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THE PRESBYTERIAN RECORD

FOR THE

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The Queen's Jubilee.

OVER an empire of unequalled and unprecedented vastness the Jubilee of good Queen Victoria is being joyously celebrated. Born in 1819, the Queen is sixty-eight years of age. She ascended the throne upon the death of William IV., on the 20th June, 1837. When in the dawn of that June morning, she was told by the Archbishop of Canterbury that she was QUEEN, her response was "I ask your prayers on my behalf." From that hour till this she has reigned as becomes a noble Christian woman. In every relation of life Queen Victoria has been a model woman; and her influence and example have been invariably on the side of right, truth, and charity. Queen Victoria was married in 1840. As a wife and mother her life was most exemplary. In December 1861 she became a widow—"Albert the Good" having been taken from her side. Two of her children have also died—Princess Alice and Prince Leopold. In bereavement and sorrow, the Queen ever manifested submission to the will of God. During Her Majesty's reign the growth of the churches and the progress of the Gospel have been very great. The whole world has been opened to the proclamation of the Word of God. Our readers will unite

with us in praying "GOD SAVE THE QUEEN! Long may she reign!"—We have much pleasure in presenting our readers this month with a Portrait of Her Majesty, which, from our own observation of last summer, we can testify to be a good likeness.

Editorial Correspondence.

NAPLES AND ITS NEIGHBOURHOOD.

WE are not yet done with the seven-hilled city, but, being on the wing, we cannot enter into any further details at present.

Leaving Rome at 8 a.m., we reached Naples—163 miles south—at 1.30 p.m. It is a delightful journey, through a valley expanding and contracting by turns, covered with mulberry orchards, olive and vineyards, and bounded by hills, beautiful in outline and coloured with those rich, mellow tints which only an Italian sky can impart. The towns and villages, mostly perched on the top of what seem to be inaccessible heights, are extremely picturesque. Here is *Velletri*, said to be the birth place of Augustus, the first Roman Emperor, with its grand old castle in ruins. Further on, *Monte Casino*, crowned with the vast monastery of the

Benedictines, founded A.D. 528, where the monks of the olden time—famous for their patronage of literature—lived in grand style. At *Caserta*, we got a passing glimpse of what the natives call 'their white elephant'—the Royal Summer Palace—said to be the finest in Europe—a magnificent pile of buildings now used as a military school. Here we enter upon a wide, fertile plain—the most densely peopled tract of land in Italy, if not in the world, and cultivated almost entirely with the spade. From this point we get our first view of Vesuvius and we keep it in sight until, sweeping round its base, we enter the station of "Napoli." Now the scene changes. All is bustle, confusion and uproar; and what between the hotel bummers and the cabmen, it seemed as if we should be almost torn in pieces. But all's well that ends well; we forgot all our troubles as soon as we crossed the threshold of the Hotel della Riviera, a quiet and comfortable house in the finest quarter of the city. In front of it are the public gardens, adorned with stately palms and other beautiful trees and shrubs, and *the drive*—accounted the finest in Europe—where the aristocracy of this great city of 600,000 come to take their evening airing in fine equipages, along the margin of the deep blue sea, and in fall view of *the Bay* with its magnificent sweep of thirty-five miles. Behind this street, called the *Chiaja*, the city rises in terraces up to the foot of the walls of the grand old castle of St. Elmo, 820 feet above the sea. It has been said that no other spot in the world comprizes within the same compass so much natural beauty with so many objects of interest to the antiquary, the historian, and the geologist, as the Bay of Naples. Certainly it could never be seen to better advantage than now, in the end of February, when the climate is superb—so balmy yet so bracing as to make one insensible to fatigue, even under the high pressure of sight-seeing.

The principal sights of Naples are its 300 churches (some of them very fine), its Royal Palace, its extensive catacombs, the castle and monastery of St. Elmo, the harbour with its shipping, the dock-yard with its huge armour-plated ships of war, the Grotto of Pausilippo, and the National Museum. The Museum is stored with art-treasures from Herculaneum, Pompeii and Stabiae. Its

collection of bronzes is unique. The ground floor is filled with ancient statues, and its walls are covered with thousands of frescoes, mosaics, and inscriptions from these buried cities. If the paintings have no great artistic merit, they are interesting as shewing how like to modern life was that of the people who lived here eighteen hundred years ago. The perfection of the statuary in marble and bronze, on the other hand, fills one with amazement at the high state of civilization that must have prevailed when even small provincial towns like these contained such a profusion of works which in design and finish, have never since been equalled. While others are scrutinizing the cameos, the brooches and bracelets, the rings and armlets, and other personal adornments of the stylish old Pompeiians, let us look at the two splendid equestrian statues in white marble of Balbus—father and son—which were recovered from Herculaneum, slightly discoloured, but with scarcely so much as a scratch upon them. I think I see these two noblemen now, sitting face to face on their bare-back steeds, the younger gracefully extending his right hand, as though he were in the act of thanking his fellow-citizens for some special mark of their favour. The horse is thought to be the finest of antiquity. The bronze equestrian statue of Nero, found on the top of a triumphal arch in Pompeii, is also very fine. And if you sit down before that inimitable representation in bronze of *The Dying Gladiator*, and look at the life-blood oozing from his side, and see the stamp of death on his manly brow, you must weep. The *Papyri*, answering to the books of the period, are very curious. Some three thousand were found, charred, but not destroyed, in Herculaneum. Five hundred of these parchments have been unrolled and some of them translated. They consist chiefly of treatises on philosophy, music and rhetoric. What a strange library! What a strange collection altogether! Large rooms are filled with specimens of household furniture, cooking utensils, vases, dishes, lamps, weights and measures, musical and surgical instruments, bread, fruit, spices, cosmetics, coins, jewellery, precious stones, everything in short that the people used, even to the tickets for the theatre, which they *intended to use* on that fatal night when destruction came upon them unawares.

Vesuvius is the hon of Naples, and draws crowds of visitors. From every point of view it is the most prominent and the grandest feature in the landscape. It is about thirty miles in circumference at the base and rises from opposite the centre of the Bay of Naples to a height of 3,900 feet. From Portici, six or seven miles from the Chiaja, an athlete can climb to the top in three hours. Ordinarily, people used to ride on mules part of the way and then be dragged up with ropes, or carried on mens' shoulders to the summit. Now-a-days a much easier mode of transport has been provided, by the construction of a good turnpike road to the foot of the cone and a railway thence to within a short distance of the crater. The drive from Naples is a most enjoyable one. Twenty-four of us left the city together, in six carriages, each drawn by three horses. Such streams of people we met coming in from the country! pretty little donkeys laden with green-grocery: waggons drawn by mules wonderfully got up with scarlet trimmings, brass mountings, and jingling bells; and that most curious of all conveyances—the car-riole—a two-wheeled machine on which a dozen or more passengers are clustered like bees, and which dashes along at a furious pace, the light-hearted crew singing at the top of their voices. Stop here for a few seconds! Where are we? At Resina. "Ladies and gentlemen, seventy feet beneath your feet lies the city of Herculaneum!" Can it be possible that a city, once as bright and beautiful as Naples is to-day, was buried out of sight in a single night, and that it is lying here to-day just as it was left 1800 years ago? There is no doubt about it.

We left the shore and commenced the ascent by a winding road, over fields and lakes and rivers and cascades of lava, black as ebony. We had not gone far when we were joined by a band of musicians, seven in number, who marched alongside the carriages, playing the guitar and mendoline, and singing Neapolitan songs till the echoes rang again. We passed close to the Observatory, a large building surrounded by a garden and a few trees, which narrowly escaped destruction in 1872, when enormous streams of red hot lava flowed down on either side of it. So sudden was the eruption, the operator had not time to escape, but he survived the fiery ordeal,

and got credit for continuing his observations all the time that he was being roasted between two fires. Half an hour more brought us to the "Inferior station of the Funicular Railway," as it is called, where there is a refreshment room and a post and telegraph office. The view from this point is magnificent, including the city and bay of Naples, the towns and villages that line the shore, all the way to Castelammare and Sorrento, the distant mountains, the islands, and the sea. Above us there is the frowning cone, a thousand feet high, and the great transparent cloud of white vapour floating over it. This funny little railway—the steepest in the world—is 2,740 feet in length. It lifts us 850 feet in ten or twelve minutes, and lands us as near to the summit as it is deemed safe to go in that way. You must now follow your guide. It is not safe to venture alone. At any moment you might put your foot in it, or be enveloped in a swirl of stifling sulphurous steam. To reach the edge of the crater, you must go well to windward, and that implies a long detour, over a very rough and, in places, a very hot surface. From a hundred cracks and crevices, jets of steam are hissing at you, but you must keep as cool as you can: now that we are on the brink of the abyss, a false step would be fatal. Sit down.

My guide and I sat down, and gazed into the mysterious depths, but even here, the continuous discharge of vapour made it impossible for us to see very far. I had to take this man's word for it, that the crater is a mile and a half in circumference and about a thousand feet deep to the surface of the lava. Listen! There is no doubt about its "activity." Every now and then we could hear discharges down in the depths, as of stones and debris shot up with mighty force and falling back with a splash into the boiling cauldron. At other times there were muffled reports as of distant artillery, or like that which follows a submarine explosion. It was on Ash Wednesday, the day of the earthquakes that desolated the Riviera, that I sat here and listened to these dreadful sounds. If any one is sceptical as to the possibility of the world being burned up with fire, he need only sit here a short time to be convinced that the agency by which such a consummation might easily be brought

about is not far to seek. Nineteen times during the present century has this burning mountain broken out and poured down streams of lava to the loss of life and property, and yet people build houses and plant vineyards, and sleep as soundly on the slopes of Vesuvius as though nothing of the sort was likely ever to occur again! The next eruption is overdue now. We had better be going.

In my last letter I forgot to mention that there are now *ten* fully organized Protestant churches in Rome. In Naples there are *nine*. The Episcopalians, Methodists and Presbyterians conduct English services, but all are more or less engaged in evangelical work among the Italians. A Presbyterian station was opened here in 1861, by Rev. A. F. Busearlet, now of Lausanne, under the auspices of the Free Church of Scotland. It was through his efforts that the beautiful church and manse, with school-rooms for boys and girls, were erected on the Piazza dei Martiri—an admirable site—at a cost of over \$50,000. Mr. B., ministered in Naples for twelve years with most encouraging success. At one time, over four hundred children attended the schools of which he had the oversight. He was also instrumental in founding the Naples Boarding School for the Education of Young Ladies, of which Mademoiselle Bech is now Directrice. In it there are nearly 150 pupils, of whom eighty are Roman Catholics. Towards its equipment the late Lady Harriet Bentinck bequeathed the sum of \$50,000, which have been expended in the erection of new buildings, on a splendid site, to be opened about this time, with a competent staff of teachers. The curriculum of study is all that can be desired by those who wish to obtain a thoroughly good education, and the terms are very moderate. Dr. Gray, now of Rome, succeeded Mr. Buscarlet in 1875. The present incumbent is the Rev. T. Johnstone Irving, formerly of Canoubie, Scotland. The work in all its branches is prospering in his hands also. A very important and interesting part of it is the Harbour mission, which is supported by the English-speaking residents of all denominations. The floating *Bethel* is very popular with the English-speaking sailors who frequent the port, to the number of about 20,000 annually.

Missionary Cabinet.

JAMES THE LESS—THE SON OF ALPHEUS.

THE difficulty in regard to the name and identification of this Apostle is greater than in the case of any of the others whom we have yet noticed. In the four lists given by Matthew, Mark, and Luke, he is invariably styled "James the son of Alphaeus;" but in Matt. 27 : 56, and in Mark 15 : 40, 47 mention is made of "Mary the mother of James the less, and of Joses." In John 19 : 25, this same Mary is called the wife of Cleophas, or Clopas; In Luke 6 : 16 and Acts 1 : 13 Judas is called "the brother of James, and Jude in his own epistle calls himself "brother of James." Then in Galatians 1 : 19, Paul, describing his visit to Jerusalem, speaks of meeting "James the Lord's brother," and in Matt. 13 : 55, and Mark 6 : 3, James is said to be the brother of our Lord, and of Joses, Simon, and Judas, or Juda. The difficulty seems to be irreconcilable; it is certainly perplexing. (1) Were there three apostles named James, or only two? (2) Was James the son of Alphaeus the same as the person called "James the Lord's brother," (3) and if so, was he his brother in the ordinary sense of the word? (4) Was James the Lord's brother one of the twelve? The answers to the first and last questions will of course be determined by those given to the second and third. As to the second question, Hebrew scholars seem to agree that Alphaeus and Clopas are both derivatives from the same oriental root, and may therefore fairly be applied to the same person. As the arguments in support of this view would be quite unintelligible to all who, like the present writer, are unacquainted with the Hebrew language, it would be a waste of time and space to enter into it minutely; the following quotation, however, seems to give the gist of it and may suffice to satisfy the general reader:—"Taking into consideration the striking and perfect affinities of the two words (Alphaeus and Clopas), and adding to this the great body of presumptive proofs drawn from the other circumstances that shew or suggest the identity of persons,—and noticing, moreover, the circumstance that while Matthew, Mark, and Luke speak of Alphaeus, they never speak of Clopas,—

and that John, who alone uses the name Clopas, never mentions Alpheus—it seems very reasonable to adopt the conclusion that the last evangelist means the same person as the former.” Assuming this reasoning to be well founded, the second question must be answered in the affirmative,—that is to say, James the son of Alpheus and James the less, son of Mary and Clopas, were identical. But why does Mark call him “James the less”? In the original Greek the term is *o micros*—which ought to be translated “the little.” The comparative term, “the less,” originated in the Latin Vulgate, where the rendering is *Jacobus minor*. The only reasonable explanation for the use of this diminutive adjective is that James the son of Alpheus was probably a little man, and that he is so called to distinguish him from James the son of Zebedee who may have been a taller man. As we shall see presently, it could not be applied to him with propriety in the sense of implying any mental inferiority. Even in our own times it is not uncommon to resort to such distinctive epithets as “big John” and “little John” in families or clans where the same name is of frequent occurrence. The third question is the most difficult to answer satisfactorily. There can be no doubt that James, the son of Alpheus, was the same as the person called “James the Lord’s brother,” since Mary the wife of Clopas, is named in the passages just cited as the mother of James and Josès, and these are called by both Matthew and Mark the brethren of Jesus. But when we come to enquire if James was a full brother of our Lord, in the usual acceptance of the word, we enter upon debatable ground. This subject has been keenly discussed by commentators and has not been settled to this day. The statements of Matthew and Mark, taken by themselves, seem to decide the relationship, but it must be remembered that the words “brother” and “brethren” are often used in Scripture to mean merely near relatives. Lot was Abraham’s nephew, Gen. 11 : 27, 31; and 14 : 12; yet he is called his brother in Gen. 13 : 8; and 14 : 14, 16; and Jacob was Laban’s nephew, Gen. 28 : 2; though Laban calls him his brother, Gen. 29 : 15. If we are right in believing that Mary Clopas was this James’ mother, he could not be the brother of Jesus in the ordinary meaning of the word.

The nature of the relationship was far more likely that of cousin, whether by the father’s side or the mother’s is doubtful. John, in ch. 19 : 25, apparently calls Mary Clopas “sister” of Mary the mother of Jesus, but as it is not likely that there were two Marys in the same family, it is quite in accordance with the use of the term “sister” (as in the case of “brother”) to consider the mother of James as only a near relative—the sister-in-law, or the cousin of the mother of our Lord. If the apostle James had been the Lord’s full brother, Jesus would scarcely, while hanging on the cross, have commended his mother to the care of John—who “took her to his own home”—as if she were destitute of any nearer natural protector.

“All the opinions on these points are fully given and discussed by Michaelis, in his introduction to the epistle of James. He states five different suppositions which have been advanced respecting the relationship borne to Jesus by those who are in the New Testament called his brothers;—(1) That they were the sons of Joseph by a former wife. (2) That they were the sons of Joseph, by Mary the mother of Jesus. (3) That they were the sons of Joseph by the widow of a brother, to whom he was obliged to raise up children according to the laws of Moses. (4) That this deceased brother was Alpheus. (5) That they were brothers of Christ, not in the strict sense of the word, but in that of cousin or relation in general, agreeably to the usage of the word in the Hebrew language. This last opinion, first advanced by Jerome, has been very generally received since his time.”*

The conclusion to which we have thus been brought is that James the less was the son of Mary and Clopas—*alias* Alpheus—that he was a near relative of Jesus Christ, one of the twelve apostles, and the writer of the epistle that bears his name. He must be classed with “the brethren” who, during the earlier part of our Lord’s ministry, “did not believe in him,” John 7 : 5. It seems from Mark 3 : 21, that our Lord’s relations generally were of the same opinion as many of the Jews who derided Christ’s pretensions, calling him “mad,” John 10 : 20. His kinsmen even went the length of proposing to restrain him by force, if necessary, from prosecuting his work, but before proceeding to extremities, his brethren and his mother remonstrated with him, Mark 3 : 31, and were answered in a way that could not

* Lives of the apostles by Rev. D. F. Bacon, p. 416.

fail to touch their hearts,—“Whosoever shall do the will of God, the same is my brother, and my sister, and mother.” From that passage and Mark 6:3, it appears that there were *sisters* in Mary Clopas' family, as well as the four so-called brothers of our Lord—James, Joses, Juda and Simon. It need not be thought passing strange that the near relatives of our Lord were so conspicuously faithless, for Jesus himself is the author of the expression that has passed into a proverb,—“A prophet is not without honour, but in his own country, and among his own kin, and in his own house.” These “brethren” of our Lord were perhaps no worse in this respect than his chosen apostles, whose opportunities of observing their Master's life and work were exceptionally favourable, and who yet were upbraided time and again for their unbelief.

There are no particulars recorded of James' call to the apostleship, nor is there the slightest notice taken of him in any of the four gospels, beyond mentioning his name as one of the twelve. But in the Acts of the apostles, and in some of the epistles, he is spoken of in a way that shews he came to occupy a very high position in the church. When Peter tells the assembled brethren the story of his miraculous deliverance from prison, Acts 12:17, he says emphatically,—“Go shew these things unto James.” Again, in chs. 15:13–21 and 21:18, James stands out prominently as one whose opinion carried great weight with his co-presbyters. His address on ritualism reads like a deliverance *ex cathedra*, and seems indeed to have settled the question in hand—making it a law of the church that strict conformity to the Jewish observances should not be held as binding on the consciences of Gentile converts. The address may be somewhat obscure, but it certainly breathes a liberal spirit, the more remarkable that James was known to be a consistent and zealous advocate of the Mosaic forms in the abstract. In Galatians 1:19, Paul says,—“Other of the apostles (besides Peter) saw I none, save James, the Lord's brother”—clearly intimating that this James was one of the twelve. Fourteen years later, in Gal. 2:9, the same writer speaks of James as being still at Jerusalem, connecting his name with Peter and John and calling them “pillars of the church.” In 1 Cor. 15:7, it is stated that

James was favoured with a special sight of our Lord after his resurrection. In short, the testimony, so far as it goes, gives to James, in the later days of the church in Jerusalem, a status second only to Peter. On this account he has been styled by some of the Fathers,—“The bishop of Jerusalem.” Further, there seems to be good ground for believing that when the rest of the apostles, one after another, selected new fields of labour in distant countries, James remained as the pillar of the church in Jerusalem to the end of his days. Paul found him there in A. D. 60, surrounded by his bench of elders, Acts 21:18, and that is the last mention of his name, in the order of time, in the New Testament. Josephus, a contemporary of James, and himself a resident in Jerusalem, gives a clear account of the martyrdom of this apostle who, he says, was stoned to death by order of Ananus the high-priest. In explanation of the cruel act, it is added that Ananus was a bigoted Sadducee, and that this exercise of his arbitrary, brief authority incurred the marked displeasure of all the more intelligent members of the community who had him deposed from office three months after his appointment. In deference to his conservative respect for the Mosaic laws and the integrity of his character, this apostle, Josephus says, was beloved and respected by the Jews, and was commonly called by them,—*James the Just*. His death must have occurred about A. D. 61–62.

The brief epistle of James was probably written near the close of his life and is a standing memorial of his sound judgment and common sense. In it he claims for himself no higher rank than “A servant of God and of the Lord Jesus Christ.” It is addressed in general terms to the representatives of the twelve tribes in dispersion. He urges them to persevere in the faith. He denounces cant, hypocrisy, and sham in every form, and warns his friends that the faith which is not evidenced by good works is a dead faith. He stigmatizes with unmitigated scorn all who pride themselves on their riches. He emphasizes the responsibilities of those who assume the office of teaching—the word translated “masters” in ch. 3:1, meaning literally *teachers*. Altogether the epistle is remarkable for its eminently practical nature, and the aptness and force of its illustrations.

The Flight into Egypt.

JULY 10. B.C. 4. MATT. 2: 13-23.

Golden Text, Ps. 18: 19.

HEROD the King had ordered the wise men who were looking for the "King of the Jews," to go to Bethlehem and search carefully for the infant Christ, and if they found him to bring him word, "that he might come and worship him also." Vs. 7, 8. This was a well devised plan to lay hold of Jesus, so that he might kill him. But God watched over His Son, and over his servants Joseph and Mary. His eyes are in every place, beholding the evil and the good, Prov. 15: 3. He warned the wise men in a dream not to return to Herod. They therefore went off without passing through Jerusalem. V. 13. *The angel of the Lord*—the word "angel" means a messenger. One of the missions of the angels is to watch over and defend God's people on earth, Heb. 1: 14; Matt. 18: 10; 2 King's, 6: 17; Acts 5: 19; 12: 7. *In a dream*—Job 33: 14-15; Eccles. 5: 7. Miraculous revelations from God to men were often given in dreams. See Gen. 20: 3, 31: 10-11, 37: 5, &c. There is no evidence that He acts thus now. *Flee into Egypt*—the distance from Bethlehem was about sixty miles in a S.W. direction. *Until I bring thee word*—this was done a few months later, when Herod died. See v. 19. V. 15. *Until the death of Herod*—According to Josephus (Ant. xvii., 10) Herod died in Jericho, a little before the Passover, April 1, B.C. 4, of a loathsome disease. *That it might be fulfilled*—see Hosea xi. 1. *Out of Egypt*—this prophecy, although referring first to the bringing of Israel out of Egypt by Moses, applies also to Jesus. V. 16. *He was mocked*—deceived by the wise men who did not return to him. *Exceedingly wrath*—very angry. *Slew all the children*—all the males, as the original implies. *In all the coasts*—in all the hamlets and surrounding country, all in that neighbourhood. It is not known how many children perished, probably thirty or forty. *Two years old*—Jesus must have been in his second year. V. 17. *Jeremy*—Jeremiah 31: 15. V. 18. *Ramah*—town of Benjamin, near Bethlehem, Gen. 35: 16-19. Rachael's name is used to represent the bereaved mothers' of Bethlehem. V. 20. *They are dead*—Herod and Antipater, his wicked son. V. 22. *Archelaus*—son of Herod's fourth wife, also very cruel. *The parts of Galilee*—the country of that name. V. 23. *Nazareth*—the town of Galilee, 66 miles N. of Jerusalem. *A Nazarene*—One despised of men. John 1: 46; 7: 52. Is. 53. Ps. 22. The prophets often refer to the small esteem with which Jesus would be received when he came. Matthew evidently alludes to this fact here. Mark the care that God takes of those who are dear to Him. He saved Moses from Pharaoh, and Jesus from Herod. Psalm 34: 8.

John the Baptist.

JULY 17. A.D. 26. MATT. 3: 1-12.

Golden Text, Matt. 3: 8.

JOHNS the Baptist was the son of Zacharias and Elizabeth, the cousin of Mary. He is often called the *Precursor*, because as the prophets had predicted, he came to announce the near coming of Christ. He was six months older than Jesus. He was called the "Baptist" or baptizer, from his baptizing all who repenting from their sins wished to lead a better life. He was put to death by Herod Antipas, at the request of the wicked daughter of Herodias. Matt. 14: 3-12. V. 1. *In those days*—whilst Jesus still dwelt in Nazareth, John being then about thirty years of age. *Preaching*—proclaiming the revealed truth of God, and exhorting men to faith and good works. *In the wilderness of Judaea*—east of Jerusalem, along the Jordan; a rough and thinly inhabited region. V. 2. *Repent*—be sorry for your past sins, 2 Cor. 7: 10, and resolve, with God's help, to lead a better life. The word as used here implies this change of life, or conversion. *The Kingdom of Heaven*—when the promised Son of David should appear. 1 King's 2: 4. Jer. 33: 17. Dan. 7: 13-14. The spiritual reign of Jesus begins on earth and is completed in heaven. V. 3. *Esaias*—Isaiah 40: 3. *Prepare ye the way*—men's sins are a barrier between them and God. Forsaking them prepares the way to his Kingdom. V. 4. *Camel's hair*—a coarse, cheap cloth, still used in the East. This kind of dress, including the leather girdle, was worn by the prophets, 2 Kings, 1: 8. Zach. 13: 4. *Locusts*—an insect resembling the grasshopper; very numerous in the East. Roasted and dried, they are still used for food by the Bedouins. *Wild honey*—found in clefts of rocks, where bees congregate, Ex. 3: 8-17. V. 5. *Jordan*—the chief river of the Holy Land. After a southerly course of about 200 miles it empties into the Dead Sea. V. 6. *Were baptized*—in token of their wish that the impurities of their past life should be washed away. *Confessing*—acknowledging publicly their sinfulness. V. 7. *Pharisees*—a very strict sect of the Jews, generally proud and self-righteous, Luke 11: 39-44. *Sadducees*—another Jewish sect, Matt. 22: 23; Acts 23: 8. *Generation of vipers*—like the vipers, a venomous serpent. Matt. 12: 34; 23: 33, symbol of wickedness. V. 8. *Fruits meet for repentance*—show your sincerity by your works. Conduct yourselves properly, Matt. 7: 16-19. V. 9. *We have Abraham*—a name cannot save us. If we call ourselves Christians, and lead an un-Christian life, we shall be lost. John 8: 33-37, 53. *Of these stones*—if God could work this miracle much more could he raise up true children of Abraham from the Gentiles. V. 10. *The axe is laid*—a time of judgment is now come. Prove your faith by your works, or you shall perish. V. 11. *He that cometh*—Christ. Acts 1: 5. V. 12. *Purge*—cleanse. *Unquenchable fire*—eternal punishment, Matt. 25: 41; Mark 9: 48.

The Baptism of Jesus.

JULY 24. A.D. 27. MATT. 3: 13-17.
Golden Text, Matt. 3: 17.

THE Gospels say but little of the first thirty years of the life of Jesus. His visit to the Temple when he was twelve years old is all that is positively known, Luke 2: 40-52. However, from Mark 6: 3, it would appear that Jesus worked with Joseph as a carpenter, thus sanctifying honest labour by his example. He lived in Nazareth all these years. At the time of this lesson, John the Baptist was in Bethabara, beyond Jordan, preaching and baptizing, John 1: 28, V. 13. *From Galilee*—the northern part of Palestine, where Nazareth was situated. John had been about six months at his special work, Luke 3: 21, V. 14. *John forbid him*—refused him at first, because he felt himself unworthy of such honour, John 1: 27, and also because Jesus being holy and sinless, did not need the symbol of regeneration, baptism, 1 Pet., 2: 22. *baptized of Thee*—with the baptism of the Holy Ghost, John 2: 33, V. 15. *It becometh us*—it is proper. By His baptism Jesus sanctioned this ordinance and made it obligatory to His disciples. *All righteousness*—showing baptism to be a righteous institution or appointment. V. 16. *Out of the water*—where He had been standing with John. *The heavens were opened*—whilst He was praying, Luke 3: 21. Compare Acts 7: 56. *Unto him and he saw*—this refers to John, John 1: 33. It was a proof of the Messiahship of Jesus. *The Spirit of God*—the Third Person of the Holy Trinity, coming down upon Jesus in a bodily shape, like that of a dove, which among the Jews was the symbol of purity, meekness and innocence, Matt. 10: 16, V. 17. *A voice from Heaven*—the voice of the Father, probably heard by all who were present. God often spake thus to His Son. See Matt. 17: 5; Luke 9: 35-36; 2 Pet. 1: 17; John 12: 28-30. *My beloved Son*—these words are used here in a special sense, implying a sameness of nature or equality with God, Phil. 2: 6. They are a testimony to the Divinity of Christ. Mark how the Three Persons of the Trinity take part in the work of man's redemption. The Father giving His Son unto the world, the Son becoming incarnate to work out man's ransom, and the Spirit sanctifying the Church, by coming down upon Christ, the Head of that body. *In whom I am well pleased*—because Jesus delighted to do the will of God, even to the laying down of His life for men, John 10-17; 3: 35. From all eternity He had been His Father's delight, Prov. 8: 30. If we are Christ's, God is also well pleased with us. There is now no condemnation to them which are in Christ Jesus, Rom. 8: 1. Like him, they must fulfil all righteousness. His Gospel is given unto us "that we sin not," 1 John, 2: 1.

The Temptation of Jesus.

JULY 31. A.D. 27. MATT. 4: 1-11
Golden Text, Heb. 2: 18.

AFTER His baptism, Jesus withdrew to the wilderness, driven there by the Spirit, Mark 1: 12. From the fact stated in Mark 1: 13, that "He was with wild beasts," it has been conjectured that this was the great wilderness of Sinai, where Moses and Elijah also fasted forty days, Exod. 34: 28; 1 Kings, 19: 8. Two reasons may be given for this retirement of Jesus. 1st. To have undisturbed communion with God, and strengthen Himself thus for His special work. 2nd. To fight alone against Satan, thus making His triumph more glorious, Is. 63: 3. V. 1. *To be tempted*—to be induced by the Evil one, to say or do something wrong, to be tried. *Of the Devil*—the prince of the powers of evil, a fallen angel ever striving to lead men to perdition, an enemy of all that is good, called Satan, Job 1: 6-12; Matt. 12: 26. *Beelzebub*, Matt. 12: 24. The Old Serpent, Rev. 12: 9. The prince of the powers of the air, Eph. 2: 2. V. 2. *Fasted*—abstained from all food, Luke 4: 2. *An hungred*—hungry. Jesus hungering or thirsting, proves him truly man, Heb. 4: 15. V. 3. *The tempter*—Satan. *If thou be the Son of God*—The voice from heaven had declared Jesus, God's beloved Son, to seek another proof in changing stones into bread, would have been casting doubt on God's word. V. 4. Jesus answers by quoting Deut. 8: 3, the meaning of which is that God can support life by other things than bread, even by a single word of His mouth. V. 5. *The Holy City*—Jerusalem. *A pinnacle of the temple*—On the south side the porch was 150 feet high, built on the edge of a cliff and 700 feet to the bottom of the valley below, a dizzy height. V. 6. *Cast thyself down*—Satan adapts, Ps. 91: 11, 12, to his advice to make it more plausible. This is perverting Scripture as some yet do, 2 Pet., 3: 16, V. 7. Again Jesus answers with God's own words in Deut. 6: 16. *Tempt God*—by running into unnecessary danger. V. 8. *A high mountain*—such as Mount Nebo, where Moses stood. Deut. 34: 1-3. *All the Kingdoms of the world*—either in a vision, or simply the Kingdoms of Palestine, the word "world" being often used in a limited sense for a part of the world, See Rom. 4: 13; Luke 2: 1. *The glory*—their riches. V. 9. *All these*—Satan pretends to be the owner of the world, a false claim, see Ps. 2: 8. The world is Christ's inheritance. *Worship me*—as the world does. Satan is called the "god of this world." 2 Cor. 4: 4; 1 Cor. 10: 20. But the friendship of the world is enmity to God, James 4: 4. V. 10. *It is written*—Deut. 6: 13. V. 11. *Angels ministered*—brought him food, served and comforted him, 1 Kings, 19: 4-7; Luke 22: 43. Heb. 1: 14. Thus God still rewards those who triumph of temptations. Jas. 1: 12.

Our Own Church.

AN UNPRECEDENTED INTEREST IN FOREIGN MISSION WORK has recently been manifesting itself among the students of our theological colleges in different ways. A considerable number of students have pledged themselves to become missionaries to the heathen so soon as a way opens for them to do so. In the meantime, they are organizing themselves into missionary bands, for the purpose of fanning the missionary flame where it already exists, and kindling it in congregations where it is wanting. The complaint hitherto has been the want of men and the want of money in foreign fields. When these young men go to congregations and say:—"Here am I, send me;" Christian people are not likely to turn a deaf ear to an appeal that is, in the face of it, so earnest and disinterested. It is quite interesting to remark that the leading spirit in this movement should bear the appropriate name of Mr. J. GOFORTH!

WELCOME.—The Rev. John Gillis, of St. Andrew's Church, Eldon, in the Presbytery of Lindsay, together with his congregation, hitherto in connection with the Church of Scotland, have been received into the Presbyterian Church in Canada.

It is said that all the Church of Scotland ministers have left the Province of British Columbia. Rev. R. Stephens, St. Andrew's, Victoria, has returned to Scotland; Rev. J. Christie, Comox, has gone to the United States; and Rev. Mr. Anderson, of Nanaimo, has gone to British Guiana.

CALENDAR OF THE PRESBYTERIAN CHURCH, HALIFAX.—This calendar is now printed, giving an account of the last session and all necessary information regarding the next. Students or others desiring a copy should address Rev. JOHN CURRIE, D.D., Bland street, Halifax.

ORDINATIONS AND INDUCTIONS.

ST. JOHNS, Newfoundland.—Mr. Graham was ordained and inducted on the 15th of May.

HARBOUR GRACE, Newfoundland.—Rev. W. G. Thompson was inducted on the 16th of May.

MR. MURRAY WATSON was licensed and ordained as a missionary at Alice and Chalk River, by the Presbytery of Lanark and Renfrew, on the 24th of May.

COTE ST. ANTOINE, Montreal.—Mr. John McGillivray was ordained and inducted as the

first minister of the Melville church congregation on the 2nd of June.

LUCKNOW, Mailand.—Rev. Angus Mackay, of Eramosa, was inducted as pastor of the united charges of St. Andrew's and Knox churches on the 31st of May.

THREE RIVERS, Quebec.—Rev. George R. Maxwell was inducted on the 25th of May.

UNION CENTRE AND LOCHABER, Pictou.—Mr. H. K. Maclean was ordained and inducted on the 7th of June.

MOREWOOD, Brockville.—Rev. Wm. Shearer, of Aylwin, Que., was inducted on May 17th.

IROQUOIS AND DIXON'S CORNERS, Brockville.—Rev. J. M. Macallister, of Ashton and Beckwith, was inducted on the 5th of May.

BISSEARTH, Brandon.—Rev. John L. Sirapson was inducted on the 22nd of May.

BRANDON, Manitoba.—Rev. John F. Dustan, formerly of Truro, N.S., was inducted to Knox Church, Brandon, on the 29th of June.

MR. STEPHEN CHILDERHOSH was recently ordained by the Presbytery of Kingston, with a view to missionary work in the Madoc district.

EAST LANCASTER, Glengarry.—Mr. J. R. Campbell was ordained and inducted on the 10th of May.

RUSSELLTOWN AND COVEY HILL, Montreal.—Mr. N. Waddell was ordained and inducted on the 30th of May.

SPRINGFIELD, London.—Mr. Howard was inducted on the 16th of May.

WICK AND GREENBANK, Lindsay.—Mr. John McMillan was ordained and inducted on the 6th of June.

SUNDERLAND AND VROOMANTON, Lindsay.—Mr. W. G. Mills was ordained and inducted on the 6th of June.

KIRKFIELD AND BOLSOVER, Lindsay.—Mr. Louis Perrin was ordained and inducted on the 7th of June.

CALLS.—Rev. S. C. Gunn, of Springside, N.S., to the Scotch Church, Boston. U.S. Rev. Malcolm McGillivray, of Perth, to Chalmers Church, Kingston. Rev. Alexander McGillivray, of Williamstown, to St. John's Church, Brockville, accepted. Rev. Henry Sinclair, late of Uptergrove, to Florence and Dawn—Chatham.

DEMISSIONS.—Rev. J. C. Cattanach, of St. Andrew's Church, Halifax. Rev. Wm. Stuart, of Carleton Church, St. John, N.B. Rev. Jas. Cormack, of Lachine, Que., going to British Columbia. Rev. C. L. Lord, of Merigomish, N.S. Rev. G. C. Patterson, of Beaverton and Gamebridge—going to British Columbia. Rev. M. Cameron of Malton, Toronto.

LATEST FROM THE NEW HEBRIDES.

Mr. and Mrs. ANNAND, we may hope, are now at work on the island of their choice, Santo. They sailed from Sydney, N.S.W., in the *Dayspring*, on the 2nd of April, with other missionaries, resuming or beginning

work in the New Hebrides. The *Dayspring* could not accommodate all the material to be sent to the islands, and a schooner was engaged to accompany her with the balance of freight. The French seem determined to hold on to the New Hebrides, but the firm opposition of the Australians will compel them to call a halt. The British Government seems now, at last, to realize that it is at all a serious matter, and Sir Henry Holland says that the only solution of the difficulty seems to be the independence of the New Hebrides. That will suit us very well. By and by, as an independent state, the group will seek and obtain admission into the Australasian Federation, and it will be saved from the doom of becoming a receptacle of the vilest of French criminals. Jesuit missionaries are trying what they can do on two or three islands; but they tried in 1848-50, and gave up, leaving the ground to Dr. Geddie and the rest of our missionaries.

The ERAKOR people cheerfully aided Mr Mackenzie in all necessary work about the new church, which is a vast improvement on the old building. There is a comfortable new church at Fila. Mr Mackenzie is breaking ground at Meli, where there is still much opposition to the Gospel. Mr Mackenzie, last year, translated Philippians, 1 Thessalonians, 1 Timothy, Titus, Philemon, and James. He and his associate in the island, Mr Macdonald, translate alternate books. Mr Mackenzie and his family are well again, after the bereavement and the sickness of a few months ago.

Ecclesiastical News.

SCOTLAND: May. Glorious summer has come at last, and with it, in the blue sky, the gorgeous carol of the lark, and on every tree, the mavis or the blackbird or linnet or some sweet songster. The woods are all vocal. That is one of the charms of our Scottish summer time. Being only May, we have still the daffodil and the primrose and lily and many-tinted tulip. In ecclesiastical circles, Synods have been meeting, and many preparations are being made for the coming assemblies. The United Presbyterian Synod is now sitting; Mr Smith, Greenock, Moderator. Like most enterprises just now, their funds have been suffering from the long continued depression of trade. In the Foreign Mission field there is an effort at concentration, in which case Spain

and Japan must be surrendered. The minimum stipend at home this year is stated at \$920 and a manse. That is a little over the Canadian. Is it not? The overtures for Union sent by last Assembly of the Established Church were discussed in the most amicable spirit, and an answer, the merits of which do credit alike to the head and heart of the Synod, was adopted, cordially reciprocating the desire for co-operation in all truly Christian work at home and abroad; and, while stating frankly and firmly their steadfast adherence to their voluntary principles, as well and scripturally grounded, at the same time maintaining that this difference of belief between the Established Church and themselves need form no barrier to combined effort in the common cause. A resolution, conceived and couched in the most Catholic and Christian spirit. Let us hope that it will have its due effect on the controversies and co-operations of the day. The question of disestablishment received the same fearless support it has ever met with in that Synod. Dr. Hutton led the way, was facetious, but stoutly stood by his guns. On this matter, he maintained there must be no compromise. "Opportunists waited for an opportunity which never came." They must ever keep this as a burning question in the very front. No half loaf even must be taken. It must be the whole thing or none! and with him agreed the majority of his brethren. Another view was taken by Professor Calderwood and Mr. McEwen, who pressed upon the Synod the necessity for accepting the legislative redress of single grievances, as that was offered; otherwise, as the Professor pitifully put it—They must be prepared to show why the very redress of a grievance was itself a grievance. But Dr. Hutton had his way, and the small following of thirty showed how unprepared the Synod was for any relenting. Dr. Ker has had no successor appointed in the Chair of Practical Training; the real difficulty appearing to be the selecting of the man qualified to follow a true Prince and Mighty One in Israel. For the next session the Senatus will have the matter in charge, giving as much time as the Professors can legitimately afford, and calling in the aid of others as Lecturers, should they see meet. Altogether, amid the strife of sects, and the alleged evils and so-called failures of voluntarism, the United Presbyterian Church sees cause to thank God and take courage, maintaining that much of the growing energy of the Established Church is due to her ingrafting the voluntary principle and practice upon her ancient stem. It is a poor Church which has no voluntary effort. Dr. Paton Glasgow, of Galashiels, overtures the Assembly of the Established Church this year on the Subscription of the Confession of Faith by Elders. Thus in either Assembly is there likely to be a simultaneous attack on the old Confession as the Test of Orthodoxy, and the viaticum to the Church. The salaries of the Clerks of the dif-

ferent schemes of the Church, together with the expenses incurred in their general management, are likely to come under review in both Assemblies. Retrenchment in every department is necessarily and properly the order of the day, when funds are falling. Among the many friends and contributors to the culture and comfort of our Scottish people, must be reckoned Mr. Carnegie, and now Mrs. Carnegie joins him in his kind acts. The foundation stone of the new Citizen's Library in Edinburgh will be laid this summer by the husband, and a bust of Sir Walter Scott is under preparation by Mr. D. W. Stevenson, R.S.A., Edinburgh, as a gift from the bride. There is a hint of Mr. Carnegie probably having a home on this side the water, and it may be of representing some Scottish borough! Mere talk as yet. Your Assembly moves West this year I see. May it carry much blessing with it to the Church of the new land.

D.

THE GENERAL ASSEMBLIES met as usual in Edinburgh on the 18th of May. The Earl of Hopetown was the Lord High Commissioner to the Church of Scotland, and Dr. George Hutchison, of Banchory-Ternan, Moderator. Principal Cunningham, of St. Andrew's, preached the opening sermon. The Ven. Dr. A. N. Sommerville, the retiring Moderator of the Free Church of Scotland, preached and presided at the opening services of the Assembly in the Free Church Hall. Principal Rainy was elected Moderator, and led off with a long oration. Dr. Story, of Rosneath, and Dr. Cunningham, of Crieff, have both resigned their pastoral charges in consequence of their appointment respectively to Chairs in the Universities of Glasgow and St. Andrew's.

CANADA.—The Montreal Conference of the Methodist Church, met in Kingston, 25th May, Professor W. I. Shaw of Montreal, was elected president. A message of fraternal greeting was received from the church of England. The college Federation scheme, to which the church is pledged, implies,—(1) The removal of Victoria college from Cobourg to Toronto. (2) Affiliation with the Provincial University, *qua* the Arts department. (3) The holding in abeyance its degree-granting powers. The removal means an outlay of at least \$450,000 for buildings and endowment. Rev. E. Robson was elected first president of the new Conference of Columbia, which met in Victoria, B.C., on May 11th. Rt. Rev. Bishop Cridge of the Reformed Episcopal church, and Rev. Donald Fraser of the Presbyterian church, were introduced to the Conference. The Methodist membership in British Columbia is 1975, ministers 22, local preachers 45. The new conference approves of the total prohibition of intoxicating liquors. The congregational Union met in Toronto on the 8th of June. The Rev. F.H. Marlin of New York, has accepted the pastorate of Emmanuel church, Montreal. Rev.

Dr. Barbour of Yale University, New Haven, Connecticut, has been appointed principal of the Congregational College of B.N.A., at Montreal. Mr. Barnes of Boston, has been appointed to the charge of the congregational church at Sherbrooke, Que. There are now at least seven ex-Canadian ministers holding prominent positions in London, England.—Dr. Donald Fraser, Dr. J. Munro Gibson, Rev. R. M. Thornton—Presbyterians; and Dr. Stevenson, Messrs. Foster, Williams and MacKay—Congregational.

UNITED STATES.—The *ninety-ninth* General Assembly, North, met at Omaha on the 19th of May, Dr. Joseph T. Smith of Baltimore, Moderator. Fraternal greetings were exchanged with the Southern Presbyterian church, which met at the same time in St. Louis, Missouri, Dr. G. B. Stickler of Atlanta, Moderator. Delegates to the Presbyterian Council, named by a committee, were appointed. It was resolved, that, hereafter, no member of the Assembly be required to serve on more than one committee: even Dr. John Hall must not be member of both the Home and Foreign Mission Boards! The report of the committee on the consolidated monthly missionary periodical—*The Church at Home and Abroad*—was adopted and the editor's salary fixed at \$4000 a year. The magazine commences with about 26,000 paying subscribers. Dr. Mutchmore editor of the *Philadelphia Presbyterian* is off on a trip round the world. He is to take stock of missionary work in the countries he shall visit, and to give the readers of that excellent magazine the benefit of his observations. The proposal to erect a monument to Calvin at Washington, has been abandoned. The overture on the elder-moderatorship has been defeated by the elders themselves—thereby repudiating their claim to be *Presbyters*. Dr. McCosh reports that in 92 institutions heard from, 1525 students have signed a declaration that they were willing and desirous, God permitting, to become foreign missionaries, 1200 of these were young men and 300 young women, and it is said that there are 500 more to follow. This is surely the grandest thing in connection with missions since the days of Pentecost! The Assembly of the United Presbyterian church met in Philadelphia. This church has now 706 ministers, 46 licentiates, 3,515 ruling elders and 83,617 S. S. Scholars. An excited discussion took place as to whether fermented or unfermented wine should be used at the communion. The Synod of the Reformed church, after discussing the question of National reform, and the acknowledgment of God in the constitution, went into "the tobacco question," and resolved that no student should be licensed to the ministry, or installed as pastor, who used tobacco in any form. The American Board of Commissioners for Foreign Missions meets this year at Springfield, Massachusetts, on the 5th of October.

The General Assembly.

THE PLACE OF MEETING.

THIRTY-EIGHT years ago a young man, born in Dumfriesshire, Scotland, and educated at Toronto, undertook the work of founding the Presbyterian cause in the Red River district. This was the late Rev. John Black, D.D., of Kildonan, who journeyed forth, taking some eight weeks on the journey from Canada.* Thirty-one years Dr. Black laboured faithfully in what was called, when he went there, "The great Lone Land." On the 12th of February, 1882, he rested from his labours, and in a very striking sense it may be said of him, that his works do follow him. Not only have the wilderness and the solitary place blossomed abundantly, in the material sense, but that quiet rural parish now occupies a prominent place in the religious centre of the North-west. The name *Winnipeg*, given to the place in the year of its incorporation, 1873, had been borne by the cluster of houses half a mile, or thereabouts, north of Fort Garry, for several years previous to that time. The mean straggling village of 1871, with a population of less than 300, had, in two years, grown into a city of 2200. In 1887, it is probably 30,000! It is the capital of the province of Manitoba, and the seat of a Provincial University[†] to which are affiliated the Roman Catholic, Episcopalian, and Presbyterian Colleges—each having its separate faculty in Theology. The Synod of Manitoba and the North-west Territories, with its five Presbyteries, its seventy ministers and its 300 preaching stations, has become an important factor in promoting the highest interests of this great and growing country, and it was not without good reason that the General Assembly which met in Hamilton last year, appointed its next meeting to be held "in Winnipeg, and within Knox Church there."

In Winnipeg, accordingly, the thirteenth General Assembly of the Presbyterian Church in Canada met on the 9th of June, at half past seven in the evening. At the hour appointed Knox Church was filled to overflowing. The retiring Moderator, the Rev. J. K. Smith, D.D. of Galt, conducted the opening services and preached a very earnest and able sermon from Zeph. 3:16, "Zion, let not thine hands be slack." He first referred to the importance of the work of the Christian church—the salvation of immortal souls, (2) The magnitude of the work in its various branches—in the home, the congregation, and in the mission field at home and abroad; (3) the solemn responsibility devolving upon all who call themselves Christians to take part in the work; (4) the urgency of the work; and lastly, the sufficiency of the promise of divine assistance to

those who earnestly and faithfully engage in the work. In closing, Dr. Smith referred to the losses sustained during the year in the deaths of such ministers as Messrs. Pringle, of Brampton, and Ross, of Brucefield, and also of many office-bearers and members of the church and in view of such loud calls urged all to increased and renewed efforts for the advancement of the Saviour's kingdom.

The Assembly having been duly constituted, the roll was called, when upwards of 250 commissioners answered to their names. Dr. Smith in a few well-chosen remarks thanked the brethren for all the kindness shown to him during the year and asked the Assembly to elect his successor. On motion of Rev. R. H. Warden, seconded by Rev. C. B. Pitblado, Rev. DR. BURNS of Fort Massey Church, Halifax, N.S., was elected by acclamation.

THE NEW MODERATOR.

DR. ROBERT FERRIER BURNS, is a son of the late celebrated Dr. Robert Burns, for many years minister of the Church of Scotland in Paisley, and afterwards professor in Knox College, Toronto. Our Moderator was born in Paisley, on December 23rd, 1826. Dr. Burns received his classical education in the University of Glasgow, attended two sessions in the New College Edinburgh, and completed his theological curriculum in Knox College, Toronto. He was licensed to preach by the Presbytery of Toronto in April 1847. In July following, he was ordained first pastor of Chalmer's Church Kingston. In 1855 he was translated to St. Catharines. In 1866 he received the degree of D.D., from Hamilton College, Utica, U.S., and in 1867 became pastor of the First Scottish Presbyterian Church, Chicago. In 1870 Dr. Burns was called to the pastorate of Cote Street Church, Montreal; and on the 18th of March, 1875, he was settled in Halifax where he has since remained. Dr. Burns has thus had a varied and very extensive experience of church work, and in every place he has approved himself a workman that needeth not to be ashamed. He is an able minister, an excellent platform speaker, a brilliant writer, a large hearted, enthusiastic and genial man. Dr. Burns comes of a ministerial family, his father and grandfather being both distinguished ministers. The Rev. W. C. Burns, the eminent missionary to China was his uncle.

The retiring Moderator received the cordial thanks of the Assembly for the ability with which he had presided over the deliberations of the court, and for the admirable sermon preached by him at the opening of this session. Dr. Smith then submitted dispatches that he had received in answer to the loyal addresses passed by last General Assembly to Her Majesty the Queen, and to Lord and Lady Lansdowne. A few matters of routine having been attended, to the proceedings of the first day were brought to a close.

* Manitoba by Rev. G. Bryce, 1882.

Second Day.

THE greater part of the forenoon was occupied with devotional exercises, at the close of which, a number of invitations were read, including one from Lieut. Governor Aitkens, asked the Commissioners in a body to spend an evening at Government House. Also from Governor Dewdney, to visit the Indian reserves. Then followed the announcement of a trip to Kildonan, and a "reception" in the Manitoba College. The ladies asked the Assembly to an evening entertainment in Knox Church hall; and the Historical and Scientific Society opened its doors to the members of Assembly and their friends.

RECEPTION OF MINISTERS.

Applications were received from Presbyteries for leave to receive into this Church fifteen ministers of other Churches, four of these being Methodists, one Congregationalist, and one Baptist, the remainder belonging to other Presbyterian Churches. As is usual in such cases, a committee was appointed to examine the credentials of the candidates for admission and to report at a future sederunt. The whole number of ministers of other Churches who have applied to be received since the union of 1875 is upwards of one hundred and twenty. Among them were not a few Methodists, several Congregationalists and Baptists, and some from the Church of Rome. The most of these applicants have been received, and the numbers thus added to the Church have gone far to take the place of those who, from age and infirmity, have from year to year obtained leave to retire from the active duties of the ministry. This year eleven asked leave to retire.

CHRISTIAN UNION.

A considerable portion of this afternoon was taken up with the correspondence from the Anglican house of bishops, and the lower house, with regard to co-operation, having in view the union of these denominations of the Christian church. A number of the members spoke. Some desired to go as far as the following resolutions contemplated. Others, with caution and seeming suspicion, made suggestions. At length a committee of thirty, with the moderator as convener, was appointed to represent the Presbyterian church in the negotiations, and the judgment of the Assembly was voiced in the following resolutions:—

The General Assembly of the Presbyterian Church in Canada, deeply sensible of the evils of dissension in the Church of Christ, and of their contrariety to the true ideal of the Church, as presented in Scripture, and specially in our Lord's intercessory prayer, has heard with lively gratification of the action respecting Christian union adopted by the Provincial synod of the Church of England in Canada at its meeting in Montreal in September last, and the General Assembly hereby appoints a committee to confer with any similar committees which have been appointed, or may be appointed, by other branches of the Church of Christ in Canada, and to report to the next meeting of the General Assembly. This Assembly accompanies this action with

the prayer that the spirit of wisdom shall so direct any endeavors to secure the greater manifested unity of the Church of Christ, that truth and charity shall be equally promoted thereby and the glory of the Church's Head advanced.

FRENCH EVANGELIZATION.

The evening sederunt was fully occupied with the consideration and discussion of this subject, in which Messrs Douciet, J. Carmichael, Dr. Smith, and Father Chiniquy took a prominent part.

PRINCIPAL MACVICAR, D.D., presented the report of the Board of French Evangelization, together with the financial statements in the form of a printed pamphlet, evidently prepared with great care and embodying a comprehensive account of the operations of the Board during the year, with a detailed statement of its financial transactions. As an incentive to greater faith and courage—as well as liberality—than heretofore, the report states at the outset that "Romanism is undeniably strengthening itself in many ways, and becoming alarmingly aggressive on this continent." Ignorance of what Romanism is, and always has been, is the chief reason, it is alleged, of the weakness of Protestant sentiment in dealing with popery as a system. "Some even go the length of frankly avowing their opposition to French Evangelization, on the ground that it breeds strife and bitterness between the French and English nationalities, hinders a great reformation movement from within the Romish Church, and that it is an insult which we ourselves would resent, were colporteurs and missionaries sent among our people." The answer to all such objections is that "error does not cure itself by being allowed to enjoy unbroken repose." "The policy of peace-at-any-price, in presence of spiritual ignorance and aggressive superstitions is not that which was followed by the Reformers of other days, and which is to be deemed worthy of a great church and people who claim to continue the work, and honour the memory of Luther, Calvin, and Knox." The work of the Board divides itself into three distinct branches; (1) The preaching of the Word; (2) Colportage, and (3) Education. The number of preaching stations is 78, and of missionaries, 32. The Sabbath attendance is 2650; the number of families 1015, and of communicants, 1268. Two hundred and thirty-eight members were received during the year. 3,556 copies of the Scriptures and 26,400 tracts were distributed. The people contributed \$3408, towards the maintenance of religious ordinances, while the Board expended \$16,480. As to Colportage, while all the missionaries and teachers are expected to do what they can to place copies of the Scriptures in the houses of their respective districts, the Board employs a class of men whose time and services are given exclusively to this kind of work: specific fields are assigned to them which they are instructed to canvass thoroughly. In doing so, frequent opportunities occur of conversing

with the French Roman Catholics on religious subjects, and in not a few cases, the results have been very gratifying. In almost every county there are now those who read and love the Gospel, and to whom the visits of the faithful colporteur are of inestimable value. During the past year, eighteen colporteurs were employed. These distributed a large amount of religious literature and visited 38,167 houses. The receipts from *sales* by the colporteurs were last year nearly threefold that of any former year. *Mission Schools*.—Four years ago, the Board reported thirteen schools with five hundred and thirty-three pupils, the number has since doubled, there being now 29 schools, with 34 teachers, and 905 pupils. Two hundred and ninety are the children of Roman Catholic parents, the great majority of the others being from the homes of recent converts. \$3262 were expended last year in the maintenance of these schools. The *Pointe aux Trembles* schools continue to be conducted with great success and yearly increasing usefulness. That the work is being appreciated by our people is shewn by the increasing number of scholarships, provided by the congregations, Sunday-schools, and individuals—amounting in all to 122, of \$50 each. One hundred and twenty pupils were admitted into the schools last year, and of these, twenty-eight became members of the church, and fourteen of them are engaged at the present time as teachers and colporteurs in the mission field. Over three hundred applications for admission were received last autumn, about twice the former number of applicants. This has forced upon the Board the question of increased accommodation and they have accordingly sanctioned the enlargement of the *Pointe aux Trembles* buildings, and the establishment of a similar school at Quebec. On the whole, the work of the year has been very encouraging; 238 communicants have been added to the membership of the congregations and missions under the charge of the Board, and four French students finished their theological course at the Presbyterian college, Montreal, and have been licenced to preach the Gospel of Christ. The total receipts for the year were \$33,256—fully \$1000 in excess of the previous year.

Dr. MacVicar delivered a powerful speech on this important subject. Father Chiniqy received the thanks of the Assembly for his eloquent address, and Mr. Doudiet was authorized to visit the churches with a view, to increasing interest in this Schema.

Third Day.

THE COLLEGES

THE morning session was devoted almost entirely to the work of the Theological Colleges. Dr. Pollok, Rev. A. T. Love, Professor Scrimger, Principal Grant, Principal

Caven, and Principal King, spoke for the colleges with which they are respectively identified, and resolutions were passed encouraging the college authorities in their work and commending the institutions to the generous support of the church at large.

THE PRESBYTERIAN COLLEGE, MONTREAL:—The report of the Montreal college declares the past session to have been a most successful one, the number of students in the theological classes being the largest in the history of the institution. Six students completed the ordinary course and one the post-graduate course. Of the six, five speak both French and English, making a most important addition to the number of workers available for the special mission work which is every year becoming more needed in the province of Quebec and in Eastern Ontario. The financial position of the college has somewhat improved since last year, owing mainly to two causes, economy in expenditure to a greater extent than will hereafter be consistent with efficiency, and to the receipt from friends in Montreal of special contributions, amounting to, with two legacies, to the sum of nearly \$1,600. The debt on the ordinary fund has been removed, and every fund, except the building fund, shows a balance on the right side. The building fund indebtedness has been reduced by about \$1,200. The Board regret that they have not been able to add to the endowment fund any sum sufficient to provide for the amount received during the past five years from special subscriptions in Montreal and elsewhere. It has been found necessary, therefore, to seek a renewal of these subscriptions for another term of five years. The canvass is not yet completed, but it has thus far met with gratifying success, and it is hoped that an amount equal to the former may be obtained. Even this, however, it must be remembered, will not remove the need for increased endowment. At best it is but a temporary provision, and the staff ought to be increased as soon as practicable. Reference is made to the loss sustained by the death of the late Hon. Justice Torrance, who had been a warm friend of the institution since it was founded.

The receipts for the ordinary expenses of the college for the past year were as follows.—Interest from endowment, \$7311; proportion of College Fund, \$1429; exegetical chair fund, \$2914; congregational contributions, \$1277; legacies and special subscriptions, \$1590, making in all \$14,522. The endowment fund, yielding interest available for current expenditure, is \$134,482. The Library has been enriched with the addition of 745 volumes. Among these are a complete set of the Bampton Lectures and of the publications of the Parker Society, the gift of Mr. Peter Redpath. Rev. L. H. Jordan of Montreal, also presented to the Library the rare fac-simile *codex Vaticanus*.

KNOX COLLEGE, TORONTO:—The affairs of this College continue to be in a very satisfactory

condition. The number of students in attendance in the Theological Class has been fifty-two, in addition to which there are fifteen in the Preparatory Department and a larger number in the University. The total number of students residing in the College was seventy-six. The graduating class numbered eighteen, which the Board are pleased to observe is a larger number than over left the College in any one year since the establishment of the Montreal College. The Board have not yet been placed in a position to secure the appointment of a professor, so much needed, and so long and urgently sought for by the friends of the College. They have, however, during the past year appointed a second Lecturer, and have the gratification of knowing that their selection of Mr. R. Y. Thompson for that position has given much satisfaction, and proved a source of strength to the staff. They report a balance of \$194 as being due the Treasurer. This may be accounted for by the payment of the salary of the additional lecturer, which was not included in the estimated expenditure for the year on the appropriation of the Common Fund. The total income from all sources, exclusive of last year's balance, has been \$16,505.86, an amount exceeding the receipts of the former year by \$938.88. The item of \$1,002.64 of extra expenditure for much-needed work in connection with the sanitary arrangement of the College buildings, which appear in the Treasurer's Statement, has more than absorbed this surplus. The item of repairs to the building will necessarily form an increasing charge on the income of the College. The subscriptions paid during the past year to the Endowment Fund amount to \$26,907.15. The total amount subscribed for this fund is \$199,347.67, and the amount paid is \$153,020.55. In estimating the results of this fund as a source of income, the fact must not be overlooked that there exists a mortgage on the College premises of \$26,500, the interest on which forms a large charge on the revenue. As a decline in the rate of interest on investments must be anticipated, the Board earnestly press on the Church the necessity of continued effort towards increasing this fund. The ordinary expenditure for last year was \$1699.33, of which \$2988 were received from the Common College Fund and \$10,149 from interest on investments.

PRESBYTERIAN COLLEGE, HALIFAX:—There were twenty-eight students in attendance last session. The class of Systematic Theology was attended by thirteen students, of the senior and middle years. The work of last session was, on the whole, satisfactory, and the general conduct and diligence of the students were quite up to the mark. The degree of B.A. was conferred on Messrs. Dill and Johnson, students who had just completed their course, and also on Rev. W. P. Archibald, a former student of the College. Valuable donations had been received to the Library, which contains over 9000 volumes. The College build-

ings are finely situated on the North-West Arm, and have accommodation for resident students. The charge for board is only \$2 per week. No smoking is allowed on the premises. The total receipts for last year amounted to \$9597. The expenditure was \$11,028; of this, \$3,450 was on account of Dalhousie College, in which the Church supports two professors.

MANITOBA COLLEGE:—There has been a large increase during the year, in the number availing themselves of this institution. The total number in attendance was ninety-one, as follows:—Fourteen in the Theological department, forty-five in the Arts classes, the remainder were either connected with the preparatory department, or were taking selected classes. Five students of this college this year graduated in Theology. The disbursements on account of ordinary expenses—salaries &c—were \$14,043. The total receipts for the year were \$17,948.67. The College continues to receive the aid, now given for several years, of the Presbyterian Church of Ireland, the Church of Scotland, and the Free Church of Scotland. Large and valuable additions have been made to the Library by friends in Scotland and elsewhere. A fourth instalment of the mortgage debt has been paid, leaving only another of the same amount, \$4,800, to set the building free from the mortgage. The current expenses of the year have been fully met and there remains a small balance in the hands of the treasurer. While hopeful as to the future of the College, the Board is not without anxiety as to its maintenance, and trusts that it will continue to receive from its friends the liberal aid which has been so generously given during the past four years. Thirty-five students connected with the College took part in the examinations of the University of Manitoba, in May 1886. Twelve were admitted to the degree of B.A. Sixteen gained scholarships of from \$60 to \$100 each, and five carried off medals. The Senate asks for the formal institution of a regular Theological Faculty, and closes its report by acknowledging the goodness of God in the marked quickening of religious life within the college during the session, leading to a public profession of faith in Christ by a large number of the students, who had not previously made this profession.

QUEEN'S UNIVERSITY:—The report of the trustees states that the steady increase in the number of students, that has marked so many years, goes on. Through special gifts and donations, the revenue keeps equal to the expenditure, in spite of the decline in the rate of interest. The available capital is larger in amount than ever it was, while the value of the property is increasing annually. The staff has been strengthened by several tutors, who are paid almost entirely from special fees. The laboratories and library are maintained in efficiency from the same source. The total number of students enrolled last session was

372. Of these, 191 are in the Arts Faculty, and the rest in the Professional Faculties: 70 are studying for the ministry of the Presbyterian church; others intend to enter the ministry in connection with sister bodies, and the rest have the legal, medical, teaching, or engineering professions in view, or are seeking a liberal education for its own sake or for the better equipment of themselves for whatever work in life they may be called unto. Besides the above, several students attend only evening lectures or the summer session. The report then refers to the Jubilee fund of \$250,000 which is being raised in commemoration of the Queen's Jubilee and the Jubilee of the University, and says that: "While we have just completed our forty-sixth session, it was in 1837 that the church first resolved to institute a college in Canada, and two years afterwards, Kingston was selected as the site. As part of the Jubilee Fund will be specially for the endowment of the Faculty of Divinity, a smaller amount will thereafter be asked from the collection enjoined by the Assembly." It is evident that the sooner our colleges are properly endowed the better. The present value of the assets is \$336,000, Dr. Grant stated that \$90,000 had already been subscribed towards the Jubilee Fund.

MORRIN COLLEGE, QUEBEC.—The report shewed twenty-five students, fourteen of whom have the ministry in view. The financial statement was satisfactory, the receipts including a donation from Sir George Stephen of \$2500. On motion of Mr. M. W. McLean, seconded by Mr. Wright, the Assembly expressed its gratitude for the success of this old Institution, and the great stimulus it has given to Protestant education and to the cause of our Church in Quebec.

THE COLLEGE FUND.

The last General Assembly left it optional with congregations to contribute to the common College Fund, or to such of the Colleges, particularly, as they may desire. The result has been that only \$6195 has been received towards the common fund during the year, as compared with \$10,380 the previous year. The appropriations were as follows,—to Knox College, \$2,988; to Queen's College, \$1,732, and to the Presbyterian College, Montreal, \$1,429. In addition to these amounts, congregational contributions were made to these colleges direct, namely, to Knox, \$3,236; to Queen's, \$746; and to Montreal, \$1,277. The total receipts were about \$200 less than last year.

This being Saturday, the Assembly adjourned at noon, the remainder of the day being spent in a pleasant excursion to Kildonan. The steamer which conveyed the party to the scene of the late Dr. John Black's labours was crowded by ministers and elders, who had a good time. The weather was all that could be desired. Services were held in the church

—the first Presbyterian church ever built in the North-West—after which the Commissioners sat down to an elegant repast furnished by the good people of Kildonan.

The Sabbath.

ALL the pulpits in Winnipeg were supplied by members of the Assembly. The pulpit of Knox Church was occupied by the Rev. P. M. McLeod, of Toronto, and Rev. A. J. Mowat, of Fredericton; St. Andrew's by Rev. John Stewart, of Glasgow, Scotland, and Rev. Dr. MacVicar, of Montreal; the Congregational by the Rev. John Scrimger, of Montreal. Principal Grant preached in the Kildonan church in the morning. The attendance at the churches was very large.

Fourth Day.

WIDOWS AND ORPHANS, AND AGED AND INFIRM MINISTER'S FUNDS.

THE morning sederunt was occupied with considering the reports of the managers of Minister's Widows and Orphan's Funds, and of the Aged and Infirm Minister's Funds. Of the former, there are three—two in the Western section and one in the Eastern—with an aggregate invested capital of very nearly \$300,000, and a total revenue, including collections, ministers rates, and donations, of about \$28,000 annually. The Fund in connection with the Church of Scotland—so-called—has a capital of \$115,144 and forty annuitants; The fund formerly belonging to the Canada Presbyterian church has, capital \$112,695 and annuitants, sixty one; that of the Maritime Provinces has some \$70,289 capital, and twenty-two annuitants. The reports indicate that they are all well-managed, and their finances in a flourishing condition. In the course of time it will probably be found that some of these funds could be more economically administered, if they were united, but in the meantime, there are legal as well as local difficulties which prevent such an amalgamation.

In the eastern section of the Aged and Infirm Ministers' fund, the receipts are \$3,120.98, with a balance on hand of \$1,142.36. In the western section, there are fifty beneficiaries:—the income for the year was \$11,569.64, and the balance on hand \$846.

THE PRESBYTERIAN COUNCIL.

A communication was read from the secretary of the Alliance of the Reformed Churches, with regard to the appointment of delegates to the next meeting of the Council to be held in London, in June 1888. After spending some time in preliminaries, the Assembly reverted to its old plan of asking for nominations on the floor of the house, and afterwards balloting from the names proposed,

with the privilege of nominating names not on the list thus provided. It is easy to foresee the result of this method of procedure. "For a time, it looked as if all the members of the Assembly were to be nominated. All might have been, had not the list been closed when it reached sixty!"

THE "RECORD."

The report on the *Presbyterian Record* was read by Dr. Reid. The *Record* has reached a circulation of 37,000. On motion of Rev. D. M. Gordon, seconded by Rev. Thomas Cumming, \$1,000 was appropriated to the Aged and Infirm Ministers' fund. The report was received and adopted and the paper commended afresh to the church.

NEXT PLACE OF MEETING.

There were, as usual, a number of candidates for the honour of receiving and extending hospitality to the next General Assembly. Proposals were made on behalf of Toronto, Kingston, Quebec, Truro, and Halifax. The choice ultimately fell on Halifax. The next General Assembly will accordingly meet in St. Matthew's Church there, on the second Wednesday of June, at half-past seven o'clock in the evening.

HOME MISSIONS—WEST.

The subject of our Home Missions was taken up at the evening sederunt before a large and deeply interested audience.

DR. COCHRANE, *Convener*, presented the annual report of the committee for the western section in printed form, a pamphlet of fifty-four closely printed pages, containing an immense amount of condensed information. In a very able and animated speech, Dr. Cochrane drew attention to the more salient features of the report. The amount expended during the year for Home Missions and Augmentation by the committee of the western section, was \$76,755.44; in addition to which there had been expended by the four College societies \$6,139.95; and by the committee on the Lumbermen's mission \$464, making in all \$83,413.39. The amounts actually received from the congregations were, for Home Missions, \$25,181, and for Augmentation \$24,473. The balance of expenditure was made up of grants from British churches, bequests, interest, and \$11,770.65 taken from the reserve fund. The hopes of last Assembly, that this year's contributions would at least meet the year's outlay, have not been realized—"many congregations still giving nothing to the fund, and others far below their ability." The consequence is, that the reserve fund for augmentation is already exhausted, and that for Home Missions reduced to \$4969. The largely increased demands for British Columbia, and certain other unexpected payments to the Synod of Manitoba, account for the deficiency of this year, but in any case, the increasing demands upon the committee, consequent up-

on the expansion of the work in the newer fields, call for a corresponding increase of liberality in the annual contributions of the church. One obtains a good idea of the work actually done through the Home Mission committee in the statistical appendices to the report. Here we find that there are 235 mission fields, and 714 preaching stations, with an average attendance of worshippers of 30,022. There are 8612 Presbyterian families in these mission fields, and 9394 communicants. The people contributed \$36,131 for the support of ordinances as against \$37,137 received from the H. M. Committee. The total number of missionaries employed during the year was 189,—namely, 67 ministers and licentiates, 54 theological students, and 68 students and lay catechists.

Supplemented Congregations:—The number of these has been reduced from 159 to 142. They are divided among 29 Presbyteries, the largest number being in the Presbyteries of Montreal and Kingston—12 in each. The families in these, the smaller congregations of the church, are \$425, and the communicants, numbering 14,394, pay at the average rate of \$6.55 each, towards their minister's stipend. Their contributions for the schemes of the church amounted in all to \$8,112. It is estimated that about \$30,000 *per annum* will be required for some years to come upon the present basis of grants. "If Presbyteries will carefully discriminate between cases in which the aid of this fund is really needed, and cases in which it might be dispensed with, the hands of the committee will be strengthened, and objectors will be to a large extent disarmed."

EASTERN SECTIONS.

The report was presented by Rev. P. M. Morrison, and the motion for its adoption by Rev. Dr. Smith. The past year has on the whole been one of prosperity. The work has been prosecuted in many different localities with encouraging results. Thirty-three ordained missionaries and probationers were employed during the past year. The plan followed by the committee for several years past has been that of appointing the ordained missionaries, for a year or more, to groups of stations so situated that they can be ministered to with some degree of regularity by one man. In this way they come as near as possible to the ideal of a settled pastorate, giving the people the benefit of periodical services in winter as well as in summer, constant sessional oversight, and regular dispensation of ordinances. Besides the ordained missionaries, thirty-five catechists, most of whom were students of divinity, were at work during the summer. These men, full of zeal and energy accomplished much good while engaged in their respective fields. As a church, we have lost heavily in the past by having to withdraw our student

missionaries from their fields of summer labour in the winter months. The most clamant need for the last year was of preachers of the Gaelic language, and the committee regret to say that their efforts to induce such to come to their help from Scotland, have as yet not met with much success.

The total receipts for the year were \$5,589.75, and the total expenditure \$5,288.84, leaving a surplus of \$300.91, which, with the balance of \$32.05 on hand last year, makes \$332.96 with which to commence the present year's work. Our people responded nobly to the Synod's call for money to carry on this work, and we are confident that they will do yet more as the need grows, during the coming year. The Committee, trusting to the people's sense of the importance of the work, and their consequent increased liberality in supporting it, have already made promises of fully a thousand dollars more than last year, to new mission fields. They will need considerably larger contributions, therefore, from all the congregations. Grateful mention is made of the continuance of grants from the Irish Presbyterian Church, and the Free Church of Scotland.

DEPUTY FROM THE FREE CHURCH.

THE REV. JOHN STEWART, of Dennistoun Free Church, Glasgow, was introduced to the Assembly as a deputy from the Church of Scotland, and delivered an eloquent address. He said that it was impossible to listen to such reports as had just been submitted by Dr. Cochrane and their friend from the Maritime Provinces without thanking God alike for the facts contained in them and the masterly and lucid manner in which they had been presented. He was commissioned by the Free Church of Scotland to congratulate the Presbyterian Church in Canada on the rapid progress they had made in this new country. In passing through the country he had found, on every hand, evidences of Christian life and energy, which not only surprised him, but made him ashamed of the imperfect ideas he had formed respecting ecclesiastical affairs in this country. He now saw that for devotion to home work, enterprise in missions, and for an intimate knowledge of the literature of the old country and the new, Canadians are not a whit behind the people of Scotland, while for brotherly affection and buoyancy of spirits they are superior. "I rejoice," said Mr. Stewart, "to find in this far Northwest that Presbyterianism has taken such a firm hold of it, for Presbyterianism has all the order of Episcopacy and all the fervour of Methodism. Now is the time to lay the foundations of the religion of the land. So impressed am I by the immediate want of men and money for Manitoba and the Northwest that, if I could, I would gladly on my return send round the fiery cross to gather the Free Church of Scotland round the standard of Canada. Visions of Canada's future rise before my imagination, and struggle in vain

for utterance. There may be other lands whose climate is less excessive and more equable. There may be other lands where birds are of brighter plumage and flowers of fairer hue, where philosophy has a wider sweep and science a loftier throne, and poetry more commanding names. There may be other lands, like the old country, where ruins rise in every strait and glen and valley, around which weird legends and stories of romance cluster. There may be other lands where ancestry runs deeper down under ground and further back, but for the future, few have brighter prospects. And finally, I am glad to know that you are all as ready to sing of the Greater Britain as we are of the Lesser Britain. 'With all thy faults I love still my country, and while yet a nook of British mind and manners may be found shall be constrained to love thee.'

The Moderator returned to Mr. Stewart the thanks of the Assembly for his address, and charged him to convey to the Free Church of Scotland the greetings of the Canadian Church and their gratitude for the evidences given from year to year of their interest in the mission work of Manitoba and the Northwest and in that of the Maritime Provinces.

Fifth Day.

THE proceedings of this day are briefly summarized in the telegraphic report sent to the *Montreal Gazette*, and which will suffice for the present. In accordance with our usual custom, we shall take an early opportunity of giving our readers at least the substance of the extremely interesting and valuable reports presented to the Assembly on its Home and Foreign Missions, the State of Religion, and such others as we may be able to find room for:—Almost the whole of this morning's sederunt was devoted to the consideration of Home Mission matters, arising out of the report presented to the Assembly last night. When the afternoon sederunt was begun, the same subject was before the Court. The discussion on this subject gave opportunity to the men in the Territories and British Columbia, who appeared one after another, throwing light upon, and giving information about, matters in these great Home Mission fields. Suitable resolutions were passed, and on motion the Home Mission report was adopted. Dr. Cochrane, Dr. J. K. Smith and Rev. R. H. Warden gave expression to the gratitude of the Assembly for the liberality of the British Churches, acknowledged thankfulness to God for prosperity experienced, and their Home Mission work was commended to the personal, earnest and liberal support of the ministers and all the other office-bearers and members of the Church. Rev. Dr. Torrance, Convener, brought before the Assembly an elaborate report on the Statistics of the Church. A suitable resolution,

including the adoption of the report and the passage of a vote of thanks to Dr. Torrance, was passed on motion of Drs. Thompson and Grogg. Dr. Reid presented a report on Finance. On motion of Mr. J. K. Macdonald and Dr. Caven, the General Assembly made a special recognition of the services of Dr. Reid, one of the agents of the Church, referring in complimentary terms to the patience, ability and success that have characterized his labours during the long period of thirty-four years. At 6 o'clock the Assembly adjourned, and proceeded to Government House to partake, by invitation, of the hospitality of Lieutenant-Governor and Mrs. Aikins. Arriving at Government House, the Assembly and friends were photographed, after which the reception took place and refreshments were enjoyed. The Moderator voiced the sentiments of the Assembly on the occasion, and the Lieutenant-Governor expressed himself in kindly and forcible terms with regard to the Presbyterian Church and the Assembly in particular. Returning at 8 o'clock, the evening sederunt was devoted to Foreign Missions. The report was presented by Dr. Wardrope, the Convener. Then addresses were delivered by Dr. Archibald, Mr. Mowat, Mr. J. K. Macdonald, Rev. Hugh McKay, George Flett and Rev. John McKay.

Sixth Day.

THE first work of the Assembly was the appointment of the Church's standing committees. The committees contain names numbering over five hundred.

DELEGATES TO THE COUNCIL.

The following are the delegates chosen to the Pan-Presbyterian Council:—Ministers—Drs. Burns, MacVicar, Caven, J. K. Smith, D. M. Gordon, King, Cochrane and Matthews. Elders—Justice Taylor, J. K. McDonald, J. Charlton, W. B. McMurrich, Fraser (London), James MacLennan, D. Morrice, J. K. Munnis. The second sixteen on the list are as follows:—Ministers—Drs. McLaren, Wardrope, Reid, MacNish, Thompson, Professor Scrimger, J. Robertson, Professor Bryce. Elders—Hay, Warden King, Murray (Halifax), Croil, McKilligan, McLean, Rutherford and Mather. Out of the second lists any vacancies that may occur in the first list shall be filled.

A CALL FOR HELP.

A memorial from the Woman's Foreign Missionary society, with a view of rendering assistance to Mr. and Mrs. Annand in the Island of Santa, New Hebrides, was referred to synod of the Maritime provinces.

MEDICAL MISSIONARIES.

Another document bearing upon medical study as part of the theological curriculum

was referred to the senates of the various colleges.

FOREIGN MISSIONS.

In the final disposition of the foreign mission work, eight lengthy resolutions were proposed by Dr. Grant and passed. Special reference was made to Messrs. Goforth, of Knox college, and J. F. Smith, of Queen's who are offering themselves through the missionary societies of these institutions for the foreign fields. Their offer was accepted and arrangements were made for their ordination and designation. Grateful reference was made to St. Andrew's church, Toronto, that following the example set by St Paul's, of Montreal, had made provision for the maintenance of a missionary in some foreign field. The estimates for the conduct of our foreign work for the ensuing year are placed at \$79,000.

AN APPEAL FROM THE WEST.

The General Assembly listened to a fervent appeal from Dr. Jardine, of Prince Albert, for assistance in conducting his work in the face of Romish aggression and opposition in that part of the Northwest Territories. Dr. Jardine received the ear of the assembly, which strengthened his hands and heart by a special plan of procedure.

REDUCED REPRESENTATION.

Mr. Warden submitted the report of a committee appointed last year to devise a scheme to meet the travelling expenses of commissioners of Assembly. It recommended that there be a reduction in the number of commissioners from one-fourth to one-eighth the number of ministers and elders, and that a fund be instituted under the care of a small committee to meet the travelling expenses of all commissioners to and from the place of meeting. The report was received and it with the whole subject was sent down the presbyteries of the church to the Assembly.

A PLEASANT EXPERIENCE.

At five o'clock, according to arrangements previously made, the members of the Assembly, left the place of meeting and prepared for two hours and a half of outside enjoyment. Fifty carriages, drawn by one hundred magnificent horses, stood on the street ready to take the members for a drive about the city. The route was to the west portion of the city across the Assinaboine, past Port Rouge, along the St. Boniface district, down Main street and away on to St. John's college and back to the city hall. Here refreshments were partaken of, after which the commissioners ascended the magnificent city building and entered the council chamber, where an address was presented by Mayor Jones, on behalf of his colleagues and the citizens of Winnipeg, to welcome the Assembly to the chief city of the North-west. An address was also delivered by the American consul. The Moderator, in the name of the Assembly, acknow-

ledged the special attention shown, and then the members returned to the church. Thus ended the enjoyments connected with the civic reception to the General Assembly. It was a genuine ovation.

STATE OF RELIGION.

The evening session was devoted to the subjects of State of Religion and Evangelistic Services. Knox church was well filled and the meeting was interesting and profitable.

The report on the State of Religion which was submitted by Rev. Neil MacNish, LL.D., *Convener*, is an elaborate and carefully prepared document, and will appear more or less fully in a future issue of the Record. The concluding sentence of it is as follows:—

Your Committee cannot omit to advert to the very gratifying reflection that though this important and very extensive portion of the Dominion of Canada was comparatively unknown a few years ago to those of our members whose homes are in the eastern and older provinces, and though it may be said that the active settlement and occupation of Manitoba and the North-west Territories, dates almost from yesterday, so far as Presbyterians are concerned; it has been possible, through the rare wisdom and untiring energy of the representatives of our Church in this part of our country, and by the liberal co-operation of our members everywhere, to plant the banner of the Presbyterian Church in Canada in the cities and towns and villages, and rural settlements, of this magnificent portion of our Dominion; insomuch that incredible as it may almost seem, we have already reached the dimensions, and have gathered the goodly proportions of a very active, and earnest, and intelligent and powerful Synod, the Synod of Manitoba and the North-west Territories. And if the heroism of warriors in the strife of arms is wont to gather strength and courage wherever a signal victory has been gained, should not the extraordinary success which through the blessing of God has already crowned our Church in this portion of Canada, infuse a freshness of faith and devotion into the hearts and spirits of all our members, from the Atlantic to the Pacific?

The reception and adoption of the report was moved in a powerful speech by Dr. MacVicar and a resolution was passed thanking the Convener for his diligence and instructing Presbyteries to continue their efforts to have the questions submitted to them by this committee fully considered by the Kirk-sessions, and to have replies to these questions transmitted from all the congregations within their bounds.

EVANGELISTIC SERVICES

Dr. J. K. Smith presented the report on evangelistic services. The substance of the report was that such services should always be under the supervision of the Church and that it was inadvisable to set apart a special class of men for evangelistic work, as the work

should be done by every minister of the Gospel. On motion of Dr. Smith, seconded by Mr. Gray, of Windsor, the report was adopted.

MONUMENT TO REV. JAMES NISBET.

Dr. Smith intimated to the Court that a number of the members of the Assembly had a desire to erect a monument over the grave of the late Jas. Nisbet, at Prince Albert, and that he was ready to receive subscriptions. An immediate response was made to this proposal and a sum sufficient for the purpose was obtained.

SABBATH SCHOOLS.

Dr. Jardine presented the Sabbath school report, which, on motion, was received and adopted.

Seventh Day.

MARRIAGE WITH DECEASED WIFE'S SISTER.

NEARLY the whole of the morning sederunt was occupied with the discussion of this vexed question. In order to understand the position arrived at, it is necessary to go back to the action of the last General Assembly in this behalf. The Assembly having previously appointed a committee "to examine the Scriptural authority on which marriage with a deceased wife's sister is condemned," said committee presented a report containing certain proposals which were sent down to Presbyteries for their opinion, with the result that the majority of the Presbyteries agreed with the Assembly's committee in regard to the essential points in question as follows:—

(a) That the Mosaic Law of incest is of permanent obligation, and that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; (b) That the proposition contained in the third clause, viz: "A man may not marry any of his wife's kindred nearer in blood than he may of his own" is, in the opinion of the Committee, not sufficiently sustained by the authority of Scripture; (c) That Church discipline shall not be exercised in regard to marriage with a wife's sister, wife's aunt, and wife's niece.

Whereupon the last Assembly again sent down to Presbyteries the last of the above-recited propositions with instructions to report to this Assembly with a view to final action. And now Dr. Gregg moves that the Assembly delay further action until, in the ordinary way, a change is made in the Confession of Faith, or a change made in the questions to be put at ordination. This was voted down, and a resolution by Dr. Caven carried by 95 to 54 that the remit be passed into an interim act, and by 87 to 53 to send down to Presbyteries as to whether the last clause of chap. 24, sec. 4, last clause in the Confession of Faith should be struck out.

MINISTERS RECEIVED.

The following ministers from other Churches were received into the Presbyterian Church in

Canada: W. Begg, from the Church of Scotland; John Gillies and congregation of Eldon from the late Church of Scotland in Canada; M. G. Rogerson, of the Church of Scotland; Isaac Baird and D. B. McLeod, from the Congregational Church; M. H. Spence, W. W. Percival, and Nathaniel Smith, from the Methodist Church. The application of Rev. John Hutchison, from the Church of Scotland, was referred to the synod of the Maritime provinces, with power to receive him. The application of F. C. Simpson was entertained, on condition that he spend two years in one of our theological colleges. Rev. John McLeod, M.D., of New Zealand, will be received if he is to remain in the country.

RETIRING MINISTERS.

The following ministers were allowed to retire from the active duties of the ministry with the privileges to which they are severally entitled: Revs. William Millen, James Gray, Joseph Alexander, James Gordon, Thomas Wilson, David Wardrope, David Beattie, James Cleland, Robert Rogers, Samuel Jones, Duncan Anderson, John Croumie, W. T. Canning.

LOYAL ADDRESSES

to the Queen and Governor-General were submitted by a committee appointed to prepare them, and approved by the Assembly.

CHRISTIAN UNION.

Prof. Scrimger reported on the matter of co-operation with other Churches in weak fields, and the Assembly reappraised the idea in contemplation, and recommended that presbyteries and synods attend to the matter hereafter. A communication was read from the General Assembly of the Presbyterian Church of the United States, with regard to the growing tendency among the Churches for union and their willingness to co-operate. Instructions were given to the Moderator and clerks to reciprocate the fraternal feelings expressed, and to the Foreign Mission Committee to retain any correspondence that may pass upon this subject. A number of documents bearing upon the Bible in public schools were handed to a committee to report upon at next Assembly. The evening sitting was devoted to Temperance and Sabbath observance.

CHURCH AND MANSE BUILDING BOARD.

The fund under the management of this Board has proved valuable to the Church in the North-West. Its success is largely due to the Rev. James Robertson, the Superintendent of Missions, who originated the scheme and has been chiefly instrumental in collecting money for it, and also to Rev. C. B. Fitblado and D. M. Gordon, of Winnipeg,—the Chairman and Secretary of the Board—who have been untiring in their efforts to further its interests. It was evident, from the beginning of our mission work in the West, that no permanent results could be attained without suitable

churches and manses being built. The circumstances of the people in most parts of the country were such that this could not be done without, at least, temporary assistance. Hence, the idea which has been so happily carried into effect—a lending fund, to give a helping hand to weak, newly-formed congregations, “where stables and lofts, byres and granaries, were fitted up for public worship, but where the crowing, clacking and cackling of irreverent poultry, the barking of dogs, or the gambols of cattle, were too trying to the risibilities of the young.” The effect of this fund on the work of the Church has been unmistakable. “It has given visibility to Presbyterianism.” There is not a village or town of any importance between Lake Superior and the Rocky Mountains that is not provided with a church, and many of the buildings are creditable structures. During the last five years 82 churches, 4 church-manses and 17 manses have been built, or 103 structures in all, and of these 94 were assisted from the Church and Manse Fund. For the eight years previous to the existence of the fund, only 15 churches and manses were built,—less than an average of two annually, while since the fund became available the average has been *twenty-one* a year. The subscribed capital of this fund is \$114,792; the paid up capital is \$48,994. The work contemplated by the Board is as yet only beginning. New fields are being occupied every year. Four-fifths of the ministers are still without manses, and three-fourths of the congregations without churches! The report expresses the thanks of the Board to all who have helped them in this work of church-extension, assuring the subscribers that every care is taken to grant aid only where there is promise of usefulness, and that steps are taken to see that those who receive aid exert themselves according to their ability.

THE BIBLE IN SCHOOLS.

An overture from the Guelph Presbytery to the effect that, in their judgment, the selections of Scripture recently introduced into Public schools was not sufficient to meet the wants of society, and that the Assembly should take such steps as it might see fit to introduce the whole Bible, was read and supported by Dr. Torrance. Mr. MacAdam of Strathroy moved to the effect that the General Assembly, should give such a deliverance as would declare its adherence to the belief that the whole Bible should be used in the public schools for regular instruction, subject to a conscience clause giving relief to every objector, and with a clause empowering trustees to exercise discretion in the matter. This motion called forth an animated discussion. Dr. Pollok and Dr. MacVicar supported the motion vigorously. Dr. Cochrane, Dr. Caven, Dr. Bryce, Mr. Murray of Halifax and others contended that this was not a matter for the Assembly, but rather for the Synod and Local Legislatures to determine. It was finally

agreed to remit the matter to a large committee, Principal Grant, *convener*, to consider the whole question carefully and to report to next assembly.

Eighth Day.

IT is not often that the General Assembly is allowed to expire at mid-day. There is always so much deferred business—so many things left till the last—that the pound of flesh is rigorously exacted, and the patience and endurance of the few who remain faithfully to the end put to the severest test. On this occasion, however, as in some other respects very much to the credit of Winnipeg, it was determined to close the session at noon, in order that the Commissioners might be able to avail themselves of the excursion which had been arranged for to the Pacific coast. The remaining items on the docket were, accordingly, disposed of as rapidly as possible. The committee charged with the preparation of a new book of forms was reappointed, with instructions to print the results of their labours and to send these down for approval to the various presbyteries of the Church. An overture referring to the licensing of students was sent to a committee. Another proposal for the placing of the names of elders who are catechists on the rolls of presbyteries was sent to a similar place, both to be reported on to next Assembly. After a few other unimportant matters had been attended to, the Assembly appointed a committee to make arrangements for celebrating the second centennial of the events of 1688. On motion of Prof. Scrimger, the times were fixed for taking up collections for the schemes of the Church. Dr. Gregg read again his reasons for dissent against the Assembly's conclusions on the subject of marriage with a deceased wife's sister, to which Principal Caven, by appointment, made satisfactory replies.

ADDRESS TO THE GOVERNOR-GENERAL.

The following is the text of the address adopted by the House:—

To His Excellency the Governor-General:

MAY IT PLEASE YOUR EXCELLENCY.—We, the members of the General Assembly of the Presbyterian Church in annual session assembled, avail ourselves of this opportunity of expressing our continued esteem for Your Excellency and our loyal attachment to the institutions of our land. Being assembled at the city of Winnipeg, we note with special interest the progress and prosperity of the province of Manitoba and of the North-west Territories. While the settlement of our western prairies opens new avenues for the labour and enterprise of the older provinces, it is the duty of the various branches of the Christian Church in Canada to see that the new settlers shall not be left without the ordinances of religion. This duty is very clearly recognized by the Presbyterian Church, and it will continue to be our aim to secure here, as elsewhere throughout the Dominion, the worship of God and the faithful observance of the laws of our land. We congratulate Your Excellency on the high and increasing esteem with which you are regarded by the people of Canada. We respectfully offer to you and Lady Lansdowne the assurance of our best wishes

in your behalf, and we pray that you may always enjoy the guidance and blessing of Him by whom kings reign and princes hold power.

In the name and by appointment of the General Assembly of the Presbyterian Church in Canada.

TEMPERANCE.

At the evening session the Rev. Peter Wright, of Stratford, Convener, presented a ringing report on the subject of temperance, showing that there was progress both in moral suasion and in the prohibition sentiment throughout the church. The report was moved in an interesting speech by the Rev. D. Fraser, of Victoria, B.C., and seconded by the Rev. Mr. Wallace, of Georgetown, in the county of Halton, who bore testimony to the benefits of the Scott Act in that county. Resolutions in the spirit of the report were passed by the Assembly unanimously and with applause. A communication from the W. C. T. Union was cordially received and a motion expressing satisfaction with their work was passed.

SABBATH OBSERVANCE.

The report on the subject of Sabbath observance was presented by the Convener, Rev. W. T. McMullen, of Woodstock, showing the need for vigorous efforts to preserve the sanctity of the Lord's Day, and suggesting further co-operation with other churches in Canada and the United States, in seeking to obtain the necessary legislation and securing its enforcement. The report was adopted after an effective speech by Dr. MacLaren. The interest in the matter is obviously increasing, and vigorous measures are being taken to awaken public opinion to a sense of its importance.

BRANTFORD LADIES' COLLEGE.

Dr. Cochrane presented the report of the Brantford Ladies' College. The institution is in a flourishing condition, is receiving a large measure of support and doing efficient work, several of its pupils entering the University of Toronto. Dr. Smith, of Galt, was appointed visitor of the college for the coming year. Dr. Grant and Mr. Warden were appointed visitors of the Ottawa Ladies' College.

DISTRIBUTION OF PROBATIONERS.

Dr. Torrance, Convener, presented the report on the distribution of probationers. A number of regulations were adopted to facilitate the operations of the Committee in arranging for the supply of vacancies.

NEW PRESBYTERY.

Authority was given to erect a new Presbytery in the North-West Territories, to be called the Presbytery of Calgary.

THANKS FOR COURTESIES.

The thanks of the General Assembly, on motion of Rev. Mr. Cumming and Dr. MacVicar, were given to Lieutenant-Governors Aikens and Dewdney for the courtesies extended; to the mayor, council and citizens of

Winnipeg for unexampled attention; to the pastors, officials, members and ladies of the Presbyterian churches for accommodation and unbounded generosity; to the chairman and members of the committee on arrangements for their successful and satisfactory management; to the societies of the city for their afforded facilities and to the press of the city, the *MONTREAL GAZETTE* and other papers outside the city for excellent reports. The Canadian Pacific Railway company deserved and received from the assembly special acknowledgment for its facilities by rail and steamer, and for its most generous arrangements by telegraph.

THE END.

At 12 o'clock the Moderator announced that the business was finished. Briefly he addressed the court: prayer was offered and a portion of the 122nd psalm sung. With the Apostolic benediction the thirteenth General Assembly of the Presbyterian Church in Canada was brought to a close after the Moderator, in the name and by authority of the Supreme court, had appointed and ordered the next Assembly to meet on the second Wednesday of June next, in the city of Halifax and within St. Matthew's Church there at half past seven o'clock in the evening.

The Moderator's Address.

WE are glad to be able, to give from the *Manitoba Free Press* the substance of Dr. Burns' able, graphic, speech at the opening of the Assembly. It covers a great deal of ground and is full of interest:—

FATHERS AND BROTHERS,—I return you unfeigned thanks for the unanimous and hearty manner in which you have conferred on me this honour—the highest in your gift. I count myself happy, following in the moderatorship a "Brother Beloved" of bygone days, whom, singularly enough, I succeeded, also, in the pastorate, over twelve years ago, in that beautiful city by the sea, where we would have been meeting now, but for the superior magnetism of this wondrous city of the Prairie. With two pastors of Fort Massey, occupying in succession the moderator's chair, and the principal of Halifax College immediately preceding, we certainly have no reason to complain that the claims of that section of our church are overlooked in the distribution of ecclesiastical distinction. "Go to Halifax" which strangely for a while was deemed a doubtful compliment, has now, happily, got a new meaning. If I can only discharge the duties of this office with one half the dignity and grace, the dexterous blending of the "suaviter in modo" with the "fortitor in re," which marked the administration of any honored predecessor, I will have good reason to feel well satisfied. With-

out any show of humility," I am sensible of " manifold infirmities" which you will soon enough discover, but for the generous condoning of which, I confidently cast myself on your courtesy and charity, and rely implicitly on our 'God, who can supply all our need.' I will not, however, be 'behind the very chiefest' of my Fathers and Brethren in the sincerity and strength of my attachment to the interests and institutions of our church and the favour of any aspirations for her truest welfare.

On the 1st July, 1847, I was ordained by the Presbytery of Kingston, so that for these forty years I have laboured within her pale, twenty years in Ontario, five in Quebec, twelve in the Maritime Provinces, and three in the United States,—though, under the 'star spangled banner,' I still remained true to the flag of my church and my country. I have been in the one church all through the changes of these chequered years, and feel more than ever like saying—"peace be within thy walls and prosperity within thy palaces," for my brethren and companions' sakes will I now say—"Peace be within thee, because of the House of the Lord thy God, will I seek thy good." Very few indeed, are here to-night who were at the first Synod we attended in the morning of our ministry.

"A DAY OF SMALL THINGS"

was it then, with all the schemes of our Church. But, we have found that saying true, and, never so much as during the twelve years that have elapsed since the sticks became one in the hand of the one Shepherd, "If thou set thine heart to seek unto the Lord, though thy beginning be small, thy latter end shall greatly increase." With even the most partial retrospect, may we not, from this time cry, "What hath God wrought!" Just before leaving home, two messages came to me, one from Moses Harvey, the Father of our Church, at its eastern verge, saying, "Newfoundland shakes hands across the continent with British Columbia in this arrangement;" another, from Robert Jamieson, the Father of our Church, on its western extremity, cordially reciprocating, an electric chain stretching from St. John's to New Westminster—from the Atlantic to the Pacific. Has any church in the world a wider area? It is larger than the entire United States—than the whole of Europe—embracing an area of over three million square miles, and supplying of sustenance for myriads yet unborn. We touch two oceans. We link two hemispheres. "No pent-up Utica confines our powers." And now that so many have come from the East, and from the West, and from the North and from the South—to take counsel together in this city—that is already "a wonder to many"—it would seem as if that ancient picture were verified in part—"all they gather themselves together, they come to thee; thy sons shall come from far"—and as if we could hear

the still small voice of our Glorious Head whispering, "Enlarge the place of thy tent and stretch forth the curtains of thy habitation, spare not, strengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and the left."

In the first report of our committee on statistics after the Union of 1875, the number of our ministers was given as 579. In our last report they are 740. In 1875-6 there were 54,000 families; in '85-6, 75,000, and 128,000 communicants as against 88,000 at the earlier date. Missionary associations in congregations have increased from 206 to 406; manses from 313 to 439, and rented houses from 35 to 55. In 1875-6, the stipend promised from all sources was \$442,894. In 1885-6 it was \$690,890—an increase of nigh a quarter of a million. The total contributions for strictly congregational purposes (including stipends, churches, manses) were in the former year \$235,668; in the latter year \$1,260,706—an increase of \$425,038. The total contributions to the schemes of the church amounted, after the Union, to \$93,730. In the 10th year thereafter, they netted \$192,730—an increase of nearly \$100,000. According to the report for the first year, \$982,671 were raised for all purposes; and, according to the report last submitted, there were contributed for all purposes \$1,545,906, exclusive of the sums raised in the mission fields throughout the bounds, showing an increase of considerably over half a million dollars (543,235.) The total amount contributed by the church for all purposes during the ten years after the Union has been about fourteen million dollars (\$13,907,482)—an average of \$1,380,748 a year. We doubt not that our accurate and painstaking statistician (Dr. Torrance) to whom we are indebted for these telling figures, will be able to report proportional progress for the year just closed, which will make a grand total of, say, fifteen and a half million dollars.

Nowhere has the progress of our church been so marked as in the department of the Northwest. Therefore have we come out here and are gathered in this most beautiful church, not to "spy out the nakedness," but the fulness and fertility and exceeding promise of the land, and "as there remaineth yet very much land to be possessed" to ponder and pray together, how best (in concert with the sister denominations, with whom we cordially co-operate) to "go up and possess the land."

My old Knox College companion, John Black (blessings on his memory!) for over ten years, from the fall of 1851 till the summer of 1862, paced his lonely rounds, as our solitary sentinel, at this distant outpost. Then James Nisbet, another Knoxite and cherished friend, joined him to labour in this region, till in 1866 he became our pioneer missionary to the aborigines of the soil. Since the Presbytery of Manitoba was constituted in 1870 with four ministers, the

advance has been remarkable, as the figures industriously collated by the indefatigable superintendent of our missions in the Northwest, (the Rev. James Robertson) amply show. With this you are fully acquainted. But God forbid! that we should be vain of mere numbers. We need to humble ourselves under the mighty hand of God, all boasting excluded, without one vaunting word. Remembering the tests to which Gideon and his host were subjected, numbers may reveal weakness rather than strength. It has been fittingly said that churches should be

WEIGHED, NOT NUMBERED.

May we, when placed in the unerring balances not be "found wanting," and when God counts up the number of our Zion, may it be said that this one and that one was born in her, and that the Highest Himself has established her. Toward this, nothing can contribute more effectually than the thorough revival of God's work. We rejoice to hear of "Times of refreshing" in various parts of our church, and that, in this, the city of our solemnities the Lord has been sending a "plenteous rain to revive His Heritage when it was weary." It is a "token for good that this General Assembly has come in such a good time," beneath the droppings of the sanctuary, and within the range of the showers." As the rain cometh down in such a golden outpouring as that which gladdened the natural soil—so may the Word be in the experience of us all; that when we return we may find the Lord of the harvest making all the places round about His hill a blessing, causing the rain to come down in His season and giving us showers of blessings. Much reason have we to thank God for the "missionary spirit" pervading our church, and especially for the holy electric fire running through our Colleges? Nigh a hundred students amongst ourselves, and 1,500 over this continent volunteering for foreign service, is a "new thing under the sun." When the men are laying themselves on the altar—a living sacrifice—surely the money wherewith to send them will not be withheld. Have we done anything like our whole duty as yet? Have we done what we could? Have we not in a measure been "playing at missions?" "Great God of Love! hold back the curse of Meroz from our church, which fed to fulness on the Bread of Heaven, sleeps o'er the Cup of Blessings and forgets to gather up the fragments of the feast for famished suppliant heathen.

Obituary.

REV. JOHN PRINGLE, of Brampton, Ont., died on the 15th of May in the 79th year of his age. Mr. Pringle was a native of Berwickshire, Scotland. He stu-

died for the ministry in Edinburgh, and was licenced in 1840. After some time spent at Kirkwall, Orkney, he was appointed by the Synod of the U. P. Church to labour in Canada, and was ordained and inducted at Brampton in January, 1847. An able scholar, a faithful pastor, and a friend of education as well as of religion, Mr. Pringle enjoyed the confidence and esteem of the whole community among whom he lived and laboured so long and successfully.

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THE YEAR in which the General Assembly first met in Winnipeg, will henceforth be remembered with a degree of interest only surpassed by the memories of 1875, when the union of the churches was consummated in Montreal. The Winnipeg Assembly has been in every respect a success. Notwithstanding the long distances to be travelled, and the prophecies of many that the attendance would be small, the number of commissioners who answered to their names was quite up to the average, while the spirit of earnestness which characterized the meeting from beginning to end has never been surpassed. Seldom has the business of any church court been dispatched with greater energy and rapidity. Never did any people exercise the grace of hospitality with a better will than the citizens of Winnipeg; and we do not recollect an instance in which the proceedings of the Assembly were better reported in the daily press—not only in Winnipeg, but throughout the Dominion. No one could have attended that meeting without feeling that it was good to be there. As to the effect which it will have upon Presbyterianism in the North-west, we believe it to be simply incalculable. The best part of it all is that there were no cases of discipline, nor any burning questions to mar the harmony of the Assembly, nor to interfere in the smallest degree with that *entente cordiale* which is never incompatible with an honest

and frank expression of opinion. We may well be thankful as a Church that old things have passed away, and all things have become new. The old party lines have utterly disappeared.

"Behold! how good and how pleasant a thing it is for brethren to dwell together in unity." Our church is growing in numbers, in liberality, and in spiritual power. We have now nearly nine hundred ministers: last year there were 12,500 communicants added to the church: Our contributions for missionary and benevolent purposes were close upon quarter of a million of dollars.

MEETINGS OF PRESBYTERIES.

Kingston, Belleville, 4th July, 7.30 p.m.
Peterboro', Port Hope, 5th July, 10 a.m.
Montreal, D. Morrice Hall, 5th July, 10 a.m.
Brockville, Lyn, 5th July, 3 p.m.
Maitland, Kincardine, 12th July, 5 p.m.
Miramichi, Newcastle, 19th July, 11 a.m.
Bruce, Chesley, 12th July, 10 a.m.
Saugeen, Harriston, 12th July, 10 a.m.
Chatham, Chatham, 19th July, 10 a.m.
Quebec, Quebec, 12th July, 10 a.m.
Columbia, Vancouver, 7th September.
Whitby, Bowmanville, 19th July, 10.30 a.m.
Brandon, Brandon, 22nd July.
Paris, Woodstock, 12th July, 11 a.m.
Stratford, Knox Church, 12th July, 10.30 a.m.
Regina, Wolseley, 5th July.
Orangeville, Orangeville, 12th July, 11 a.m.
Huron, Goderich, 12th July, 11 a.m.
Glengarry, Cornwall, 12th July, 1 p.m.
London, 1st Presbyterian Church, 12th July, 2.30 p.m.
Guelph, Knox Church, 19th July, 10.30 a.m.
Lanark and Renfrew, Carleton Place, 22nd August, 5 p.m.
Lunenburg and Shelburne, Shelburne, 6th Sept., 2.30 p.m.
Truro, Stewiacke, 5th July, 2 p.m.
Sydney, Falmouth st., 2nd Aug., 10 a.m.
Barrie, Barrie, 26th July, 11 a.m.
Toronto, Knox Church, 5th July, 10 a.m.
Lindsay, Uxbridge, 30th August, 10.30 a.m.

FRENCH EVANGELIZATION.

The annual collection for this important scheme takes place on Sabbath 17th July. As the treasury is at present empty and the number of labourers employed unusually large, it is hoped that liberal contributions will be forthcoming promptly from every congregation, and mission station, and Sabbath-school in the church. Reports have been forwarded to all ministers, missionaries, and Sabbath-school Superintendents. A summary of the Annual Report is being prepared for distribution in congregations. Ministers and others desiring quantities of these will obtain them on application to the Secretary-Treasurer, REV. R. H. WARDELL, 198 St. James Street, Montreal.

A Page for the Young.

HE WILL COME.

There is a gentle stranger drawing nigh to every dwelling.
We cannot hear his footsteps fall so softly on the snow:
And yet as he comes nearer,
And his smile shines out the clearer,
'Tis no more the face of stranger, but a Friend whom well we know.

He came at first an infant, and his rest was in the manger.
For the inn was full of pilgrims on that wondrous Christmas night;
But he stayed for love and duty,
And to fill the world with beauty,
Bringing perfect joy for sorrow, turning darkness into light.

How He loved the hearts He sought for is not told by bells or carols,
But in more pathetic pictures of the garden and the cross:
Yet He came to bring us pleasures,
And to make us rich with treasures.
And He did not shrink from sorrow, or from poverty or loss.

But He turns to some with yearnings, and they do not care to know Him,
Though their hearts are faint with sorrow, and their eyes with tears are dim.
He would chase away their sadness,
Till they sing for very gladness;
But they will not let Him heal them—they can find no room for Him.

THE SUN'S DISTANCE.

The sun is known to be about ninety-one millions of miles away from us. When he first shows his bright face in the morning over the eastern hill-tops, would you ever think without being told, that his beautiful light has travelled all the way over so many, many thousands of miles to reach you? Ninety-one millions of miles—who knows how far that is? You can say the words, but you cannot think the distance which they describe. Why, if you should count, one, two, three and on at the rate of 100 a minute, for ten hours every day, without stopping to eat or drink or play, it would take more than four years to count the number of miles between us and the sun! Or, if a train of cars were to travel, day and night, stopping not a moment, at the rate of thirty miles an hour, it would take it more than 340 years to go a distance equal to that of the sun.

WHAT A CENT DID.

It is astonishing how small a sum will square individual accounts if it can only be set in motion. In one of our business offices the office-boy owed one of the clerks three cents, the clerk owed the cashier two cents, and the cashier owed the office-boy two cents. One day, the office-boy having a cent in his pocket included to diminish his debt, and

handed the cent to the clerk, who, in turn paid half his debt by giving the coin to the cashier. The cashier handed the cent back to the office-boy, saying, "Now I owe you only one cent." The office-boy again passed the cent to the clerk, who passed it to the cashier, who passed it back to the office-boy, and the boy squared all accounts by paying it to the clerk, thus discharging his entire debt. This shows how great may be the benefit derived from even a small payment.

JIMMIE'S FIRST MONEY.

Jimmie Kay had acted as clerk in a shop for one week, and received five shillings for his pay—the first money he had ever really worked for. These shillings made Jimmie a very happy lad, and he wanted to do the best he could with them. So, like a good son, he asked his mother about it.

"Mother, how much do you think I ought to give the missionary collection to-day?"

"Well, Jimmie, I think your father's rule of giving one-tenth a very good one for you to follow. You know we are told to cast our grain upon the waters, and that we shall find it again, though it may be many days after."

Jimmie had a twinkle in his eye, as he said—

"Well mother, I've seen a good deal of casting done, and now I'm waiting to see some of it coming back again."

This made his mother feel anxious, fearing that Jimmie, after all, might not want to give any of his money. Then she spoke of the widow's two mites—that she was not content to give a portion of her money, but had given all that she had to give—even "all her living."

As they walked home from church Jimmie said, "Well, mother, how much do you suppose I gave this morning?"

"Why, sixpence," said his mother.

"More than that," said Jimmie.

So his mother went on guessing, adding a little each guess, till she reached one shilling and sixpence, when she stopped, saying he must tell her.

"Well, then, mother, I did as the widow did. I cast in all that I had—I gave the five shillings."

You may be sure his mother was very glad and happy indeed to find him so willing to consecrate the "first fruits" of his labour to the service of the Lord, who loveth the cheerful giver.

Work for the day is coming

When Jesus will return:

At the thought of his appearing

Our hearts within us burn;

For we shall see his beauty,

And share his loving smile.

Then let us not grow weary,

'Tis but "a little while."

Acknowledgments.

Received by the Rev Dr Reid, Agent of the Church at Toronto, Office, 50 Church Street, Post Office Drawer, 2607.

ASSEMBLY FUND.	
Horning's Mills	\$ 1.00
Belleville, St Andrew's	10.00
Pictou	5.00
Westport & Newboro.	3.00
Markham, St Andrew's	1.00
Hensall, Carmel Ch	1.75
Chiselhurst	1.50
West Flamboro.	1.50
Hovery	8.05
St Ann's & Smithville	4.75
Nelson	2.50
Hagersville & Oneida	6.00
Jarvis & Walpole	8.95
Burlington	5.15
Gledonia	9.00
Victoria, (B.C.)	8.00
Lunenburg	5.00
Bracewater	3.00
La Have	3.00
Malone Bay	3.00
Clyde &c	3.00
Riversdale	2.00
Shelburne	3.00
Lockport	2.00
Rocks	1.00
Stellarton	10.00
Euphrasin & Buland	2.50
East Normanby	1.00
Pakenham	3.66
	\$134.99

HOME MISSION FUND.	
Tilbury East	\$24.00
A Friend, Snake River	1.00
English Settlement	38.00
Seaforth, 1st Ch	48.46
Hamilton, Erskine Ch	25.00
Itev S Fenton, Harley	1.00
Exeter	22.00
Belleville, St Andrew's	30.00
Chinguacousy, 2nd Ch S.S.	5.00
Paris, Dumfries St Ch	180.00
Botany	10.00
Pictou	19.50
Westport & Newboro.	6.00
Markham, St Andrew's	35.00
Markham, St Andrew's S.S.	10.00
Cedar Grove	15.00
J. M. Brockville	20.00
Chiselhurst	6.71
Theford	11.30
Elderslie, Salem Ch	5.00
Osgoode	8.00
Victoria, (B.C.)	45.00
Langley, Group	50.00
London, St James Ch	10.00
"The Lord's Truth"	15.00
Cambridge	6.00
Innisfil, St Johns	15.00
A Lady Member of Melville Ch, Brussels	5.00
North Mornington	10.00
Ottawa, Bank St Ch, Girls of S.S.	57.10
Storrington	7.00
McGillivray	7.65
Florence	10.50
Turin	15.00
Pakenham	5.00
	\$822.22

STIPEND AUGMENTATION FUND.	
Woodstock, Chalmers Ch	\$10.00
Maringhurst &c	5.50
Seaforth, 1st Ch	5.22

Hamilton, Erskine Ch	30.00
Belleville, St Andrew's	22.50
Florence	3.30
Pickering, St And. & St Johns	7.00
Chinguacousy, 2nd Ch S.S.	5.00
Botany	19.25
Waford	12.02
Pictou	25.00
Thessalon	63.48
Duy Mill	10.88
Mississauga	20.97
Livingstone Creek	17.79
Hyde Park	35
Theford	8.55
Victoria, (B.C.)	30.00
Severn Bridge, Washago & Ardrea	9.00
Ivy	1.50
Leith	4.00
Maudatunin	5.00
Hillsdale & Elnvale	15.00
North Mornington	10.00
A well-wisher to the Church of Christ	10.00
McGillivray	1.90
Millbrook	3.50
Aurora	6.25
Beaverton	18.81
Turin	12.00
Pakenham	15.00
Windsor Mills	12.50
	\$424.85

FOREIGN MISSION FUND.	
Tilbury East	\$24.25
Horning's Mill, SS Formosa	7.00
Mosa, Burn's Ch	5.00
Seaforth, 1st Ch	6.00
Hamilton, Erskine Ch	30.00
A Friend, Formosa	25.00
Belleville, St Andrew's	24.00
Godrich, Knox Ch	66.00
Chinguacousy, 2nd Ch SS	5.00
Paris, Dumfries St Ch	125.00
Humesville SS NW Indians	3.25
Keene	15.00
Pictou	12.00
Ashburn	23.00
The years' savings of three little girls, Dugarviu	1.15
Norval	11.30
Westport and Newboro	8.00
Markham, St Andrew's	16.00
Markham, St Andrew's SS	40.00
Cedar Grove	10.00
Little Rapids	1.20
Hyde Park	6.50
Chiselhurst	6.72
J M Brockville	15.00
A Murray, London, China or India	40.00
Main Road	21.00
Jessie, Ottawa	1.00
Osgoode	8.00
Victoria, (BC)	30.50
London, St James Ch	10.00
London, St James Ch S.S.	9.00
"The Lord's Truth"	15.00
Lunenburg	5.00
Avonmore	8.00
Rev John Wilkie, Indore	109.00
Innisfil, St John's	10.00
A Lady Member of Melville Ch, Brussels	5.00
Dunblane	11.00
Caladnia	5.00
North Mornington	10.00
A Friend, Formosa	10.00
Storrington	7.00
McGillivray	4.00
Toronto, Erskine Ch, Y M B Chas, China	16.00
Florence	15.50
Shelburne and Primrose, Mr Goforth as Missionary	45.00
Turin	6.25
Pakenham	8.00

A Friend from Finch, Fm'ea	20.00
Mrs M Ferguson, Santa Fe Formosa	40.00
A Friend, Seaforth	1.00
	\$ 934.95

FOREIGN MISSIONS FUND—Special.	
Chatham Union Meeting	\$ 39.50
Thamesville	12.25
Port Stanley	9.00
Windsor	20.00
Wendigo	10.33
Tilbury East	5.50
Komoka	6.20
Ridgetown	9.50
Point Edward	13.60
Coranna	4.46
Bear Creek	7.00
Forest	16.00
Dover	9.25
Chatham Tn, Chalmers Ch	8.00
Richmond Station	7.25
Moore Line	20.00
Park Hill	21.75
East Williams, St Andrew's	18.35
Strathroy, St Andrew's	30.00
Aberarder	8.00
Hyde Park	7.05
Watford	5.50
Theford	12.85
Moore, 8th Line	8.25
Dorchester	5.00
St Thomas, Knox Ch	30.00
Moore, Burn's Ch	35.00
English Settlement	4.50
North Nissouri	9.20
South Nissouri	10.00
Granton	4.40
Cambridge	5.00
Belmont	35.00
London, 1st Ch S.S.	21.75
London, St Andrew's	36.00
London, St Andrew's S.S.	23.00
Crumlin	2.00
Briden	7.25
St Mary's Union SS Mt'g.	5.00
Stratford, St Andrew's	40.00
Fullarton	13.50
Avonbank	11.50
Seaforth, 1st Ch	60.00
Seaforth, 1st Ch S.S.	13.50
Harrington	6.70
Sarnia, St Andrew's	50.00
Ermondville	10.00
McKillop, Duff Ch	11.00
Winthrop, Caven Ch	10.00
	\$ 771.03

COLLEGES ORDINARY FUND	
Aberarder	\$6.00
Belleville, St Andrew's	27.00
Keene	10.00
Pictou	8.00
Westport & Newboro	3.00
Markham, St Andrew's	6.00
Cedar Grove	4.00
J. M. Brockville	8.00
North Mornington	8.00
Storrington	7.00
Avonbank	8.50
Hesper	5.00
Pakenham	8.00
	\$106.50

MANITOBA COLLEGE FUND.	
Seaforth, 1st Ch	\$ 50
Hamilton, Erskine Ch	5.00
Westport & Newboro	2.00
Parkinson	1.50
Hyde Park	10
Beaverton	15.25
Pakenham	5.00
	\$29.00

WIDOWS' AND ORPHANS' FUND.

Seaforth, 1st Ch.....	\$8.78
Watford.....	8.40
Pictou.....	7.00
Ashburn.....	5.00
Norval.....	5.20
Westport & Newboro.....	3.00
Innisfil, St. John's.....	1.00
McGillivray.....	1.70
Pakenham.....	5.00
	\$41.13

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Rev. N. Macphée.....	\$12.00
T. Davidson.....	24.00
James Stewart.....	12.00
J. J. Cochrane.....	8.00
D. Mitchell.....	10.00
Duncan Davidson.....	8.00
	\$74.00

AGED & INFIRM MINISTERS' FUND.

Seaforth, 1st Ch.....	\$ 7.00
Rev S. Fenton, Harley.....	2.00
Belleville, St Andrew's.....	16.00
Mimosa.....	2.00
Pictou.....	10.00
Ashburn.....	3.55
Summerstown.....	10.00
Westport & Newboro.....	4.00
Theford.....	3.60
Victoria, (B.C.).....	15.00
Leith.....	3.75
Innisfil, St John's.....	2.00
A Wellwisher to the Church of Christ.....	10.00
McGillivray.....	1.00
Pakenham.....	5.00
	\$95.50

AGED & INFIRM MINISTERS' FUND.

Ministers' Rates.

Rev. James Stewart.....	\$ 3.00
D. McDonald.....	5.00
D. McNaughton, 4 yrs.....	4.00
J. J. Cochrane.....	3.50
J. Bennett, D.D.....	5.00
A. T. Love.....	25.00
Wm. Meikle, 2 yrs.....	7.50
Samuel Acheson.....	10.00
Duncan Davidson.....	6.50
	\$69.50

KNOX COLLEGE ENDOWMENT FUND.

Tilbury, East.....	\$ 2.00
Walter.....	8.00
Brampton.....	67.00
James McLaren Brantford.....	15.00
J. W. Cruiklaw, London.....	20.00
Weston.....	42.00
R. Duncan, Hamilton.....	33.34
St Ann's.....	15.00
Mount Pleasant, (Par s).....	44.00
Price's Corner.....	4.00
Enniskillen.....	3.00

Oshawa.....	36.67
Columbus.....	112.66
South Nissouri.....	2.00
Waterdown.....	14.00
Embros.....	254.50
John Watson, Barrie.....	16.67
Col. Skinner, Woodstock.....	33.34
Peterborough.....	201.00
J. Ryerson, Orillia.....	5.00
Harrington.....	7.00
Harwich.....	20.00
James Hunter, Orono.....	5.00
	\$961.18

TRINIDAD.

Toronto, Erskine Ch. Y. M. B. Class.....	10.00
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ERROMANGA.

Ottawa, Bank St Ch B. Class support of Teacher.....	25.00
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KNOX COLLEGE ORDINARY FUND.

Seaforth, 1st Ch.....	\$ 7.27
Rev S. Fenton, Harley.....	1.00
Exeter.....	13.00
Mimosa.....	4.00
Camlachie.....	6.00

CHURCH & MANSE BUILDING FUND.

John Gibson, Markham.....	\$20.00
Colin Bethune, Seaforth.....	10.00
Mrs J. Arden, Seaforth.....	15.00
A. Friend, Fergus.....	50.00
	\$95.00

**KNOX COLLEGE STUDENT'S MISSION-
ARY SOCIETY.**

J. F. D.....	4.00
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KNOX COLLEGE LIBRARY.

Per Dr. MacLaren, Tor- onto, in payment on account.....	152.60
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KNOX COLLEGE BURSARY FUND.

The Misses Weir, West Flamoro.....	50.00
D. Cameron, Windsor, Her- on Bursary.....	10.00

DAYSRING.

Ottawa, Bank St Ch Infant Class S.S.....	20.00
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BOHEMIAN CHURCH.

Mrs Carlyle.....	1.00
Mrs Sylvester.....	1.00

Received for May by Rev. P. M.
Morrison, Agent at Halifax, 133
Granville St, P O Box 333.

FOREIGN MISSIONS.

Fredericton.....	\$ 5.00
Fort Massey, J F Stairs.....	25.00
W M G Menager's grant.....	1.00
Clifton, Granville Station.....	13.35
Westville & Middle River.....	54.00

River Charlo, New Mills, &c.....	40.00
Legacy into Mrs McKean, Westville.....	20.00
Ladies H & FMS Merigomish.....	10.00
	\$ 168.35

HOME MISSIONS.

Cove Head.....	\$ 15.00
St Paul's, Fredericton.....	10.00
Lower Steviacke.....	20.50
Shubenacadie.....	24.00
St John's, St. John.....	7.00
Charlo, New Mills, &c.....	25.00
	\$ 101.00

DAYSRING AND MISSION SCHOOLS.

Portaupique.....	6.00
Economy (Auxiliary of Truro W F M S.....	13.00
	\$ 19.00

COLLEGE FUND.

St Paul's, Fredericton.....	5.00
Int. Dr McKnight.....	42.00
	\$ 47.00

AGED MINISTERS' FUND.

Cove Head.....	2.10
Rev D Drummond &c, '87.....	3.00
Charlo, New Mills, &c.....	10.00
	\$ 15.00

AUGMENTATION FUND.

East St Peter's.....	28.00
Bedford and Waverly.....	11.50
Charlo, New Mills, &c.....	29.50
	\$ 66.75

MISSION TO LUMBERMEN.

Received by Rev Dr Armstrong,
Ottawa, Convener and Treasurer.

Knox Ch. Roxburgh.....	\$ 8.00
St Andrew's Ch. Arnprior.....	15.00
Beschburg and Westmeth.....	6.00
Union Ch. Smith's Falls.....	10.00
Richmond and Stittville.....	6.00
Stanley St Ch, Montreal.....	5.00
Rochesterville.....	3.00
Knox Ch. Montreal.....	20.00
Chalmers' Ch, J M S, Mont. Renfrew.....	10.00
St Gabriel Ch. Montreal.....	15.00
Knox Ch. Perth.....	14.00
Knox Ch. Cornwall.....	10.00
Rev Jos Gandier, collection Rev D McLaren.....	20.00
J R Booth.....	1.00
Perley and Pattie.....	20.00
E B Eddy.....	20.00
Hon Geo Bryson.....	20.00

Ministers' Widows & Orphans Fund
in connection with the Church of
Scotland, James Croil, Treasurer.

1st Pres Ch, Victoria, BC.....	15.00
Rev J Davidson, N W'burg.....	24.00
Rev S Meine, Smith's Falls.....	12.00
Rev D J McLean, Arnprior.....	18.00

THE PRESBYTERIAN RECORD for the Dominion of Canada is now in the *twelfth* year of its publication. The monthly circulation has reached 37,000—the largest in the history of the magazine. Two of the congregations distribute 500 copies each. Were all to circulate the RECORD in the same proportion to their numbers, our circulation would be more than doubled. Many of the congregations are very inadequately sup-

plied. Out of the accumulated profits of seven years, the Committee have this year made an appropriation of \$1000 to the Aged and Infirm Ministers' Fund. In 1880, the Committee made a donation in like manner of \$1000 to the Home Mission Fund of the Church. On application to the Managing Editor, *New Subscribers will be supplied with copies for the balance of this year at specially reduced rates.*