem*—Temporarily attending the feast. *Devout men*—There were many earnest souls among the multitudes that gathered to the great feasts. *Every nation under heaven*—The Jews, then, as now, were scattered in every known land chiefly for purposes of trade. *Multitude came together*—The news of the wonder soon gathered a crowd. *Our language*—Stranger Jews from every land heard the gospel in their own tongue. *Amazed*—Were perplexed, were utterly at a loss to understand it. *Galileans*—Of a place and a class that would likely know little of foreign tongues. *Parthians, etc.*—The first four were from the East. *Judea*—The country round about. *Capadocia, etc.*—These five were from the nearer West, from Asia Minor. *Egypt*—Away to the Southwest. *Lybia*—West of Egypt. *Rome*—The farthest West of all. *Jews and proselytes*—Jews and converts who had embraced the Jewish religion. *Cretes*—From the far South. *Wonderful works*—A sign, on this the birthday of the Christian Church, of what shall be.

## July 17. THE FIRST CHRISTIAN CHURCH.

Lesson, Acts, 2: 37-47. Golden Text, Acts, 2: 47. Memory vs. 37-39. Catechism Q. 85.

Time, Sunday, May 28, A.D. 30. The same day as the last lesson and the days following. The people marvelled at the miracle of Pentecost. Some mocked, but in mocking Satan outwitted himself, for it called forth Peter's sermon, which made such inroad into the kingdom of darkness.

I. The anxious questioning, v. 37.

II. The Gospel answer, vs. 38-40.

III. Glad conversions, v. 41.

IV. The life that followed, vs. 42-47.

I. v. 37. *Pricked in their hearts*—Where the Spirit is present and Christ crucified is preached, men will be convinced, and will cry out, "What shall we do." It is the age long question of restless human hearts, but it had a special meaning in their case. As with David, it was remorse for a special sin, for they had just crucified their Messiah, for whom they had waited and looked so long, and now they see their awful guilt.

II. vs. 33-40. *Repent*—Think differently. Change your minds. Your sin is great, but no sin is too great to turn from, and when men turn from sin to God, He in mercy forgives. Blessed news to sinners. *Be baptized*—An outward sign of that inward change, to show to men that they loved the Christ whom before they had hated. *Ecce or*—All who inwardly accept Christ should openly profess Him. *Ye shall receive*—Not only would they be forgiven for this crime, but this Divine Spirit would come and dwell in them. *The promise*—Made in Joel 2: 28; and quoted in Peter's address, vs. 17-21. *Your children*—What encouragement to parents to pray that the Holy Spirit may regenerate their children even in infancy. *Even as many*—All who hear the call may, if they will, claim the promise. *This crooked* (rev. ver.) *generation*—From the guilt which this generation has incurred and their bad influence.

III. v. 41. *Were baptized*—The only mode of ceremonial cleansing with which they were acquainted was sprinkling and pouring, and neither the time, nor the water facilities, would admit of otherwise baptizing 3,000 in one afternoon.

IV. vs. 42-47. *Steadfastly*—The Spirit's work is no passing emotion. *Doctrine*—Teaching. All would be new, strange and eagerly learned. *Fellowship*—Christianity is essentially a thing of fellowship. *Breaking of bread*—Loving remembrance of His death was very often observed. *In prayer*—Social prayer meetings. How like all this to a special outpouring of God's Spirit now. Men eagerly learn, love frequent prayer meetings, etc. *Fear*—Men were awed by Divine presence. *Wonders*—Miracles in that early age were given to prove that the work is from God. *Sold possessions*—All was voluntary. They could keep them if they chose. The special need was that many were strangers who had come prepared to stay but a short time, and now needed to remain longer, to learn more of the new religion before leaving to carry it to their distant homes. *Added daily*—The true method of growth.

The only gospel that convinces of sin is Christ and Him crucified.

The only gospel that answers the anxious longing of the human heart is Christ and Him crucified.

The true Christian cares for the needs of his brother man.

Rejoices with those that rejoice and weeps with those that weep.

## July 24. THE LAME MAN HEALED.

Lesson, Acts 3: 1-16. Golden Text, Acts 3: 16.  
Memory vs. 6-8. Catechism Q. 88.

Last lesson told of the signs which followed Pentecost. This one gives an incident which took place a few days later.

1. The miracle, vs. 1-8.
2. The wonder at it, vs. 9-11.
3. The cause of it, vs. 12-16.

I. v. 1-8. *Peter and John*—Fished together, Luke 5: 10; baptized by John together, John 1: 41; and together received the Spirit, Acts 2: 4. *Went up*—Were going up. *To the temple*—Accepting Christ as the Messiah only made them the better Jews. *Ninth hour*—Three o'clock in the afternoon. *Lame*—For more than 40 years, chap. 4: 22, making the miracle the more wonderful. *Laid daily*—This his daily work. *Asked an alms*—As he did of all others, as is often seen in cities yet, specially in the East. *Expecting to receive*—They seemed to take an unusual interest in him and he expected the more. *Silver and gold*—Probably the man was disappointed at hearing this. *Such as I have*—The gift of healing, better than gold. *Of Nazareth*—The despised one. *Walk*—With the command came the strength. *Walking and leaping*—Who can measure the surprise and joy at the unexpected cure. *Praising God*—What gifts we have to praise Him for every day.

II. v. 9-11. *All the people*—Probably many who had been at the feast and still remained, as well as dwellers in Jerusalem, and this was the hour of prayer when many gathered at the temple. *Knew that it was he*—He was a familiar sight. *Held Peter and John*—His gratitude so great. *Ran together*—Just as the multitude ran together when the miracle of Pentecost was noised abroad.

III. vs. 12-16. *Peters saw it*—When they laughed at the gift of tongues, Peter told them what it was and from whom it was, so here. *Why look on us*—He wanted all honor given to the risen Christ, and he tells the story over again as he had done on the day of Pentecost.

The following practical suggestions are from *Peloubet's Notes*:—

Opportunities for doing good lie often in our way, if we look for them.

Those who have no money are not debarred from doing good.

Each one must give what he has himself received from God.

We can impart to others only such things as we have and are. Hence arises a new motive for being good ourselves.

All the power of the Christian to do good comes through the Lord Jesus Christ and the Holy Spirit. Of himself he can do nothing.

It is a great privilege to be the channel through which the Lord bestows his blessings upon others.

Personal contact with the needy, expressing sympathy and love, giving ourselves with our gifts, is the true means of conveying the blessings of Christ to others.

The first impulse of the saved is to praise God.

The healing of the body an aid to faith in the healing of the soul.

Miracles of healing express God's kindness and love to the children of men in all ages and under all circumstances.

They are a perpetual invitation for all the poor and heavy laden to go to Him.

The true teacher always hides behind Christ, calling attention not to himself but to his Master.

## PETER AND JOHN BEFORE THE COUNCIL.

July 31.

Lesson, Acts 4: 1-13. Golden Text, Acts 4: 12.  
Memory, vs. 8-11. Catechism Q. 87.

The lame man of last lesson was healed. The crowd gathered and wondered. Peter preached Christ to them. The authorities were displeased. They thought the new religion stamped out, but here it was troublesome as ever. The lesson tells us of Peter and John.

I. Imprisoned, vs. 1-4.

II. Preaching, vs. 5-12.

III. Warned, vs. 13-18.

I. vs. 1-4. *The priests, etc.*—The crowds gathering at the temple gate attracted the attention of the rulers. *Grieved*—Sore troubled. The Sadducees persecuted them because they preached the doctrine of the resurrection. The priests and pharisees hated them because they preached Christ. The infidels and materialists of those days were as bitter persecutors as were the ritualists, and the bitterest bigots to day are to be found among those who boast themselves freethinkers. *In hold*—In prison. *Eventide*—The Jewish law, based on Jer. 21: 12, did not try a man after sunset. *About 5,000*—This is Peter's second recorded sermon, and whether it means 5,000 new believers, or 5,000 including the 3,000 of the day of Pentecost, probably the latter, it is a rapid increase.

II. vs. 5-12. *Rulers, elders, etc., gathered at Jerusalem*—During the night, members of the Sanhedrim, or highest court of the Jews, had been summoned to meet and now they gather. *Set them in the midst*—The court sat in a semi-circle. The prisoners with the man that had been healed stood in the centre. What a grand opportunity for preaching the gospel to the rulers, with the healed man as proof of its truth. *By what power*—If they could prove sorcery or witchcraft against the apostles they could put them to an awful death. Deut. 18: 10. *The Holy Ghost*—Matt. 10: 19, 20. *Ye rulers*—He addresses them with due respect. *Be it known*—He proclaims far and wide this proof of Christ's Divinity. *Ye crucified*—True, Pilate sentenced Christ, but unwillingly, the Jews were to blame. How very bold Peter's charge. The prisoner accuses his judges. *You builders*—Who have charge of building up God's kingdom. *Head of the corner*—The whole spiritual fabric is to rest upon it. *None other name*—This is the only religion that provides an atonement for sin. All other systems ask men to atone for their own sin, and, therefore, cannot save.

III. vs. 13-18. *Boldness*—In accusing their judges. *Unclearn'd*—No one, in speaking, can hide an imperfect education. *Marvelled*—At the power with which they spoke. *Had been with Jesus*—This same Sanhedrim had tried Jesus and were impressed by His calm boldness. They see the same thing now in the apostles and they note the likeness. What a blessed thing so to live that men will have to feel that we have been with Jesus. The only way to effect this is to be much with Him. He who is much with Christ looking at Him in the Scripture, thinking of His excellence, will become more and more like Him. *Beholding the man*—This was proof. Conferred. They were sore puzzled what to do. *Spread no further*—Vain attempt. How often has it been made?

If we are Christ's our lives will shew it.

The more we are with Him, the greater will be the likeness.

How vain men's efforts to prevent the spread of the gospel.

## THE APOSTLES' CONFIDENCE IN GOD.

August 7.

Lesson, Acts 4 : 19-31. Golden Text, Acts 4 : 31.  
Memory verses 29-31. Catechism, Q. 88.

Time—June, A.D., 30. The same day as last lesson.

Place—The hall of the Sanhedrim or Jewish Council in Jerusalem, and the meeting place of the disciples. This lesson is the last of the three founded on the miracle at the beautiful gate.

Last lesson Peter and John after healing the impotent man, were before the Council. The miracle was so well known that the rulers dare not punish them, so they threatened them and charged them not to speak nor teach in the name of Jesus, with what results this lesson shows.

I. Courage in danger, vs. 19-22.

II. Praise for deliverance, vs. 23-28.

III. Prayer for help, vs. 29-31.

I. *Answered*—Christ gives courage to His followers in all circumstances. *Whether it be right*—The care of these men was, not to please the rulers nor to save themselves, but to do RIGHT. *Sight of God*—Our care should be not what will our fellow men think of this, but how does God regard it. *Cannot but speak*—To do otherwise would be to give the lie to what they knew. *Further threatened*—All the argument the rulers could find was threatening. *Might punish them*—The number of believers was so great, and the apostles so much in favor that the rulers dared not do as they might wish. *Forty years*—The case had been of such long standing that it must be miraculous, and the man was so long at the temple gate as to make him very widely known.

II. *Went to their own*—Good or evil, when left to itself seeks its own kind. *With one accord*—The Christian gives the praise to but one source. *Of a truth*—These men realize that the things which had been done to Christ are a special fulfillment of the 22nd Psalm. *Determined before*—Here is the great truth of Divine Sovereignty, and yet these men were free in doing as they did and they were guilty because they did not do it to carry out God's purposes but to gratify their own hate. This great doctrine of God's Sovereignty and man's free agency is a mystery that no man can understand. Our part is to believe God's Sovereignty, to leave it with Himself and on our part to obey His commands and claim His promises.

III. *Bold*—These threatenings are against Thee, O Lord. *Signs and wonders*—These were the proofs that had been promised. *Shaken*—What awe would fill their minds? How near God would seem? God answers prayer, and gives His Spirit, and is near to all who call upon Him, now as well as then. *Boldness*—When men are led by the Spirit of God they are bold to speak, and to do the right. Men are cowards when they depend upon themselves. If we are true Christians we will aim to do right at whatever cost.

All who truthfully and prayerfully seek to do right will be strengthened to do it boldly and well. The strength of a cause and its prospects of success are not to be measured by the number or position of its advocates but by whether God is with it.

This is a good lesson to apply to the temptations of every day life.

The true Christian will do right at whatever cost.

A man's character is known by the place and company he likes to frequent.

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A Friend, Ballantrae \$16.

COLIGNY COLLEGE, OTTAWA.—Nemo, \$10.

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Strathroy, \$3. Drumbo, 13.51. Gamebridge, 7.17. St. John's, 3. Keene, 16. Beaverton, 10.10. E. Seneca, 4. Avonton, 3. McKillop, 0.55. Total, \$62.32.

## WIDOWS AND ORPHANS FUND.

## Ministers Rates.

Revs. J. A. Carmichael, 2 yrs 1892-3, \$16. W. A. Duncan, 22. T. Wilson, 3. J. B. McLaren, 8. D. L. Mackenzie, 8. D. C. Johnson, 50. D. Y. Ross, 10. A. R. Linton, 3. Dr. MacVicar, 3. Abraham, 8. R. Y. Thomson, 8. A. M. McClelland, 8. J. McArthur, 8. Total, \$170.00.

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## A. AND I. MINISTERS FUND.

## Ministers Rates.

Revs. W. A. McKay, \$25. J. A. Carmichael, 1892-3, 15. W.

A. Duncan, 33 J. B. McLaren, 5. D. L. MacKeechnie, 4. A. Dawson, 4. D. Y. Ross, 10. A. R. Linton, 8. J. A. Morrison, 3 yrs. 11. 5. Dr. Moore, 8. J. Abraham, 5. R. Y. Thomson, 10. Total, \$138.25.

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W Riv & Green Hill, 80. Antigonish, St Ja ss, 25. Nine Mile Riv, 12. West, per Dr Reid, 111.60. Ken'cook, M A McDougall 5. New Carlisle ss, 3.17. W F M S West, 1200. Elmsdale ss, 1.80. Redbank, Mrs Somers, 0.87. Bedford & Way, 1. Economy, 6. Thank Offr, 5. Ham, Bermuda, 50. L Bras d'Or, Mr Matheson, 3.38. Bathurst, 13.77. Bath, Yonghall, 4. Medicine Hat ss, 15. New Glasgow, Ja ch, 50.15. Total, 1617.71.

## HOME MISSIONS.

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Capo North, 8.50. Economy, 5. Total, 13.50.

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Lunenburg, 20. Int, W A Patterson, 93.44. J A Clark, taxes, 3.80. J A Clark, taxes, 21.43. Guys Riv & Mildred, 34. J. A Clark, taxes, 6.04. Thorburn & Suth Riv, 15. Geo. G. Sanderson, int, 75. Ham, Bermuda, 20. Int, J H M Rks, 274. J A Clark, taxes, 3.80. New Glasgow, Jas. ch, 45. Total, 511.82.

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Int, D J Welsh, 31.

## AGED MINISTERS FUND.

Rev. J. A. MacLean, 3.75. Int, Tho C Conners, 54. Int, J P McAllen, 36. Int, F J Gorbell, 45. Ham, Bermuda, 10. Int, Rev J D Murray, 29.13. Total, 186.83.

## FRENCH EVANGELIZATION.

Received by the Rev. Robt. H. Warden, D.D., Treasurer of the Board of French Evangelization, Y.M.C.A. Building, Montreal, to June 6th, 1892.

Jaquet River, N B, ss, 2.65. Executors Mrs Cuthbert, New Richmond, Que, 300. Man, Sunnyside, 2. Rock Lake, 4.74. Osgoode Line, 17. Elmvale, 12. Crumlin ss, 5. Strathroy 48. North Derby, 3. Maudamin ss, 4. Brookline, Mass, Harvard ch, Porch, 30. Executors Est Wm Cream, Que, 148.13. Chas Blair, Valens, 1. Beaverton, Knox, 14.20. Somebody, S. East Seneca, 4. New Glasgow, James ch, 53. Nine Mile River, N S, 3. Ham, Bermuda, 5. Yonghall, Bathurst, 2.25. Dunlop, 2. Bellune, 2.75. New Glasgow, United ch, 200. Fairbairn, 2. Drumbo, 0. Barrie, St Johns, 6. Glenboro, 12. Boltonville, Friend, 5. Nemo, 5. Avonbank, 4. Motherwell, 7. Harriston, Guthrie, 10. Friend, St John, N B, 2. McKillop, 6. Wintrop, 5. Welland, 4.45. Total, 2199.13.

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

## ENDOWMENT FUND.

Almonte, St A, per A J McAdam, 160.67. A. W. Cameron, Huntingdon, 6. Rev. D. MacKay, Addison, 20. Don 1 McLennan, Lancaster, 15. Mrs. J. G. Ament, Seaforth, 4. A C Hutchison, Mont, 500. Mrs. Mc Nish, Cornwall, 10. Athelstane, per Rev. A. Keroult, 15. Jas Burnett, Mont, 103. Dundee, per J A Arnold, 32. Total, 962.67.

## EXECUTIVE CHAIR.

Montreal—Robert Cowans, 200. And Young, 15. Thos Forde, 25. A G Thomson, 25. Henry Birks, 25. Wm Rose, 10. And McIntyre, 50. Total, 350.

## NEW HERRIDES.

Chatham, St Mary's ladies, 25.

## MANITOBA COLLEGE.

Treasurers, D MacArthur and Dr King. For 1891-2.

## Ordinary Fund.

Previously reported 1014.77. Congregational contributions—by Dr Reid, 1809.83. Per Dr Warden, 135. Per Dr Reid, 548.93. Church of Scotland, grant £50, \$244.03. Total, 2751.66. For 1892-3—Congregational contributions—by Rev P M Morrison, 270.93. Per Dr Reid, 502.65. Total, 778.58.

## Building Fund.

Treasurers, A. McDonald and Dr King. For 1891-2. Previously reported 552.50. Presbyterian Church of Ireland, £50, \$31.38. Geo Rutherford, Hamilton, 50. Wm Hargrave, Winnipeg, 10. Mrs Haldane, Montreal, 15. Total, 1169.28. For 1892-3—Chief Justice Taylor, 1 payment, 500. John M King, do, 1000. Geo Brown, do, 200. A McDonald, do, 250. Stephen Nairn, do, 200. T D Smith, 50. Total, 2200.

## Scholarship Fund.

Previously reported, 274.11. Rev Prof Hart, 10. Dr King, 60. Total, 344.11.

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