

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. XIII.

JULY, 1888.

No. 7.

CONTENTS.

	Page		Page
The Church of Geneva, Part V.....	163	The General Assembly.....	181
Missionary Cabinet, Mrs. Mary Moffat.....	170	Election of Moderator.....	182
Household Words.....	171	The Theological Colleges.....	184
International Sabbath-School Lessons.....	174	Statistics.....	188
Ecclesiastical News.....	176	Deceased Wife's Sister.....	190
Our own Church.....	178	State of Religion and Temperance.....	190
Inductions and Ordinations.....	179	French Evangelization.....	191
Obituary Notices.....	180	Page for the Young.....	194
China, Rev. J. Goforth.....	180	Acknowledgments.....	195

The Church of Geneva.

THE EVANGELICAL SOCIETY AND COLLEGE. PART V.

THE *Société Evangélique*, instituted in 1832, retains its autonomy as an un-denominational institution; it has no organic connection with the Free Church of Geneva, but it is so closely allied to it, doctrinally, and sympathizes so heartily with it in its work, it is convenient to notice it in this connection. Saving its independence of the Church, it resembles the Board of French Evangelization of our own Church in its three branches of work—COLPORTAGE, EVANGELIZATION, and EDUCATION. It employs from sixty-five to seventy-five colporteurs. Their work is spread over thirty-six departments of France, where the reports for a series of years show that the Catholics of that country have received them well and that they have done much good. It has a staff of some fifteen ordained pastors and evangelists, labouring chiefly in the south of France, at the same time that a number of the summer stations in Switzerland and Savoy frequented by travellers are also supplied with stated services. The yearly expenditure of the Society is nearly \$50,000, derived from annual subscriptions—about one-fourth being contributed by Geneva, the remainder is drawn

from other parts of Switzerland, from France and Italy, and largely from Britain and Ireland and the United States of America.

The *Theological College* is worthy of special notice. It has had a very successful career. Not to speak of its founders, Dr. Gaussen and Dr. Merle d'Aubigny, it has had a number of eminent men on its staff—Gallard, de Steiger, Hævernick, Pilet, de-la-Harpe, Binden, and others. Rev. Edward Barde, who is now the President and Professor of New Testament Exegesis and Homiletics, is a man of superior culture and learning, and also of unbounded enthusiasm. He was formerly a pastor of the State Church, and is accounted the most eloquent and popular preacher in Geneva at the present time. As a platform speaker he has few equals, and his weekly lectures in his Bible-class draw immense audiences. Rev. L. Ruffet, D.D., Professor of Church History, is also a highly accomplished man, of fine presence and most engaging manner. In all, there are five professors and several assistants. The number of students registered since the college was opened is upwards of five hundred, most of whom became pastors. Ten became foreign missionaries; thirty went to Italy; Geneva, Vaud, and Neuchatel have received about seventy ministers from it—some of them for the National Church. The number of

students in 1886 was sixty-three. The salaries of the professors are small and the college buildings very inadequate, but it is, nevertheless, doing a grand work.

CONCLUSION.—I have dwelt thus long on the history of the Church of Geneva, not only because it had for myself an irresistible fascination, but because I believe it has some interest also for the members of the Presbyterian Church in Canada. We belong to the same family. We have not a few ministers in Canada who claim Geneva as their *alma mater*. In common with the other branches of the Reformed Church, we owe much to Geneva. Would that Geneva and Switzerland might be induced to follow the lead of Canada in one thing: that they could see eye to eye, and for the love they bear to our common Master that they might become one strong, influential organization! The difficulties in the way may be formidable—differences of race and language, political and legal difficulties, and historical associations, but these are not greater than have been met and overcome elsewhere. Geographical proximity and easy means for intercommunication are specially favourable for such an experiment, the compensating advantages of which would far outweigh the sacrifices which it would involve. A united Protestant Church in Switzerland would be the grandest moral spectacle which this lovely country could exhibit to the people of all lands, who come by tens of thousands every year to be charmed by its natural scenery. In some quarters, at least, we know that a proposal of this kind would be entertained. Much of the *odium theologicum* has already disappeared. The National Churches and the Free Churches are on speaking terms. They exchange pulpits. They co-operate to some extent in evangelistic work. It might almost be said that there is absolutely nothing but the figment of "State connection" that presents a formidable barrier to a corporate union of the National Reformed and the Free Churches. It is not Calvin's fault that there are in Switzerland twenty Reformed Churches, each independent of the other. In his eagerness to unite the various Churches of the Reformation, he is said to have remarked to Archbishop Cranmer that, "to promote such an object, he would willingly cross ten seas."

C.

Missionary Cabinet.

MRS. MARY MOFFAT.

MARY SMITH, the wife of Dr. Robert Moffat, was born near Manchester, England, on the 24th of May, 1795. Her father was from Perthshire. Mary was the eldest child and only daughter. She had three brothers, one of whom died in youth. John went to Madras as a missionary, and after nine years of earnest work was drowned at sea. James died recently in the United States. Mary's parents were both pious. She was sent to the Moravian School at Fairfield, near Manchester, and there she first felt the impulse of the missionary spirit, which soon took full possession of her soul. Young Robert Moffat, at this time head gardener in Mr. Smith's nursery, had come under the spell of the Methodist preachers in that neighborhood, and the result was an earnest desire to consecrate his life to the cause of missions. In due course his application to the London Missionary Society was accepted, and he was ordained on the same day with John Williams and seven others and appointed to go to South Africa. Before this there had sprung up an attachment between him and Mary Smith, but owing to the opposition of her parents, Moffat left England a bachelor. He had not been long, however, in the mission field before the hearts of the parents relented. Mary obtained their consent to follow her lover, and in September, 1819, she sailed for Cape Town, where she was met by Mr. Moffat, and on the 27th of December they were married. In her first letter from the Cape she said:—"Before I bid adieu to home, with all its delights, I calculated upon a life of hardships, toil, shame and reproach, and now my soul can bid it welcome for the sake of Christ." She had not over-estimated the trials that awaited her in the wilds of Africa. In April, 1820, after a tedious journey of some 750 miles in an ox-cart, the young couple arrived at Latakoo, afterwards called *Kuruman*, and commenced their life's work. The desire of Mrs. Moffat's heart had long been "that she might spend her days at Latakoo," and so here she is. "I could not but exclaim, she writes, "Is not this the finger of God? I feel an honour conferred on me which the highest of the kings

of the earth could not have done me, though my situation may be despicable and mean indeed in the eyes of the world. I am remarkably happy, though the present place of my habitation is a single room, with a mud wall and a mud floor." If that had been her only discomfort she would have had small cause to complain, but the Bechuanas, by whom they were surrounded, were little, if at all, above the beasts of the forest in the scale of existence. They were not even idolaters; they had no conception of a God at all. They had to be taught cleanliness, how to make garments for themselves, and, what was still more difficult, was to induce them to wear them. They were incorrigible thieves. Mr. Moffat was frequently called away to great distances to visit other stations. At such time the chief responsibility of the mission devolved on Mrs. Moffat, who managed the affairs of the mission as well as her husband could have done. In addition to this there was the difficulty of bringing up her own family of nine children in such surroundings. They had to be sent to Capetown to finish their education, and on several occasions Mrs. Moffat went with them. Among the perils to which they were frequently exposed was that of war and invasion by other savage tribes. Years of toil and anxiety passed with scarcely any apparent results, but at length a change began to appear, "like that in the sky before the dawn of day." In 1829 a marvelous awaking began. In a few months the whole aspect of the station was altered, the meeting-house was crowded, and "instead of heathen orgies there were heard songs of Zion and the outpouring of impassioned prayers, and the dirt and indecency of heathen costume were exchanged for cleanliness and European habits of clothing." At this time the first converts, six in number, were baptized and admitted into the communion of the Christian Church. In 1835, from the effects of the hot climate and the strain of overwork, Mrs. Moffat was prostrated with sickness and brought very near the gates of death. Towards the close of 1838 Moffat took his family to Capetown, hoping to get his *Sechuana* New Testament printed there, but failing in his efforts, they proceeded to England, where they remained nearly four years, being everywhere received with the greatest enthusiasm. Soon

after their return to Kuruman, in 1845, their eldest daughter, Mary, was married to David Livingstone, and shared the dangers and adventures of that great missionary for seventeen years, when she was laid to rest on the banks of the Zambesi. In 1870 Dr. Moffat retired from the mission field and brought his family "home" to Old England. Mrs. Moffat died in London on the 10th of January, 1871, after having borne the heat and burden of fifty-one long years in Africa. Dr. Moffat, referring to his bereavement in a letter to a missionary friend, said of her: "She has gone to the many mansions to which she has been daily looking forward, with the full assurance of faith for more than sixty years. She never knew what it was to have a single doubt or fear as to her eternal happiness." The grand old missionary was gathered to his fathers in 1883, in the 88th year of his age, and was buried by the side of his wife in Norwood cemetery. They sleep well. Few missionaries in any country have been privileged to witness in measure so abundant the fruits of their labours. And now, "They continue the higher service in the Master's more immediate presence, where work and weariness are no longer united."

Household Words.

HIS NAME IS PRECIOUS.

HE whom the Father gave us is called, by him who sent him, Jesus, because he saveth his people from their sins. To the ungodly, the sinner and the professed unbeliever, this blessed name is as nothing, and is often, to such, an object of intense hatred. There are some too, strange as it may appear, who "have tasted that the Lord is gracious," to whom this name is not the dearest of all names. These persons, though members of the Church of Jesus Christ, show by their continued indulgence in palpable sins by their lack of enthusiasm for Jesus, by their feeble imitation of his life, and their want of humility, that they have never realized as they should, the "exceeding sinfulness of sin," the excellence of the righteousness Christ brought to earth, nor the fact that Jesus is the Saviour to save us, not *in* our sins, but *from* our sins. These know but little of a broken and a contrite heart, and scarcely know what it is to love the Saviour. It is not they who sing with the heart,

"How sweet the name of Jesus sounds
In a believer's ear!"

But to a multitude that none but God can number, who have been redeemed from sin, renewed in the likeness of the glorified Saviour, illuminated and sanctified by his Spirit, who daily in word and in deed renounces the world, the flesh, and the devil, and follow Jesus, and keep his commandments, his name is precious. In his blessed communion desire is quickened within them, and they long to be like him and see him as he is, and to worship the King in the beauty of holiness. His life is in them, the well-spring of their being, and their love and hope in him are the inspiration of their life. All they have and hope to be they owe to him. His name to these is precious. How precious? None but those who love him know. His name will refresh their souls in death and be their song in eternity.

TRY IT.

When S. T. Coleridge was asked. Can you prove the truth of Christianity? he answered, "Yes; try it." We do not underrate the other evidences of Christianity. To many, they are altogether convincing. But the evidence which is always convincing, is simple experiment. Let a man honestly try the power of religion in his own life, and the result will always be satisfactory. Did any man ever live a truly religious life, and afterwards regret it, or doubt the power and truth of religion? There is no such case on record. Men often have doubts about the truth of religion because they do not fairly weigh the evidence. Bishop Butler well said: "If there are any persons who never set themselves heartily and in earnest to be informed in religion; if there are any who secretly wish it may not prove true; and are less attentive to evidence than to difficulties, and more to objections than to what is said in answer to them, these persons will scarce be thought in a likely way of seeing the evidence of religion though it were most certainly true and capable of being ever so fully proved. It may be just as true that a certain medicine will cure a certain disease, as that the three angles of a triangle are together equal to two right angles. But it cannot be proved in the same way. To know that the medicine will cure the disease, you must try it. So a man may satisfy himself of the power and truth of religion. Let him try it. Christianity is the cure for sin. The man that fairly tries it will be satisfied. The evidences of religion are many, and when taken together are conclusive; yet the truth of religion cannot be demonstrated by the mathematical process. The subject does not admit of this kind of proof, but it does admit of proof quite as satisfactory; proof as convincing as that food will satisfy hunger, and sustain strength and life. "If any man will do his will, he shall know of the doctrine whether it be of God."

When a man has honestly and thoroughly tried religion and found it worthless, let him discard it. Such a man has nowhere been found.

REJOICE ALWAYS.

Good friends, you may be sure of this, that God never sent a trial so bitter that a genuine, Christ-filled Christian could not suck some honey out of it. God does not expect us to be callous under trial, nor ask us to make merry at a funeral; but away down deep under the tempest of trial he offers to implant in us a calm sober satisfaction—a serene sense that whatever he does is right; a sweet sense also of Christ's presence, and a delight in the smile of his countenance. This joy underlies the griefs of life and the disappointments, just as there is a profound peace in the depths of the Atlantic, while hurricanes are tossing its surface into foam.

Our happiness arises from what we are, not where we are. If we take Christ at his word when he says: "I am with you always," then we can rejoice in him always. That kind of joy is more than a privilege; it is a duty. Our Master commands us to rejoice evermore; to be wretched, therefore, is a sin. It dishonours our Lord, as every act of disobedience does. Spiritual joy is a sign of heart-health. Spiritual depression is an evidence of disease. When a baby moans and frets and cries, the mother says: "Something is wrong; this child is not well." Must not our loving Master, who is wiser and gentler than all mothers, regard us as disordered and out of harmony with him when we become sulky or morose, complaining and wretched? We all expect to be happy when we reach heaven. Why not now? Why parse heaven in the future tense so perversely? It is a state, a condition of soul as well as a locality. The possession of Christ is the beginning of heaven, and the more we have of him here, the more we shall have of him up yonder. Those who open every door and window of the heart to him, will find the same light and joy streaming in which shall constitute the bliss of the New Jerusalem. Wherefore, "again I say rejoice!"—*T. L. Cuyler.*

MAKE IT RIGHT.

There are few persons who are not conscious of having wronged their fellow-men. They may dispute it, or deny it; but they know that it is true, nevertheless. The question then arises. What should be done? There are many who know the wrong, but will not admit it; there are others still who both know and admit the wrong-doing, but who take no steps toward repairing the mischief they have wrought, or undoing the wrong which they have done.

Strictly speaking, the wrong act done can never be undone; the wrong word said can not be unsaid; but no man who has been guilty of wrong should rest satisfied until he has done his utmost to make suitable reparation.

If he has wronged his neighbor pecuniarily, let him make restitution, not in scrimped and scanty measure, but liberally, heartily and ungrudgingly. Let him restore four-fold. If

he has said wrong things, let him promptly and openly recall them. Let his apologies be as distinct and hearty as his accusations have been. Let him in a manly and Christian way, so far as in him lies, remove all occasion of grievance. Let him see to it that the false impressions he has given be corrected, that the slanders which he has uttered be recalled. Thus, and thus only, can he win back the love he has forfeited, and hope to receive the blessing of the Lord whom he has offended.

WHOSOEVER WILL.

Perhaps you may have heard the explanation of the word *whosoever* given to a ploughman by a friend who was reading a tract to him, when he stopped him to ask what *whosoever* meant, and he replied "whosoever, that means you, me, or anybody else." Thus you can have no doubt that this invitation is addressed to you. Whatever you may have or whatever you may lack, you are a *whosoever*, and God calls upon whosoever will to take the water of life freely. In these words there is an unmistakeable call to everyone who hears them. They cry 'anyone, every one who will, let him take the water of life freely.' Dear reader, if whosoever means any one and every one, it will include you. There is just one little limit put on the whosoever, if indeed we may call it a limit; it is found in the next word, *will*. *Whosoever will*: it is necessary that you should be willing. God will not thrust salvation upon you whether you will or not. He requires that you should be willing to have it. The great question is, Are you willing to be saved? Are you glad to receive at once the righteousness of the Lord Jesus." Many men instead of taking salvation freely from God are coming to Him with a price in their hands and striving to make a bargain with Him. God offers us salvation without money and without price, and if we will not receive it freely we cannot have it at all.

"Ho! ye that thirst, approach the spring
Where living waters flow:
Free to that sacred fountain all
Without a price may go.

N. Zealand Presbyterian.

THE PRECIOUS BLOOD OF CHRIST.

At Gibraltar the English have a strong fortress cut in the rock. It is protected by very powerful guns, and a garrison of soldiers, some of whom are always on the watch.

One night a sentry on duty in a gallery cut in the rock, saw a dark figure coming towards him.

"Who goes there?" he cried.

"A friend."

"What is the password?"

"The precious blood of Christ."

Strange words! they were spoken by mistake. The next moment the new-comer recollected himself, and gave the right password. He was a Christian man, and his mind was

so full of joy in thinking what he had just heard at a Gospel meeting, that these words came to his lips unintentionally. But they had a work to do for God. They echoed through the gallery in the rock, and reached the ears of another sentinel who was just then burdened with a sense of sin. They came to him as a message from heaven, and brought him peace with God.

A NEGLECTED DUTY.

No man has any right to manage his affairs in such a way that his sudden death would bring burdens and losses on other people. There may be rare cases where a man really cannot help entanglements, or where, from inexperience, or lack of judgment, he has brought his affairs into such a state that the interests of others depends upon his life; but he should make all possible haste to extricate himself from such a position. Honour and honesty demand that he should so conduct his business that his death should cause no one to be wronged. And as to dying, although all men everywhere believe that every other man will surely die, yet they unite in thinking that they themselves are exceptions to this rule; or, at least, they act as if they thought so: this is radically wrong. It is every man's duty, in every transaction in life, to be influenced by the fact that at any day or at any hour he may die.—*Selected.*

Every sin is a forsaking or turning from the Lord, and is evil in its nature, bitter in its consequence.

The Gospel teaches men to feel sin, and believe unto righteousness. Faith will carry heaven in one hand, and hell in the other: heaven as purchased, hell as deserved.

When believers go halting, the fault is in the walker, and not in the way. A cripple will limp on the smoothest pavement.

Prayer is the breath of a new-born soul which wants to draw the air of heaven, and to live in its own proper element.

Nothing can be laid for a foundation of pardon but Christ alone, His blood and righteousness.

The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

The Golden Calf.

JULY 8. B.C. 1491. EXOD. xxxii : 15-23.

Golden Text, I. John 5 : 21.

AFTER God's covenant with Israel had been ratified, as we saw in our last lesson, he commanded Moses to come up to him, into the mount, where he would receive from him the tables of the law, Ex. 24 : 12. Moses left Aaron and Hur to attend to necessary business in his absence, and, taking Joshua, he ascended the mount, where he remained forty days, Ex. 24 : 13, 14, 18. The Israelites grew impatient, spake disrespectfully of him, 32 : 1, sent no one in search of him, or if they thought him dead, certainly did not mourn for him. Neither did they ask advice from Aaron or Hur, but instead, boldly told Aaron to make them gods, v. 1. He consented, provided they would bring him all the golden ear-rings of their women, v. 2, thinking perhaps, that this might not be readily agreed to. However, they brought the jewellery, and Aaron made of it, a golden calf, which the people worshipped. The calf was one of the gods of Egypt, called Apis. The Lord warned Moses, v. 7, and if it had not been for his intercession, Israel had then been destroyed, vs. 10-14. V. 15, *turned—from interceding to go down. Testimony—law—tables—of stone, the work of God, Ex. 31 : 18. V. 17. As they shouted—the usual accompaniment of idolatrous worship, 1 Kings 18 : 28. V. 18, for mastery—not the shout of a victorious army, overcome—defeated. V. 19. Moses' anger—a righteous indignation, Eph. 4 : 26—waxed hot—was intense—brake them—the people had broken the covenant, they were not worthy of this holy law, Amos 8 : 11-12. V. 20, burnt it. It had probably a wooden core, which had been covered by thin plates of gold. The wood was burnt, and the gold filed or beaten to pieces. Deut. 9 : 21, drink of it—a mark of contempt for such a god. V. 21. What did—Moses knew that Aaron had been forced to act as he did. V. 24, there came out—the result of my work was this calf. V. 25. Naked—R.V. "were broken loose" from the submission they owed to God, unto their shame—proclaiming themselves ingrates to their Divine protector, and to Moses, their devoted leader. V. 26, the Sons of Levi—Moses' own tribe, who were first to repent of their sin, Ex. 2 : 1. V. 27. Slay—Deut. 33 : 9. The severity of the punishment shows God's hatred of idolatry, 1. Cor. 6 : 10. Men may be guilty of idolatry, when they love anybody or anything more than God, Eph. 5 : 5; 1 John 5 : 21. Aaron should have dared to stand alone for God, at any cost, like Paul, Acts 20 : 23-24; Dan. 3 : 17, 18; 6 : 10. We show ourselves to be on the Lord's side when we obey his word, John 15 : 15. Israel was saved by Moses praying for them, we are saved also only through the intercession of Christ, the One Mediator, 1 John 2 : 2.*

God's Presence Promised.

JULY 15. B.C. 1491. EXODUS xxxiii : 12-23.

Golden Text, Matt. 28 : 20.

THERE was mourning in the camp of Israel. Three thousand of the leaders of the rebellion against God had been slain by the Levites. The next day, Moses assembled the people and reproached them for their great sin, 32 : 30. But he did not drive them to despair. He promised to try to make atonement for them. He went back to the mount, and confessing their guilt, he pleaded for them. If God would not forgive, he did not wish to survive, ch. 32 : 31, 32. The Lord answered by commanding him to lead the people as before, but he himself would not go up in the midst of them, and as they have sowed, they shall reap. He will yet visit their sin upon them. An angel will now go before them, but not himself. A beginning of punishment is inflicted, a plague by which many suffered, chap. 32 : 33-35. Israel was deeply grieved at this answer, ch. 33 : 4, and Moses moved the "tabernacle" away from the camp, to show the people how deeply they had offended. The cloudy pillar by resting upon it, showed God's approbation of this removal. V. 9, *whom Thou wilt send*—Moses wanted no other angel than the great angel of the covenant, Jesus Christ, for a leader—*by name*—as Christ said, he knows his sheep, John 10 : 14—*Thy people*—Deut. 9 : 26. V. 14. *My presence*—manifested by the glory of the Lord in the tabernacle, ch. 40 : 34, 35. *Rest*—peace in Heaven of which Canaan was a type. Moses never entered Canaan, yet God's promise was fulfilled, Dan. 12 : 1. V. 17, *this thing also*—God himself remaining with his people, v. 16—*found grace*—Israel is forgiven for the sake of Moses, as we are forgiven for the sake of Christ, Acts 15 : 11; Rom. 3 : 23. V. 18. *Show me thy glory*—Moses' prayer being heard, he is emboldened to ask something more. Comp. Abraham pleading for Sodom, Gen. 18 : 23-32. God encourages this boldness, Heb. 4 : 16. *Make thy glory visible, and enable me to look upon it. V. 19. My goodness*—this is an aspect of God that man can see, and ought to see, Ps. 34 : 9, *the name*—ch. 34 : 6. *I will be gracious*—God's sovereignty affirmed. He is not accountable to any man for the bestowal of his favours, Rom. 9 : 15. V. 20. *Thou canst not*—only in Heaven can we see God as he is, 1 John 3 : 2. A sinful man could not see God and live, Hab. 1 : 13. V. 21. *In a cleft of the rock*—type of Christ, 1 Cor. 10 : 4; Cant. 2 : 14. God himself protects those who are thus hidden. *My face shall not be seen*—afterwards, as on the Mount of Transfiguration, Moses did see his face, Matt. 17 : 8. Thus Christians in glory will find in Christ's presence "fulness of joy and pleasures for evermore," Ps. 16 : 11.

Free Gifts for the Tabernacle.

JULY 22. B.C. 1491. EXOD. xxxv : 20-29.

Golden Text, 2 Cor. 9 : 7.

MOSES went again alone to the top of the mount, bringing up with him two new tables of stone. The Lord fulfilled his promise, by proclaiming his name before his servant, ch. 34 : 3-8. Moses remained once more forty days there with God, being miraculously sustained, without food or water. He then brought down the tables with the Ten Commandments engraved upon them, ch. 34 : 28. He told Israel what the Lord had commanded about the building of the tabernacle and what was wanted for it. V. 21, *whose heart stirred him up*—the offerings were voluntary. There was no canvassing for gifts. God loves a cheerful giver, 2 Cor. 9 : 7. Moses was not to accept unwilling contributions, Ex. 25 : 2—*they brought*—Moses had not to send for the things wanted, Mal. 3 : 10—*tablets*—armlets. Every one gave according to what he had, 2 Cor. 9 : 12. V. 23, *fine linen*—*goat's hair*—those who had no gold gave other things according to their ability. Goat's hair was used to make the curtains of the tabernacle. *Skins of rams*—every gift was acceptable, if given in the right spirit, although it might not be of any great value, Luke 21 : 4. V. 24. *Shittim wood*—the black acacia of Arabia (calmet). V. 25, *wise-hearted women*—*skilful women*—*did spin*—spinning and weaving then were altogether done by hand, with very rude and simple tools. The more wealthy gave finer materials, purple, scarlet, and fine linen; the poorer ones spun coarser stuff such as goat's hair, but all seem to have done what they could. This made the gifts acceptable, irrespective of their value. V. 26, *the women*—mark how God honours these women, by recording what they did as an example. It will be told for a memorial, Matt. 26 : 13. Long after, Nehemiah likewise told about the devotion of the daughters of Shallum, who helped their father to build the walls of Jerusalem, Neh. 3 : 12. See also Phil. 4 : 3; Rom. 16 : 3. V. 27. *Onyx stones*—a kind of agate—*stones to be set*—to be mounted. *Ephod*—a priestly garment worn while officiating. It was ornamented at the shoulders by two large gems, on which were engraved the names of the twelve tribes of Israel, Ex. 28 : 6-9—*breast plate*—also called "pectoral," a piece of embroidery, ten inches square, Ex. 28 : 15, set with four rows of precious stones on each of which was engraved the name of one of the tribes. V. 28. *Spice, &c.*—see Ex. 25 : 6. V. 28. *Willing offering*—whether of materials, more or less rich, or of work. Such offerings were and are still acceptable in the sight of God. Everyone can do something for God, and every one ought to do it. Such offerings are as much worship as praise or prayer. But first, let us give ourselves to the Lord, 2 Cor. 8 : 5.

The Tabernacle.

JULY 29. B.C. 1490. EXOD. xl : 1-16.

Golden Text, Rev. 21 : 3.

GOD had shown Moses, when he was on the mount, an exact pattern of the tabernacle he was to build, Ex. 25 : 9-40. From this plan, he had prepared every part of it, and it was now ready to be set up. The tabernacle was an oblong tent about 45 feet long by 15 feet wide, and 15 high. It was divided in two unequal parts by a very rich curtain, hung on Shittim wood, covered with plates of gold. The smaller room was exactly 15 feet square. It was called the Holy of Holies. There the ark was kept, no one could enter it except the high priest, and he only on the day of atonement. In the larger room, called the Holy place, were placed the tables of shew-bread, the golden candlestick, and the golden altar of incense. Only the priests could enter it. Around the whole structure was an enclosure 150 feet long by 75 feet broad. In this court stood the altar of burnt-offerings and the laver for the use of the priests. Only the Levites and priests could enter this court. V. 1. *The first day*—the Jewish New-Year's day—the first month—Nisan made the first of the sacred year at the coming out from Egypt, Ex. 12 : 2. V. 3, *the ark of the testimony*—a box of Shittim wood, Ex. 37 : 1, covered with plates of gold, 3 feet 9 inches long by 2 feet 3 inches wide and 2 feet 3 inches deep. It had four rings of gold on each side, through which poles were put when it had to be moved. It contained the tables of the law, Deut. 10 : 5, the rod of Aaron, and a golden pot full of manna, Heb. 9 : 4. Figures of cherubim were placed over the lid. The top of the ark was called the "mercy-seat," because the glory of God rested, upon it, Ex. 25 : 19-22. *Cover the ark*—hide it behind the veil—the table—Ex. 25 : 23. V. 7 *the laver*—a large brass vessel in which the priests washed, Ex. 30 : 18-21. V. 9, *anointing oil*—a mixture of oil and precious perfumes, Ex. 30 : 23-25. V. 10, *sanctify*—set apart for holy use. Thus God is said to have sanctified the seventh day of the Creation, by setting it apart as a blessed day, Gen. 2 : 2, 3. V. 12, *wash them*—a symbol, teaching us to be acceptable to God; men must be washed of their sins in the blood of the lamb, Ps. 24 : 3, 4. V. 15. *An everlasting priesthood*—type of that of Christ, Heb. 7 : 24, 25. Nearly everything about the tabernacle was symbolical of things yet to come. The Jewish dispensation was a type and shadow of the Christian, Col. 2 : 16, 17; 1 Cor. 10 : 1-6; Heb. 9 : 9-14. V. 16. *Thus did Moses*—in all things, the small as well as the great, men should conform to God's command, Matt. 7 : 21; 12 : 50. God's house is a holy place, and we should enter it with becoming reverence: God's service is a solemn act of worship, and those who worship God must worship in spirit and in truth.

Ecclesiastical News.

SCOTLAND:—The Earl of Hopetown has again been appointed Lord High Commissioner of the General Assembly of the Church of Scotland.

The state of the Highlands may receive attention from both the Established and Free Church Assemblies. The Confession of Faith may also be looked at; but the mind of the Church is not yet ripe for careful revision. The Free Church Assembly meets this year in Inverness, with Dr. Aird as moderator. There has been a decrease of \$23,000 in the Sustentation Fund of this Church for the past year, but an increase of \$550 in the Foreign Mission scheme. Professor Candlish, at a meeting of the Free Presbytery of Glasgow, moved that the Presbytery petition Parliament against the bill for legalizing marriage with a deceased wife's sister. Rev. Andrew Melville, of St. Enoch's Free Church, Glasgow, who bears the name of the celebrated reformer from whom he is directly descended, has received the degree of doctor of divinity from Glasgow University. Rev. Dr. Somerville, of Free Anderston Church, Glasgow, has been presented with a Bible and address on the occasion of his ministerial jubilee. The Synod of the U. P. Church met in Edinburgh on Monday, May 7, when Dr. Schoolbred was elected moderator. The total membership of the Church for the past year has been 182,170, showing that only 107 members have been added in one year to 600 congregations. The total congregational income reported for 1887 has been \$1,590,000, or \$20,430 less than that reported for 1885, and \$11,600 more than that for 1886. The Synod has given up the missions in both Spain and Japan, notwithstanding that the effort to raise \$100,000 for foreign missions has been successful. Mr. Spurgeon, owing to the strain which has been upon him for some time past, is suffering from ill health; but he has finally decided not to rejoin the Union. The report for the original Secession Church shows an increase in the funds of \$415 over last year. We have to record the deaths of two ministers of the same name:—The Rev. Malcolm MacGregor, of Newton Parish, who died suddenly on the morning of Sabbath, May 13th, and Rev. Malcolm MacGregor, of Free Church, Ferintosh, assistant and successor to the great "Apostle of the North." During service in the Park Church, Glasgow, Rev. Cowper Thompson, at one time assistant to the late Principal MacFarlane, suddenly expired. Rev. Mr. Williamson, of Kirkmaiden, has died in his 83rd year. News has arrived that Bishop Parker, of Eastern Central Africa, and Rev. Mr. Blackburn have died near Albert Nyanza. The state of this country is far from satisfactory yet.

G. D.

ENGLAND:—The Synod of the Presbyterian Church of England closed on the 4th of May. Its proceedings were conspicuously harmonious and practical. There were no lengthened debates. Cases that threatened to be tedious and irritating were disposed of quietly in committee. The most important matter of business was the report of the committee on the Church's relation to the Confession of Faith. The committee submitted a brief and comprehensive statement of fundamental doctrines or "Articles of Faith," which they recommended to be sent down to Presbyteries for their consideration, with a view to their careful examination, and that they may give such suggestions as they may see fit for amending the same, as well as to indicate the manner in which it may be most advantageously used. The document in question consists of twenty-three articles, containing in brief all that is supposed to be essential in the system of doctrine contained in the Westminster Confession, constructed in simpler language and more easily to be understood by the people generally. The retirement of Dr. Chalmers from the principalship of the College, and the appointment of Dr. Dykes, of Regent Square Church, as principal, and to the chair of the Barbour professorship, were also matters of great importance, and the Church is to be congratulated in having secured the services of one who has been so eminent as a preacher and so successful in every department of Church work as Dr. Dykes, to occupy this position of high responsibility. Dr. Munro Gibson opened the conference on the state of religion. Dr. Donald Fraser presented the report on the Sustentation Fund, and announced that the equal dividend of \$1,000 had been sustained. All the funds of the Church are on a sound basis. The foreign missions of this Church are chiefly confined to Amoy, Swatow, and Southern Formosa, in China. The number of ordained missionaries is 17, of medical missionaries 7, and missionary teachers 2. There are 75 native pastors, 98 evangelists, 36 theological students, 13 unmarried female teachers, 41 organized congregations, 75 not yet organized, 3,528 communicants. The annual expense of maintaining these missions is about \$67,500, and they represent a work, in extent and influence, second to none in the Chinese Empire. The "May Meetings" were observed in London with undiminished interest. The Church Missionary Society reported on income of \$1,108,650; the Methodist Society had received \$659,000; the income of the Baptist Missionary Society was larger than in any previous year. The gross revenues of the B. and F. Bible Society were \$1,250,000 and the circulation of Bibles and portions, 4,206,032. The receipts of the Tract Society were upwards of a million of dollars—the total issues of books and tracts for the year being 76,061,052. Although 116 millions of copies of the Bible, in whole or in part, have been circulated from first to last by this one

British Society, it is as yet only on the threshold of its labours. At the present rate of distribution it is computed that it would take 600 years to complete its work.

IRELAND.—The last issue of the *Witness* to hand is almost filled with notices of the centenary of the birth of Dr. Cooke. A sermon of Cooke's is printed; an account of all the biographical notices known to the writer is given, amounting to ten; that by Dr. Blackwood, of Philadelphia, is not mentioned; a life of him for the young, by Rev. T. Hamilton, D.D., is also given, and much more. Also, in the *Presbyterian Churchman* a fine article on Dr. Cooke and missions, from the pen of Dr. Potter, appears. The report of the centenary proceedings has not yet come to hand. Two deaths are reported, both old men, yet the one was more than 20 years longer in the ministry than the other, and the elder had not retired from active duty, while the younger had. Adam Montgomery was ordained in January, 1830, full 58 years ago. All these years he was the pastor of Ballycairn, a country congregation in the neighborhood of Belfast. He was clerk of the Presbytery of Belfast in 1841, we do not know how much earlier, and he was clerk until his death. A number of years ago all country charges were cut off from the Presbytery, but Ballycairn was left while the old man lived. He was the senior minister of the Presbytery next to Professor Killen, and one of the oldest in the Church. Thirty-eight years ago James Orr was ordained in Newmills, near Banbridge, Co. Down. He was a native of Kilraughts, Co. Antrim. Until almost a year ago he was in active duty, and his record as a minister is a good one. His wife was a sister to the late Dr. Richard Smyth, M.P. Four brothers of the Snytns were in the University, three of them being still alive, and two sisters were married to ministers. Mr. Orr's eldest daughter is the wife of an Episcopal minister. Before this will be in type the Assembly will have met. No doubt Rev. R. J. Lynd, of May street, the church built for Dr. Cooke, will be moderator. As an orator he is worthy of being Cooke's successor.

H.

UNITED STATES.—The meeting of the 100th General Assembly of the Presbyterian Church at Philadelphia last month was an occasion of great interest. It was opened with an eloquent sermon by Dr. J. T. Smith, the retiring moderator, who at certain points in his discourse was vigorously applauded. Dr. Charles L. Thompson, of Kansas City, was elected moderator for the current year. The "Field day" of the Assembly was that which was set apart for the centennial celebration, when a succession of popular meetings was held in two of the largest available halls in the city, which were packed to their utmost capacity by eager audiences, who listened with rapt attention to addresses on Presbyterianism

past and present, Calvinism and Religious Liberty, Theological Education, Home and Foreign Missions, Sunday-school Work, Temperance and other important and interesting subjects, which were discussed with masterly ability and in many instances with rare eloquence—if at times unduly prolonged. Prominent among the clerical representatives were the Venerable Dr. McCosh, of Princeton, Dr. John Hall, Dr. Howard Crosby and Dr. Paxton, of New York, Dr. Cuyler and Van Dyke, of Brooklyn, Pomeroy, of Cleveland, Nicolls, of St. Louis, and Geo. P. Hays, of Cincinnati. The eldership was well represented by such influential men as Governor Beaver, of Pennsylvania, Ex-Governor Pollock, Chief Justice Strong, Judge Williams and George Junkin. For the first time in the history of this Church, an elder was appointed as vice-moderator, and at more than one session occupied the moderator's chair. This honour conferred on Governor Beaver was interpreted by some as foreshadowing a new regime. The Home Mission Committee reported the largest sum ever contributed for this cause on this continent, \$783,627—the number of missionaries employed being 1,486. The Women's Society contributed no less than \$226,092. For Foreign Missions the receipts were \$901,190, and for the Centennial Ministerial Relief Fund, close on \$600,000, with more to follow. The Assembly declined to put its imprimatur on the new revision of the Bible until it shall be some time longer tested by public opinion. The exchange of courtesies with the Southern Presbyterian Church was very cordial, but gave no promise of an incorporating union just now. Rev. Lyman Abbott, D.D., who succeeds the late Henry Ward Beecher in Plymouth Church, Brooklyn, is the son of an illustrious father, the late Jacob Abbott, and was born in 1835. He entered the Congregational Church in 1860, and is an able and eloquent minister, although he is said to be an apostle of "Conditional Immortality." He still retains the editorship of *Christian Union*.

CANADA.—The Hon. James Ferrier, of Montreal, died on the 30th of May in the 88th year of his age. A native of Fifeshire, Scotland, he came to Canada in 1821, and for half a century occupied a very prominent place in society. In a short time he amassed a handsome fortune and retired from business, devoting the remainder of his life to the welfare of his fellow-citizens. There was scarcely any public office of honour that he did not fill worthily in the course of his long life—Mayor of Montreal, a senator of the Dominion, member of the Legislative Council of Quebec, Chancellor of McGill University, the president of railway and insurance companies, a colonel of militia, etc., etc. He was born and brought up a Presbyterian, but connected himself with the Methodist Church in Canada, of which he became one of the leading spirits. At the time of his death he was perhaps the oldest super-

intendent of a Sunday-school in the world. The Bible Society and temperance associations always found in him a true friend and supporter. The St. James Street Methodist Church, of which he laid the foundation stone nearly fifty years ago, and which has since been the centre of so much Christian activity, was closed last month, and its historic site is to be occupied with a pile of mercantile offices under the management of the Methodist Church—an innovation which the real estate fraternity look upon with astonishment.

FRANCE.—The annual report of the McAll Mission shows the receipts for the past year from all sources to have been \$77,000. Great Britain contributed \$34,000; the United States, \$25,000; France and Switzerland, \$15,000; Canada, \$1,000, and Australia, \$200. Fourteen new stations were opened, making a total of 113. It is said that some Americans have undertaken to build three large churches in different quarters of Paris for the use of those who now regularly frequent the mission halls.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.—The eleventh International Convention will be held in Stockholm, the beautiful capital of Sweden, from August 15th to 20th, and is expected to be an occasion of great interest. There will be over seventy delegates from the United States and Canada. It is interesting to notice the spread of the Young Men's Christian Associations. Founded by George Williams, June 6, 1844, with a membership of twelve persons, the associations to-day number thirty-five hundred, with a membership of over two millions, spread through Europe, America, India, Japan, China, Africa, West India Islands, Madagascar, every part of the globe. In America alone there are a thousand associations, and over one hundred and fifty thousand members. Great Britain has six hundred and sixty-eight associations, and Germany six hundred and twenty-eight. The first Swedish association was organized in 1884. It occupies a fine building, including lecture hall, gymnasium, a well-stocked reading-room and a splendid library.

Our Own Church.

It will be our aim this month to give a condensed summary of the proceedings of the General Assembly, reserving for future numbers of the RECORD such details of the reports of the different committees as our limited space will permit. In the meantime, we invite the attention of the ministers, and especially the missionary

ministers, to the offer made by us last month to supply new subscribers with copies for the remainder of this year,—from July to December inclusive—at the nominal price of *ten cents*, in parcels of not less than ten copies to one address. Early application will be necessary to ensure receipt of the July number.

PERSONAL.—All the clerical delegates from our Church to the Presbyterian Council, and most of the elders, as named last month, have proceeded to London to take part in the proceedings of the Council and other conferences that take place about the same time. *Rev. L. H. Jordan* of Montreal goes to the Stockholm Conference of the Y. M. C. A. Many non-commissioned brethren have also crossed the Atlantic this summer, among whom we notice the names of *Rev. J. Allister Murray* of London, *Rev. John Sommerville* of Owen Sound, *Rev. Daniel Paterson* of St. Andrews, Que., *Rev. W. R. Cruikshank* of Montreal, and *Rev. D. M. Gordon* of Halifax. *Rev. Alex. Gilray*, of College Street Church, and *Rev. William Frizzell* of Leslieville, Toronto; *Rev. J. A. R. Dickson* of Galt, and *Rev. A. H. Scott* of Perth. *Rev. D. D. MacLennan* of Apple Hill, Glengarry, has gone on a tour to California. *Principal Grant* has been spoken at the Cape of Good Hope, "all well," en route to Australia. *Rev. J. R. Wright* and family have returned to Canada. Mr. Wright was very successful as our missionary in Trinidad, and popular with both the coolies and British residents, who presented him with a flattering testimonial on the eve of his departure. *Rev. Joseph Builder* and Mrs. Builder have been obliged to leave Indore for a time on account of ill health, and are now in Canada.

MOBIL MISSIONARIES.—Mr. George McKelvie, B.A., a graduate of the Presbyterian College, Montreal, was ordained and designated as a missionary to Central India, on May 27th. The ordination took place in St. Paul's Church, Montreal, which was filled to its utmost capacity by representatives from all the Presbyterian churches in the city. *Rev. James Barclay* preached an admirable missionary sermon, and presided at the ordination service; *Rev. A. B. Mackay* addressed the young missionary in earnest and eloquent terms. Mr. McKelvie goes to India to take the place of the late lamented *Rev. R. C. Murray*, and, as in his case, will be supported by St. Paul's

congregation, subject to the jurisdiction of the Foreign Mission Committee of the Presbyterian Church in Canada. There was present also at this service Mr. W. McClure, M.D., a member of Crescent street church—a young medical man of high promise, who has been appointed by the F. M. Committee to proceed to the Province of Honan, China—his support and that of two native assistants being provided for for three years by Mr. T. J. Morton of London, England, on the condition that a field is to be selected where there are no other Protestant missionaries. Dr. McClure, who is neither a licentiate nor theological student, will thus have the honour of founding a mission under circumstances without a precedent in our church, at all events, and the results of which will be looked for with great interest.

ORDINATIONS AND INDUCTIONS.

COMBER AND TILBURY, Chatham:—Mr. George A. MacLennan, son of Rev. George MacLennan, of Camlachie, was ordained and inducted on the 15th of May.

GRAND RIVER, Sydney:—Rev. Murdo Mackenzie was inducted on the 30th of May.

SOUTH KINLOSS, Mailland:—Rev. F. A. MacLennan of Dunvegan, was inducted on the 30th of May.

MONTREAL, within St. Paul's Church:—Mr. George McKelvie, B.A., a graduate of the Presbyterian College, Montreal, was ordained to the ministry and designated as missionary to Central India, on the 27th of May.

ROCKBURN AND GORE, Montreal:—Mr. J. F. Langton was ordained and inducted on the 15th of May.

HAMILTON:—Rev. James Murray, of Streetsville, was inducted to Wentworth Street Church, on the 17th of May.

SMITHS FALLS, Lanark and Renfrew:—Rev. C. H. Cooke of Baltimore, Peterboro Pres., was inducted on the 11th of June.

BLACKHEATH, Hamilton:—Rev. J. W. Penman was inducted on the 31st of May.

CALEDONIA, Hamilton:—Mr. J. G. Shearer was ordained and inducted on the 5th of June.

ORONO, Whitby:—Rev. J. A. McKeen, formerly of Bermuda, W.L., was inducted on the 5th of June.

DANVILLE, Quebec:—Mr. John A. Morrison, probationer, was ordained and inducted on the 5th of June.

MARHAM, Toronto:—Rev. R. Thynne, of Port Dover, was inducted on the 6th of June.

CALLS:—Rev. Dr. McFavish of Lindsay, to Central Church, Toronto. Rev. T. T. Johnston to Chalmers and York Station, East Toronto. Rev. D. B. Macdonald, of Scott and Uxbridge, to St. Andrews, Scarborough. Rev. Dr. Duval, of Toledo, Ohio, to Knox Church, Winnipeg. Mr. J. C. Martin of the Presbyterian College, Montreal, to Zion Church, Dundee,

Quebec. Rev. Joseph Hogg of Moncton, N. B., to St. Andrews Church, Winnipeg, accepted. Rev. H. R. Rae, a Congregational minister from England, to Knox Church, Elora, Ont. Rev. W. H. Boyle, of Paris, to Knox Church, St. Thomas, Ontario. Rev. J. L. Morin, of Lowell, Mass., U. S., to St. Johns' (French) Church, Montreal. Mr. Malcolm MacLennan, B. D., from Presbyterian College, Montreal, to Mosa, London, and also to Indian Lands, Glengarry. Mr. G. R. Lang, to Admaston, Lanark and Renfrew.

DEMISSIONS:—Rev. Geo. Brown retires from Wroxeter with an annuity of \$200 from the congregation. Rev. J. R. Gilchrist, of Cheltenham and Mount Pleasant. Rev. M. F. Boudreau of New Glasgow, Quebec. Rev. W. Mathieson, Winslow, Quebec. Rev. Alexander Cameron, of Port-au-pique, N. S. Rev. Alex. Smith, of Cadurcis, Manitoba. Rev. Thomas Goldsmith, of St. John's Church, Hamilton, Ontario. Rev. Alex. Dawson, of Gravenhurst, Muskoka. Rev. A. H. Drumm, of Washago and Severn Bridge, Barrie. Rev. R. V. McKibbin, of West Farnham, Montreal.

LICENSURES:—The following students of Queen's College were licensed by Presbytery of Kingston on May 15th:—Messrs. J. W. H. Milne, B. A. John McNeil, G. R. Lang, B. A. W. J. Fowler, M. A., and W. J. Drummond, B. A. Also, Mr. Malcolm McKinnon, by the Presbytery of London, on May 29th.

PRESBYTERY MEETINGS.

Owen Sound, Owen Sound, 26th June, 1.30 p.m.
 Brockville, Chesterville, 3rd July, 5 p.m.
 Chatham, Chatham, 10th July, 10.30 a.m.
 Peterboro, Port Hope, 10th July, 9 a.m.
 Saugeen, Harriston, 10th July, 10 a.m.
 Sarnia, St. Andrew's Ch., 10th July, 10 a.m.
 Montreal, College Hall, 10th July, 10 a.m.
 Bruce, Tiverton, 10th July, 2 p.m.
 Paris, Ingersoll, 10th July, 12 noon.
 Miramichi, Kingston, N.B., 17th July, 6 p.m.
 Kingston, Belleville, 2nd July, 7.30 p.m.
 London, 1st Presbyterian Ch., 10th July, 11 a.m.
 Ottawa, St. Andrew's Ch., 7th Aug., 10 a.m.
 Calgary, Calgary, 5th Sept.
 Columbia, New Westminster, 11th Sept., 2 p.m.
 Maitland, Lucknow, 10th July, 1.30 p.m.
 Winnipeg, Knox Ch., 17th July.
 Orangeville, Orangeville, 10th July, 10.30 a.m.
 Huron, Kippen, 10th July, 10.30 a.m.
 Guelph, St. Andrew's Ch., 17th July, 10.30 a.m.
 Lan. and Renfrew, Carleton Place, 28th Aug., 12.30 p.m.
 Quebec, Sherbrooke, 14th Aug., 8 p.m.
 Stratford, Knox Ch., 10th July, 10.30 a.m.
 Brandon, Portage la Prairie, 24th July, 7.30 p.m.
 Barrie, Barrie, 31st July, 11 a.m.
 Lindsay, Beaverton, 28th Aug., 11.30 a.m.
 Toronto, St. Andrews Church, 3rd July, 10 a.m.
 Whitby, Oshawa, 17th July, 10.30 a.m.

MANITOBA ITEMS.

The Synod of Manitoba and the North-West Territories met at Brandon in May. Its meeting was harmonious and hopeful. A most profitable evening was spent on Sabbath-schools. Great attention is now being paid to Sabbath-schools in the prairie province. Temperance and Sabbath-school Observance were both discussed. The brethren on the prairies all occupy advanced positions on these subjects. There is not a note of discord. The Committee on the Support of the Theological Department of Manitoba College reported having raised in full the salary of Dr. King, the Professor of Theology, and paid off half the indebtedness against the fund. By the end of the next year the whole debt will be removed. Dr. Bryce reported encouraging facts to the Synod about Manitoba College. The amount for the year received from fees and board was some \$6000. During the year the last instalment of \$4800 of \$24,000 of the mortgage debt was paid off, Winnipeg, in addition to its other amounts, raising for this, \$1450. The debt at Dr. Reid's office was reduced by some \$1100. The debt on the college still remaining is about \$10,500. The college is \$8000 better off than at this date last year. Rev. A. B. Baird, M.A., B.D., will remain in the college in Winnipeg, and have charge of Augustine Church. Rev. R. Y. Thomson, B.D., will lecture for half of the next session on Theology. There are this year 61 students of Manitoba College taking the University examinations out of a total of 108. Results not public at date show Manitoba College to have taken a lion's share of scholarships.

New churches are going up rapidly in Manitoba Synod. A new mission church, to be opened early in July, is under way in Winnipeg, to cost \$1200. It will be used for the Icelandic Mission. A rented hall in the north of the city is now used for Icelandic service, and there is a good attendance. In July there will be two points occupied in the city by our Icelandic missionary. The missionary is an Icelander, Mr. Jonas Johesson. He is a student of Manitoba College, and is most earnest and popular. A new church will be opened at Elkhorn early in July, and another at Schreiber. A horde of student missionaries have been let loose on the North-West this summer, about one-half of them, to the number of 20, being from Manitoba College. St. Andrew's Church, Winnipeg, has called Rev. Joseph Hogg of Moncton, and expects to get him about July 1st. Mr. Hogg will do well in Winnipeg. Knox Church, Winnipeg, has also called very heartily Rev. F. B. Duval, D.D., of Toledo, Ohio. Dr. Duval is expected to come, and is a good speaker as well as a devoted pastor. The broken ministerial ranks in Winnipeg are being well filled again. The two vacant congregations have stood their vacancies nobly. Every organization in each has gone on with undiminished vigour. The commis-

sioners are just leaving for their enormous visit to the Assembly at Halifax. G. B.

Obituary.

REV. A. McFAUL, the first moderator of the Presbytery of Orangeville, and for thirty years pastor of Knox Church, Caledon, died suddenly on the 13th of May, in his 53th year. Mr. McFaul was a native of Larne, Ireland, and when still a boy came to Canada with his parents, who settled in Ontario. He was educated for the ministry at Knox College, under the principalship of Dr. Burns, and became an able preacher of the Gospel and an eminently successful pastor. In labours he was abundant, and he died in harness, preaching three times every Sabbath till within a few weeks of his death. He has left a widow and five children to mourn their loss—three daughters and two sons, Dr. D. J. McFaul and Dr. A. McFaul, of Stayer.

MR. JAMES ADAIR, elder in Knox Church, Glencoe, died on the 2nd of May in the 79th year of his age. The deceased was born at Enogh, Co. Down, Ireland. He came to Canada in 1871. Soon after his arrival he was ordained to the eldership, and as superintendent of the Sunday-school, and in many other ways, his services were very valuable to the Church.

MR. EBENEZER BIRRELL, an elder in the Church at Claremont, died on the 27th of February last, in the 88th year of his age. He was a native of Kinross-shire, Scotland, and was highly esteemed for his intelligence, prudence and piety. His life was a consistent walk with God. He died the death of the righteous, and entered peacefully on the rest that remains for the people of God.

MR. DONALD KENNEDY, senior elder of Knox Church, Ottawa, died on the 13th of February, in his 83rd year. In the promotion of the Bible Society, temperance societies and other philanthropic institutions, Mr. Kennedy took a prominent part, and was no less active and useful in matters pertaining to the welfare not only of his own congregation, but of many other congregations throughout the Ottawa Valley.

MR. JOHN CARMICHAEL, for a long time a useful elder in the congregation of Sonya, Ont., died on the 23th of February, aged 70 years.

MR. MALCOLM GILLES, of Strathalbyn, P.E.I., recently taken away, was indefatigable in labours of love, especially in Rose Valley, where he resided and superintended the Sunday-school for forty years.

China.

LETTER FROM REV. J. GOFORTH.
Chefoo, Honan, March 20, 1888.

WHILE at dinner yesterday we were startled by our coolie shouting "Fire, fire?" Our house consisted of five rooms in a row. We ran out and up to the further room. The whole ceiling was in a blaze. The ceiling and roof are all one in a Chinese house. This one consists of paper and strong corn stalks, spread over rafters into which the tiles are plastered. The fire was falling on all sides; everything was catching fire. The room was filled with smoke. The partition which divid-

ed this first room, which was our bed-room, from the room adjoining, used as a sitting-room, did not reach the top; this left free course for the fire to set both rooms ablaze at the same moment. We had no water. The village well was a quarter of a mile off. At a glance we saw there was no hope of saving the place. The first I seized upon was the money. Our Bibles were the next; one of them was a little scorched. Our fur coats are both destroyed, but we are thankful to find the most of our wearing apparel safe, also all the bedding and most of the cotton and linen. Our stationery is in ashes. The books are mostly burnt. Alford is safe but damaged, but one loss we lament very much is that of the scrap-book prepared for us by the Boys' Own Mission Band of Erskine Church, Toronto. My wife's watch is gone. It was a wedding gift. She feels this most of all. Our loss will total about \$300. Our boys worked nobly. We would not have saved half as much had it not been for them. They would rush in for things and drag them out though dozens of tiles were crashing down from the roof. Our cook, at great risk, took a Chinese pick and smashed a large space of the roof in just ahead of the fire, which prevented it from reaching the last room in the row. We all feel the effects of the smoke and heat to-day. The boys are laid up with cut hands and sore chests. (You may wonder at the word *servants*. The division of labour here makes it a necessity. We can't complain of the cost. The total wages given 'e three per month equals \$8.50, besides they board themselves.) We have taken a new house. "All things work together for good." J. G.

The General Assembly.

THE FOURTEENTH SESSION of the General Assembly of the Presbyterian Church in Canada, was opened auspiciously in St. Matthew's Church, Halifax, on the evening of the 13th of June. This church is the largest of the Presbyterian Churches in the city, being seated for about 1250, and although less ornate than some of the modern churches, it is both commodious and comfortable and well adapted for the accommodation of the Assembly. The congregation is a large and influential one, and traces its history back to the first European settlement of Nova Scotia, in 1749. Its first pastor was the *Rev. Aaron Cleveland*, great-great-grandfather of the present president of the United States, who seems to have been settled here about the year 1750. After him there was a succession of able

ministers from the United States, until the appointment of *Rev. Andrew Brom*, the first minister from the Church of Scotland, who, after a ministry of six years, was recalled to Scotland and eventually became Professor of *Belles Lettres* in Edinburgh University. The *Rev. John Scott*, also from Scotland, was many years minister of St. Matthew's Church. The *Rev. George M. Grant*, now principal of Queen's College, became assistant and successor to Dr. Scott, and was about fifteen years pastor. He was succeeded in 1878, by the present minister, the *Rev. Robt. Laing*, a native of Aberdeenshire, who received his theological education at the University of Edinburgh and Morrin College, Quebec.

Owing to the great distance of the place of the Assembly's meeting from centre of the churches field of operations, not to speak of its western limit, some 3500 miles off, a number of the delegates were not forward in time to take part in the opening services, yet there was a good average attendance of ministers and elders, and of the citizens a very large number, so that the spacious church was filled to its utmost capacity. The opening sermon by the retiring moderator, the *Rev. Dr. R. F. Burns* of Fort Massey Church, Halifax, was a master-piece of pulpit oratory, and at the same time, a comprehensive and interesting resumé of the growth of Presbyterianism in the United States and Canada, and of the progress of Home and Foreign Missions through the agency of these churches. His text was from these words,

"Then they said, one to another, we do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us; now, therefore, come that we may go and tell the king's household."—II Kings, chapter 7, verso 9.

Among other things, Dr Burns said :—

The progress in literature and philosophy in science and art that has marked the Victorian era, makes this emphatically to us as free-born Britons "a day of good tidings." These fifty years of beneficent rule—for whose completion we have recently held so joyous a jubilee, have conferred untold blessings within and beyond the limits of our empire. The triumph achieved in almost every department of human investigation, though in certain aspects adverse, have turned out the rather unto the furtherance of the gospel. The number of those rescued from the beleaguered strongholds of sin and Satan, and who have taken seats at the table spread in presence of their foes, is larger than at any

previous period. There never were as many Christians as to-day. There were never as many Bibles. In a single year the British and Foreign Bible Society alone, issues more copies than existed in the entire world when, in 1804, that society was organized. The literary, locomotive and government facilities supplied, the great doors and effectual opened, though there be many adversaries, the concentration of so many elements of influence, political, financial, scientific and otherwise in the great Protestant powers, contribute to render this peculiarly a day of good tidings. What a change in less than a century! In 1792, but one missionary society. Now they are counted by the hundred. Then, but one or two missionaries and no native preachers; now 2,500 European and American missionaries and hundreds of sanctified natives telling to their fellows. Then, no converts at all; now thousands of converts every year and a Christian population counted by millions. Then \$65—the first tiny rill of Christian liberality—that started in the chapel vestry at Kettering; now, nearly \$10,000,000 yearly, the swelling river that is bearing on its bosom blessings manifold to all lands. It is a great privilege and responsibility to be living at such a pivotal epoch. It seems as if we were on the eve of achievements, such as the church and the world have never witnessed.

The preacher dwelt at length, and eloquently, on the risk incurred by indolence and indifference:—

“If we tarry till the morning light, some mischief will befall us.” Jesus demands sleepless activity from his followers. “Now, therefore, let us go and tell.” The perishing ones need the glad tidings. Here ignorance is not bliss. Let us go, for we have that which is the only panacea! They are labouring in the fire. We have the only extinguisher. They are ready to perish with hunger. We have the Bread of Life. They are dying of a disease the most virulent and vile! We have the sovereign remedy. They are drowning in the black sea of sin. We have the life boat. Hearts of adamant we must have, if this consideration has no weight with us. All over this continent, a pure gospel is faithfully preached. ‘Let us go and tell’ is very generally observed. At the beginning of this century, in the neighbouring republic they had only one communicant to fifteen of the people; now they had one to every five of the people. Surely, in this respect, this day is to us a day of good tidings. The Presbyterian church is not “little among the thousands of Israel.” We know how large and strong it is in its recognized home and headquarters, but we do not know perhaps as reliable authority informs us that there are now more Presbyterian congregations in France than in Ireland, and more in Wales than in either. There are 1,500 Presbyterian congregations in the Netherlands, 2,000 in Hungary,

while the church is well represented in Belgium, Bohemia, Moravia, Spain, Italy and Switzerland. The principal Dutch church at the Cape of Good Hope is Presbyterian, and in Australia and in New Zealand, in Persia, India, China, Japan and the New Hebrides, there are either growing Presbyterian churches or flourishing Presbyterian missions, while in the United States and Canada there are 13,000 congregations connected with the Presbyterian church.”

After reviewing in rapid and glowing terms the missions of our own church in New Hebrides, Trinidad, Formosa, India, the Northwest Territories, and referring to the opening of new fields in South America and in the Chinese Province of Honan, he went on to speak of the “Historic eighty-eight.”

This day, he said, is to us “a day of good tidings,”—1888 is fragrant with historic memories. 1588 witnessed the utter destruction of the Spanish Armada and extinguished Sixtus Fifth's expectation of supplanting Queen Elizabeth by Philip II, and the true order of Jesus by the false. “Thou didst blow with thy wind: the sea covered them; they sank like lead in the mighty waters.” 1688 ushered in “a day of good tidings” to our beloved father-land, when the wind that detained James at Harwich wafted William to Torbay, and the gloomy “Hanging Time” (as it was called) of eight and twenty years, was followed by the glorious Revolution. Three centuries ago, God's wind kept from us an imminent danger. Two centuries ago that wind brought to us an immense deliverance. A century thereafter, the blossoms and fruit which the revolution bore were nipped by the frosts of a gloomy winter that came back again. It was the Iron age of our church. On the floor of her general assembly in 1796, foreign missions were voted down! How different the spectacle which 1888 witnesses! All the churches realizing as never before that if they “hold their peace” “mischief will befall them,” and that “Now therefore let us go and tell” is not merely their bounden duty, but their “best policy”—that if they “put missions in a corner, they will be put in a corner themselves.” This thing is not done in a corner. At this very moment in the metropolis of the world, Protestant Christendom is in solemn council; the greatest missionary conference in the world's history is being held, to ponder and pray over the question, how best to win back the world for Him whose right it is. Could a contrast greater be conceived than between the scene in Edinburgh in the latter part of the 18th, and that in London during the closing years of the 19th century!

“In the Truths most surely believed among us we find a further stimulus to carry out the resolution, contained in the text,—“Now there-

fore let us go and tell." These truths are founded on the word of God and agreeable thereto, and systematically arranged and luminously expounded by the recognized standards of our church. Its model we find in the Jewish synagogue with its bench of elders. Its outlines are observable among those Christian communities which were freest from the leaven of that "mystery of iniquity" which, even in Apostolic times, "did already work." These principles were held by the refugees from the ten bloody persecutions of the old Roman empire. Vigilantius and his followers who nobly protested against the growing corruptions of the church in the fourth century, held them. The Paulicians of the seventh century clung to them and fled to the frowning fastnesses of the Alps to escape the wrath of the adherents of the hierarchy. They were substantially the principles of the original church in England, for when Augustinus the monk was sent thither from Rome, he found churches organized which had existed since the first century, and which, it is believed, were planted by Paul when "he took his journey into Spain."

"May this fourteenth session of the supreme court of our united church give a mighty impulse to all our missionary operations! Loving as we heartily do the brotherhood of the faithful and longing for a fuller exhibition of the 'Communion of Saints,' let us, in company with all who rejoice in the 'common salvation'—do our part in ushering in the 'Jubilee of the World,' when

* One song shall employ all nations;
And all cry, worthy the Lamb,
For He was slain for us.
The dwellers in the vales and on the rocks
Shout to each other and the mountain tops;
From distant mountains catch the flying joy,
Till nation after nation, taught the strain,
Earth rolls the rapturous Hosanna-round."

ELECTION OF MODERATOR.

REV. W. T. MACMULLEN, of Woodstock, Ontario, was elected Moderator by acclamation, and was conducted to the chair amid loud applause.

Mr. MacMullen was born in county Monaghan, Ireland, and as Dr. Cochrane remarked, is the first Irishman who has filled the moderator's chair in the general assembly. He was educated in Knox College, Toronto, and was ordained on the 5th of November, 1856, and inducted into the congregation of Millbank the same date. On the 19th of April, 1860, he was inducted into his present charge where he has labored with much success. He has always taken an active part in the work of the church, and as the convener of several committees of the general assembly, has done good service. Mr. MacMullen is recognized as one of the ablest church lawyers in the assembly.

Second Day.

THE morning train from the west brought a considerable number of belated commissioners. The forenoon sederunt was chiefly occupied with devotional exercises and with the appointment of committees for shaping and maturing the business to come before the assembly, of which there seems to be enough in the docket to occupy a session of eight or ten days.

MINISTERS RETIRING.

Application was made on behalf of the following ministers for leave to retire from active service in the Church:—

Rev. Peter Lindsay, New Richmond, Que.; Rev. D. B. Blair, Barney's River, N.S.; Rev. Alexander Cameron of Riverside, N.S.; Rev. Neil McDiarmid, late of Elmira, U.S.; Rev. George Brown of Wroxeter, Ont.; Rev. J. B. Duncan of Paisley, Ont.; Rev. Dr. Smellie of Fergus, Ont.; Rev. William Mathieson, of Winslow, Que.; Rev. Joseph Eakin, without charge; Rev. Alexander Smith of Cadurcis, Man.; Rev. S. Mylne of Smith's Falls, Ont., and Rev. John Fraser, late of Indian Lands, Ont.—13 in all.

RECEPTION OF MINISTERS.

The following are the names of ministers, applicants for admission from other Churches, sent up with the sanction of Presbyteries:—

Messrs. John Hunter, from the Church of Scotland; D. A. Maclellan, the Congregational Church, U.S.; Mark Scott, the Free Church of Scotland; John M. Wilson, the Church of Scotland; Hugh Rose Rea, the Congregational Church in England; William MacGregor, the Baptist Church; J. C. Mousseau and J. L. Morin, the Congregational Church, U.S.; James C. Gelly, Church of Scotland; A. E. N. Suckling, Reformed Episcopal Church; Henry R. Gloag, English Congregational; Reynolds Moreton, Presbyterian Church of United States, South, and Mr. Stephen, the Church of Scotland.

EVENING SEDERUNT.

The whole evening was occupied with the presentation of Reports on *Home Missions* and the *Augmentation of Stipends*. Rev. JOHN MACMILLAN of Chalmers Church, Halifax, and Rev. E. A. McCURDY of New Glasgow, gave in the reports for the Eastern Section, respectively, and Rev. Dr. Cochrane of Brantford, and Rev. D. J. Macdonnell, for the Western Section. The reports were all of an encouraging nature, exhibit-

ing marked diligence on the part of the committees and steady improvement in the prosecution of the work throughout the widespread Home Mission fields.

EASTERN SECTION:—In the Home Mission work of the Synod of the Maritime Provinces, twenty-one preachers were employed—some of them the whole, the remainder a part of the past year. Of these, eight have been settled as pastors over congregations, two placed as stated missionaries in the Presbytery of St. John, five have withdrawn from the bounds of the Synod, and the remaining six are on our roll of probationers still, and are receiving monthly appointments to Presbyteries by the Committee. The labor of these brethren has been principally performed in vacant congregations, many of which are truly missionary charges, in the sense that they are widely scattered, weak in numbers and resources, and consequently in need of assistance when vacant from the Home Mission Fund. Nevertheless, by far the larger part of their support came from the congregations supplied. Forty-two students, most of them in their Theological course and all having Presbyterian sanction and approval, gave supply during the summer months to as many mission fields, containing about 150 stations and 2500 families. They conducted over 2000 services on Sabbaths and spake the word of life to upwards of 10,000 people, and the people showed their appreciation of the efforts for their good by contributing to the payment of the young men more than \$7000. But no counting up of figures can give a full idea of the work performed and the good done. Many have been led to the truth through the Church's work in the hands of these young men. God has given His Spirit with His word proclaimed, and many have publicly confessed with their mouths the Lord Jesus. The receipts for the year were \$6679.92, making a total of \$7012.38. The expenditure was \$6592.68, leaving a balance of \$420.20, or \$87.24 more than last year. Seventy-nine dollars and forty cents were forwarded to the treasurer of the Western Committee, an earnest, it is hoped, of an expression of sympathy on a larger scale in future years with the great work of that committee, and of interest in those who have gone from the East to the distant settlements in the North-West.

The position of the AUGMENTATION FUND in this Section of the Church is very gratifying. Permanent success seems to be assured. With scarcely an exception, all the congregations contributed as much as was expected from them. There was a gradual increase of self-supporting congregations. The weak and struggling congregations had been encouraged and strengthened, and the strong were recognizing more clearly their duty and privilege to support the weak.

Past experience pointed to the necessity of caution in organizing new congregations and mission stations, and in the bestowal of grants to such as are deemed reasonably able to support themselves.

WESTERN SECTION:—*Dr. Cochrane* paid a high tribute to the Eastern Committees for the admirable exhibit they were able to make of work done and for their success in securing the necessary funds; also to Rev. D. J. Macdonnell for his untiring efforts in behalf of the Augmentation of Stipends, as well as to Rev. Dr. James Robertson, the Superintendent of Missions in the North-West, but for whose assistance the deficit in the financial transactions of the year would have been much larger than it is. During the past year the total number of Missionaries employed was 215, as follows:—Ministers and Licentiates, 80; Students, 104; Catechists, 31. The number of Mission fields was 247, and of preaching stations, 744. The number of families was 8,381, and the average attendance at Sabbath services, 27,369. Of communicants there were 9,714. The receipts from Presbyteries, grants from other Churches, donations and bequests, were \$47,000, and the deficit at the end of the year, \$939.89. The Reserve Fund was drawn upon to the extent of \$1,000. It is estimated that the amount required for the current year will be nearly \$55,000.

AUGMENTATION:—The report contains the following statement:—

Although obliged to report a deficit at the close of the year just ended, the position and prospects of the Augmentation Fund are better than they were a year ago. It was necessary at that time to use what remained of the Reserve Fund (\$6,000) in order to pay the grants made. There was no reserve to fall back upon this year, nevertheless payment has been made in full according to the instructions of the General Assembly, with the result indicated in the Financial Statement—a deficit of \$986.37.

The amount realized from congregational contributions and donations is \$26,173, as compared with \$24,473 in the preceding year—an advance of \$1,700. It is satisfactory to note that this advance is not the result of spasmodic or special effort in one or two places, but that no fewer than *twenty-one* Presbyteries out of thirty shows an increase of contributions.

It is not surprising that Presbyteries, which have within their bounds a considerable number of weak charges, respond most readily to the claims of this Scheme. Your Committee cherish the hope that the time will come when

the contributions from the strong charges in some of our western Presbyteries, which have hitherto done little for this object, will show that a deeper interest is taken in the welfare of brethren in the needier districts. Had three or four of the Presbyteries referred to assumed anything like their fair share of the burden, there would have been no deficit this year.

The total expenditure for home missions and augmentation, 1887-88, in the western section, including the lumbermen's mission and the college societies missions, was \$81,565.85, to which is to be added the expenditure in the eastern section, say \$15,000, making in all about \$96,565, for the year.

Third Day.

SETTLEMENT OF VACANCIES.

THREE overtures from Synods were read, presenting a variety of views in regard to the evils arising from protracted vacancies and suggestions for the removal of these evils. The admitted difficulty in legislating on this question is that of conserving the unfettered right of every congregation to choose its own minister, and at the same time recognizing the episcopal supervision vested in the Presbytery, and its duty to see that such vacancies are not unduly or unnecessarily prolonged. Nearly a whole sederunt was occupied in discussing this subject. *Dr. Proudfoot*, representing the Synod of Hamilton and London, exposed what is commonly known as the candidating system practised by "imfortunate suitors," often ministers already in charges, by which the criticizing tendencies of congregations were developed to the injury of all concerned, and hence the necessity of some check upon the abuse of admitted rights and privileges. *Principal Forrest* spoke forcibly in support of untrammelled congregational liberty, holding that the proposed cure would lead to worse results than the evil complained of. *Principal Caven* thought there was enough in the overtures at least to entitle them to respectful consideration, and moved the appointment of a committee to consider the suggestions contained in them, to report at a future sederunt. A number of the elders took part in the discussion which

was quite a lively one, but conducted in the best spirit possible. A solemn pause took place in the proceedings when *Dr. Burns* announced the

DEATH OF THE EMPEROR OF GERMANY.

The MODERATOR led the House in earnest prayer for the afflicted family and the bereaved nation, commending them to the care and guidance of the God of all comfort and consolation. The suddenness of the announcement produced a profoundly solemnizing effect, reminding us all that in the midst of life and its activities we are in the midst of death.

EVANGELISTIC SERVICES.

An overture from the Presbytery of Ottawa, asking the consent of the Assembly for setting apart men of special gifts for the furtherance of Evangelistic work, opened up a wide field of discussion, in the course of which nearly everything was said that could be advanced in favour of special religious services in certain cases, as distinguished from the ordinary services of the Church. In behalf of the overture, *Rev. Mr. Clarke* of New Edinburgh stated that in his Presbytery there was a very general desire in some of the congregations for such special services, and that, inasmuch as all ministers did not possess in an equal degree the gift of presenting the knowledge of saving truth in a convincing manner, it would be well to select those who were peculiarly adapted to this kind of work and appoint them to it permanently, in order to save congregations from the hazardous experiment of employing merely sensational ecclesiastical adventurers, whose motives were not always above suspicion, and whose methods were frequently at variance with the recognized rules of Presbyterian polity. It was urged that the appointment of wise and prudent men to Evangelistic work was Scriptural, and with proper safeguards was likely to be productive of much benefit. The good results which attended the services of *Rev. Mr. Meikle* during last winter in Ottawa and elsewhere were cited as evidence in favour of adopting the overture.

On the other hand, it was stated by *Principal Caven*, *Dr. Macrae*, and others, that this whole question had been carefully discussed and disposed of by the last General

Assembly, and that it would not be in the interests of the Church to move just now any farther in that direction than the decision then arrived at, which did not commit the Assembly to the recognition of a class of Evangelists separate and distinct from the stated ministry. The conclusion of the deliverance of last year is in these terms:—

“Whilst not recommending the establishment of a class or order of Evangelists, the Committee do not for a moment forget that there are brethren who are specially endowed with the gift of speaking to the conscience, of arousing the careless and directing them to the Saviour, and they would deem it most important that this and all other gifts should be utilized to the utmost measure for the salvation of sinners and the edification of the Body of Christ.”

On motion of Mr. Sedgwick it was agreed, by a vote of 111 to 36, to call the attention of the Church to this deliverance, and at the same time to appoint a committee to consider in what way such special aptitude for conducting Evangelistic services may be best called into requisition and regulated for the benefit of the Church, and to report to next Assembly. It was admitted on all hands that such special services should be conducted by recognized ministers of our own Church and subject to the approval of Presbyteries.

FOREIGN MISSIONS.

The Scotch mist which prevailed during the afternoon did not in any way prove a damper on the proceedings of the evening sederunt. The subject which had been announced—the hearing of the report on Foreign Missions—was of itself enough to draw a large audience, but additional interest was given to the occasion by the imposing addresses of two missionaries, *Rev. John Wilkie*, lately returned from Central India, and *Rev. Dr. James F. Smith*, the medical missionary who is about to leave us for Honan, China, as the representative of the Queen's College Missionary Society. The former spoke of the difficulties and discouragements that had attended his labours during his residence of eight years and a half at Indore, of the battle for Christian liberty which he and his associates had fought and won, and of the opening which had eventually been secured for aggressive work in that field. It had been a long and arduous struggle against principalities and

powers, against opposition, amounting to persecution, from quarters where they had least reason to expect it, but the result of it all was so satisfactory as to make them thank God and take courage, and to look forward with assured confidence to the future. The mission to Indore had now ceased to be an experiment. It is an established fact and factor in the evangelization of India. Mr. Wilkie held the Assembly spell-bound for an hour and a half, and resumed his seat amid enthusiastic applause. Dr. Smith also made an excellent address, all the more effective, in that no doubt could remain in the mind of any one present that he who commended this new enterprise to the sympathy and support of the Church, had first consecrated himself and all his powers of mind and body to the great work that lies before him. The Foreign Mission Report, to which we shall refer more particularly in a subsequent number of the RECORD, was presented in printed form by *Rev. Alexander Maclean* of Hopewell, N.S., and *Rev. Dr. Wardrope* of Guelph, the joint conveners of the Committee, both of whom spoke in encouraging terms of the progress of the work and of its increasing magnitude. The receipts for the year were \$86,866.58, of which \$21,848.48 were contributed by the Churches in the Maritime Provinces, \$23,093.71 by the Women's Foreign Missionary Society (Western Section), \$6914.72 by students' missionary associations, \$4514.51 from legacies, and \$180 from the Ladies' Missionary Society, Newfoundland, leaving \$30,315.16 as the contributions of the congregations and Sunday-schools in the Western Section.

The adoption of the report was moved in a torrent of eloquence by *Dr. Cochrane*, seconded by Mr. Croil, and thus closed a sederunt, the recollection of which will not soon fade from the memory of any who were privileged to be present.

Fourth Day.

THE THEOLOGICAL COLLEGES.

THESE are six in number and the respective reports were presented in the following order:—

(1) MORRIS COLLEGE, QUEBEC, by *Rev. A. T. Love*, who spoke of it as a light shining in a dark place and entitled “*Share in the sympathy*

and support of the Church. The number of students in the classical department was 28, and of those looking towards the ministry, 15. There were six in the first year divinity class. It was proposed to raise an Endowment Fund of at least \$150,000 to place the Institution on a more permanent and efficient basis than it is at present. The adoption of the report was moved by Dr. Macrae and seconded by Rev. F. M. Dewey.

(2) HALIFAX PRESBYTERIAN COLLEGE:—*Dr. Burns* presented an encouraging report. For the first time in the history of the College the receipts had exceeded the expenditure by \$1000. The attendance of students last session was 27, of whom five completed their theological course. The remaining debt on the Institution is \$8,234, which it is hoped will be soon removed. The adoption of the report was moved and seconded by Principals Caven and Forrest.

(3) PRESBYTERIAN COLLEGE, MONTREAL:—*Professor Scrimger* presented this report and moved its adoption, seconded by Rev. A. H. Scott. The number of students was seventy, of whom twelve completed their theological curriculum.

(4) QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON:—*Professor Ross*, speaking for this institution, said last year had been the best in its history. They had more students than ever before—419 in all the faculties, of whom twenty-seven in the Faculty of Theology, and fifty of the Arts students, were believed to have the ministry in view. Subscriptions to the Jubilee Fund had reached the magnificent sum of \$250,000, of which some \$60,000 were given by the citizens of Kingston and \$8000 by the students. They hoped soon to establish an additional chair in theology. The illness incurred by Principal Grant while canvassing for money had necessitated his going away for a time, and accounted for his absence from this Assembly. *Dr. Proudfoot*, in seconding the adoption of the report, referred to the work done by Queen's in very courteous terms. The resolution was seconded by *Mr. Cumberland* of Amherst Island.

(5) KNOX COLLEGE, TORONTO:—*Principal Caven* reported fifty-two theological students, of whom thirteen graduated last session, besides a number of Arts students in the University having the ministry in view. Towards their Endowment Fund \$208,000 had been subscribed, and \$176,000 paid into the treasury, so that, financially, they were in easy circumstances. *Dr. Bryce* of Manitoba and Rev. W. Burns moved and seconded the adoption of the report.

(6) MANITOBA COLLEGE, the youngest but not the least progressive of the colleges, also shewed an excellent record. *Dr. Bryce* referred to the illness of Principal King and his severe family bereavement, as the only cloud that had cast a dark shadow on the institution during the past year. They had eight theo-

gical students and sixty-two in attendance on the Arts classes. The debt on the college buildings had been entirely removed, and this was now recognized to be the leading educational institution in the North-West. *Rev. D. M. Gordon* paid a high tribute to the efficiency of the College, and pointed out its great importance to the interests of Presbyterianism in that new country. *Dr. Caven* congratulated the Church on the evidence presented in these reports of the friendly relations existing between all the colleges, a feature in their administration which he pleasantly likened to "a college millenium."

SATURDAY AFTERNOON

was observed as a half-holiday. An aquatic excursion, planned by the Committee of Arrangements, and carried out under the direction of *Mr. Baxter*, was greatly enjoyed by the large number of ladies and gentlemen who accepted the invitation to spend three hours on the briny deep on board of a capacious steamer which made her maiden trip on one of the finest sheets of water in the world. The views obtained of the harbor and its beautiful islands, its mercantile fleet of steamers and sailing vessels, its great iron-clad ships of war, the Citadel and other fortifications bristling with cannon, the Admiralty Dock-yard and the city itself, were very interesting, while the passage through the Narrows into Bedford Basin—a landlocked arm of the sea large enough for the whole British navy to ride at anchor—and a peep at the Prince's Lodge, where the Duke of Kent, the father of Queen Victoria, resided in days long gone by, gave a smack of historic interest to the occasion. Nor must we forget to mention the social entertainment provided by the ladies, on the evening of this day, in the new Ladies' College, which has already become a large and flourishing institution. The buildings are finely situated. The internal arrangements, class-rooms, &c., are of the most perfect description. There is an excellent staff of teachers, and a daily attendance of some two hundred pupils. Refreshments of the most *recherché* kind were served by the young ladies, after which "a feast of reason and flow of soul" in the spacious Convocation Hall, where *Dr. Burns* presided in his happiest mood, and interesting addresses were delivered by the Very Rev. the Moderator of the General Assembly, *Dr. Wardrope*, the Rev. John Wilkie, of Indore, *Mr. Cassells*, of Toronto,

and others, interspersed with vocal and instrumental music, readings and recitations that all met with unmistakable marks of appreciation.

We may say here that all the arrangements for the accommodation of this General Assembly have been made with perfect wisdom. The church is tastefully decorated with palms and lilies. The basement affords ample room for committee meetings. The post and telegraph offices are in the vestibule of the church. Mr. MacMullen is a model Moderator. The psalmody is most efficiently led by *Rev. M. H. Scott*, of Manotick, while the complicated machinery of the court runs smoothly under the direction of *Rev. Allan Simpson*, convener of the Business Committee, and the venerable joint clerks, *Dr. Reid* and *Dr. Fraser*. It goes without saying that the hospitality of the good people of Halifax was abundant, and it will not be surprising if many of our kind hearts will be heard to say when it is all over, that they have been entertaining "angels unawares."

Sabbath.

By appointment, *Rev. W. T. Herridge* of Ottawa preached for the Assembly in St. Matthew's Church in the forenoon, and *Principal Caven* in the evening. In the afternoon the Communion was dispensed by the Moderator, assisted by *Dr. Reid* and *Dr. Burns*. The service was largely attended, and was deeply interesting and impressive. On account, perhaps, of this special service, there was no general meeting of the Sunday-schools, but each Sunday-school was visited separately by relays of ministers and elders, when all were made acquainted with the nature of the occasion which had brought together such an influx of strangers from all parts of the Dominion, and all had a good time. Up to this point no delegates have been announced from other Churches, but the lack in this respect was compensated by the presence of our missionaries, *Mr. and Mrs. Wilkie* from India, *Miss Blackadder* from Trinidad, *Dr. James F. Smith*, under appointment to China, and the venerable *Father Chimiquy* from St. Ann's, Kankakee. *Dr. Laing* of Dundas, and *Dr. Torrance* of Guelph,

though not commissioners, were also in attendance, the former in his official capacity as convener of the Committee on the Book of Polity, and the latter as the convener of the Committee on Statistics.

Fifth Day.

DISTRIBUTION OF PROBATIONERS.

Dr. Torrance, convener of the committee, explained that only the provinces of Ontario and Quebec came under its jurisdiction, and that the constituency was not a very loyal one, a considerable number of the Presbyteries declining to have anything to do with it. In view of which, the committee recommended (1) that probationers should only be recognized by them in such presbyteries as report in full to the committee. (2) That the names of probationers be removed from the list of applicants for appointments to vacant congregations after two years.

STATISTICS.

The report of the Committee on Statistics, of which *Dr. Torrance* is also convener, was presented in printed form. It is a closely printed pamphlet of nearly a hundred pages, embodying a vast amount of interesting and valuable information, to be acknowledged with gratitude to God, who has signally blessed the church in all departments of its work during the past year, and with thankfulness to the convener for the great care bestowed upon the report, and the ability displayed in the arrangement of its details. It is a mine of information to which we shall frequently have to refer, but in the meantime must be content to place before our readers the following brief summary:—

Number of Presbyteries on the roll—of which one is in India	43.
Number of pastoral charges	783
“ Mission stations	429.
“ Vacant charges	91
“ Ministers on the roll	845
“ “ not on the roll	55.
Total number of ministers	900.
Churches and stations supplied by ministers	1831
Demissions during the year	46.
Translations “ “	34
Students licensed	43.
Deaths in the ministry	13.
Families connected with congregations	78,649.
Single persons not included in families	13,261
Total number of communicants	152,195.
“ “ Elders	5,425.
Number attending Sabbath-schools and Bible-classes	117,854.

Net increase of communicants.... 9,042
 Expenditure for congregational purposes.....\$1,393,226
 For missionary, educational and benevolent purposes.....\$ 379,888
 For all purposes.....\$1,773,114

The average contribution for stipend per family was \$5.64, and per communicant, \$4.67; for all strictly congregational purposes, \$17.71 per family, and \$9.57 per communicant; for the Schemes of the Church, \$2.90 per family, and \$1.56 per communicant; and for all purposes, \$22 per family; and per communicant, \$11.23.

The committee express satisfaction that most of the congregations have complied with the suggestion to make their statistical returns coincide with the calendar year. On the whole, the report is an admirable one, and indicates steady and substantial progress all along the line.

CHURCH AND MANSE BUILDING FUND FOR THE NORTH-WEST.

DR. JAMES ROBERTSON presented the report of the committee and called attention to some of its more salient features. Nineteen congregations and stations were assisted during last year to erect or complete churches and manses. Altogether, since its organization, in 1883, the Board had expended \$48,897.46 towards the erection of 109 buildings, valued at \$127,700.30. Of those, 15 are manses, 4 church-manses, and 90 churches; 21 are log buildings, 80 frame, 3 brick and 5 stone. The revenues of the past year were \$11,540 and the expenditure \$4,678, leaving a balance in hand, \$6,862. Since the removal of Rev. C. B. Piiblado, Chief Justice Taylor has been appointed Chairman of the Board, and Rev. D. M. Gordon's place as Secretary-Treasurer has been filled by Mr. C. H. Campbell. Presbyterianism is increasing rapidly in the North-West. Out of a total population of 104,640, no fewer than 28,406 are Presbyterians.

AGED AND INFIRM MINISTERS' FUND.

The report of the Eastern Section was presented by Rev. J. H. Chase, of Onslow, convener. Receipts for the year, including balance, \$4,912.36; expenditure, \$2,543.35. The number of annuitants is 15, most of them receiving at the rate of \$200 a year each. The number of ministers contributing to the fund is 170, and of congregations 111. Rev. Joseph McCoy, of Egmondville, presented the report of the Western Section. The invested capital is \$15,550, and the total receipts for the year, \$12,461.69. The number of annuitants is 59; the maximum annuity is \$220, but even that small amount was not paid in full last year for lack of funds. The committee recommends the employment of a paid agent, who shall de-

vote his whole time to the work of securing, if possible, the nucleus of an endowment fund of not less than \$200,000. Mr. J. K. MacDonald, the convener, was thanked for his valuable services, and the recommendation just mentioned was endorsed by the Assembly.

FRENCH EVANGELIZATION.

The announcement that the annual report would be read and discussed at the evening session, drew a large audience. Rev. Professor Scrimger presented the report in printed form, and in a vigorous speech called attention to its contents. Without entering into minute details at present it may suffice to say that the receipts for the year were \$41,731, the largest sum ever raised in the history of the Board.

There were 16 *colporteurs* in the service of the Board. These distributed 3014 copies of the Scriptures and about 22,000 French tracts and pamphlets. They visited 37,008 houses, in very many of which the Word was read and the story of the Gospel told. There are 31 schools in operation, having on their rolls 846 pupils, of whom 272 were Roman Catholics. In the Pointe aux Trembles schools there were 120 pupils, 75 boys and 45 girls, all residing on the premises and enjoying the advantages of a Christian home under the care of earnest and devoted teachers. About 300 applications for admission were received last year, 130 of whom could not be received for want of accommodation. In view of this, the Board has determined to enlarge the buildings, and have already received toward this purpose \$7250. There are some 40 congregations and mission stations regularly supplied with services in the French language by 37 ministers and missionaries. Number of churches, 25; of stations, 80; families, 1039; communicants, 1329; the number of members received during the year was 226; the attendance at Sabbath-schools and Bible-classes was 864. A proposal submitted by the Board to purchase the Ladies' College at Ottawa (valued at \$64,000) for the sum of \$20,000 was sanctioned by the Assembly, with the view of establishing a High School for girls, in which special prominence shall be given to instruction in French.

Rev. Dr. Armstrong of Ottawa moved the adoption of the report. He contended that the intolerant, grasping and aggressive policy of the Church of Rome must be met and overcome by dissemination of Gospel light and truth. Rev. C. A. Doudiet, in seconding the motion, delivered an able and eloquent address, dwelling on the hopeful character of the work as exhibited in

the report, and anticipating with confidence greater and grander results in the future than have yet been attained. "The massive block of granite does not yield to the first blow of the hammer. Yet every blow tells. The final crash will come at last, and then, it may be, those who shall come after us will gather up the broken fragments to be transformed into carved capitals, fluted columns and polished pillars to adorn the temple of the Lord." *Father Chiniquy* followed in a thrilling speech, adjuring the Protestants of Canada to act worthy of their illustrious ancestry and their glorious history. "Britons need fear no foe. They had fought and conquered on many a field. They had conquered Canada once already. They must conquer it again, for Christ. Shame upon us that any should come to us asking instruction, and that we should send them empty away. To plead poverty and inability to furnish the bread of life to needy supplicants, to refuse admittance into our schools to those who came seeking admittance, was to trifle with the grandest opportunity we had within reach for gaining an entrance into the homes and hearts of our French-speaking fellow-citizens." The venerable Father put the finishing touch to his earnest appeal by invoking the blessing of God on the work of the Board. He then placed in the hands of the clerk a roll of bills (\$50) as his personal contribution towards it, and resumed his seat amid a round of hearty applause.

THE REVOLUTION OF 1688.

DR. BURNS, on behalf of a committee appointed by last General Assembly, moved a resolution recommending that the congregations of the Church be requested to commemorate in a suitable way the bicentenary of the glorious Revolution of 1688, by recalling the heroism of the Presbyterians of that time and declaring an unalterable adherence to the principles which at that time, and for all time, secured for the nation civil and religious liberty. In introducing his motion, Dr. Burns narrated in glowing and graphic terms the successive steps that led up to the Revolution, and suggested the 5th of November next as an appropriate time to bring it to the remembrance of our people all over the Church.

Sixth Day.

DECEASED WIFE'S SISTER

THE report of the Committee on Remits necessarily introduced this vexed question and landed the House in a labyrinth of motions and amendments. The decision ultimately reached was that the *ad interim* Act of last Assembly be re-enacted, and in terms of the Barrier Act sent down to Presbyteries, as follows:—"The discipline of the Church shall not be exercised in regard to marriage with a deceased wife's sister, or deceased wife's niece." It was also agreed to remit to Presbyteries in the same manner to consider—without altering the Confession of Faith—the propriety of appending a note to Ch. 24, Section 4, permitting liberty of opinion in the interpretation to be put on this clause. A motion to leave the matter in question to the discretion of kirk-sessions was argued at length, and was lost by a vote of 139 to 24. An amendment, moved by *Dr. Fraser*, "that the question be laid on the table," was negatived by an overwhelming majority. A considerable number of members entered their dissent against the finding of the Assembly, from which it may be inferred that feeling on this subject still runs pretty high and that we are as yet far from having arrived at a settlement of it.

Rev. Chas. A. Tanner submitted an overture from the Committee of French Evangelization in the Presbytery of Quebec, in regard to certain proposed changes in the administration of the fund, which was received and remitted to the French Board for consideration.

STATE OF RELIGION AND TEMPERANCE.

The evening session was given to the discussion of these important topics, and was well attended. *Rev. G. M. Clark* of New Edinburgh moved the adoption of the report on the State of Religion seconded by *Mr. Nesbitt* of Sarnia. The substance of it will appear in the Record by and by. *Rev. W. F. Tully* of Mitchell introduced the report on Temperance in a capital speech, and was well supported by *Rev. W. A. Mackay* of Woodstock and *Rev. Neil Mackay* of Chatham, N.B. A very long and animated debate ensued, turning chiefly on one of the recommendations, which finally passed the Assembly in the terms following by a vote of 149 to 10:—"That this Assembly declares that the general traffic in intoxicating liquors is contrary to the word of God and to the spirit of the Christian religion; that Total Prohibition would be the most effective form of Temperance legislation, and that it is in the highest degree expedient that the State should pass an efficient prohibitory liquor law; and therefore the Assembly urges upon all the members of the Church to use all legitimate means to secure such legislation."

SABBATH-SCHOOLS.

A profitable evening was spent in discussing the reports on Sabbath-Schools and on Sabbath Observance. *Rev. James Fleck*, convener of the committee on the first-named, was ably seconded by Messrs. T. F. Fotheringham of St. John and H. Gracey of Gananoque, who moved and seconded the adoption of the report. The subject received a fair share of the attention of the Assembly, and in the course of the discussion many valuable hints were thrown out by elders as well as ministers.

SABBATH OBSERVANCE.—The report presented by *Dr. Armstrong* of Ottawa also commended itself to the judgment of the House, and, on motion of *Dr. James*, seconded by *Principal Forrest*, was cordially adopted.

The importance attached to those subjects was evidenced by the large number of Sunday-School teachers and other citizens who were present, and seemed to take a lively interest in the proceedings.

Eighth Day.

ALTHOUGH upwards of twenty different items of business remained on the docket, they were of a kind that did not involve lengthened discussion, and were pushed through with dispatch. They included the reports of the committees on the Reception and Retirement of Ministers, and on Applications from Students, all which had been considered very carefully by the respective committees, and were readily adopted with a few trivial amendments. The report on the Supply of Vacant Congregations, presented by *Rev. George Bryce*, contained some useful suggestions, very much in line with the practise hitherto in use. The three reports of the managers of MINISTERS WIDOWS and ORPHANS FUNDS, were adopted without remark. They represent, collectively, an invested capital of some \$300,000, applied towards the benefit of about 125 widows of ministers, besides a number of orphan children. The HYMNAL COMMITTEE reported through *Rev. D. J. Macdonnell* in the absence of *Dr. Gregg*, Convener. The report on the RECORD was overshadowed by those on "Lotteries" and Loyal Addresses to Her Majesty the Queen and to His Excellency the Governor General of the Dominion.

EXCHANGE OF COURTESIES.—The Conference of the Methodist Church being in session in this city, a deputation was appointed to convey to that body the cordial greetings of the Assembly. This was admirably done by *Professor Scrimger* and *Judge Stephens* on behalf of the committee, and at a subsequent hour the compliment was returned by an influential committee of Methodists visiting the Assembly and exchanging sentiments of reciprocal good-will and bro-

therly love. Shortly after which the proceedings of this Assembly—perhaps one of the most harmonious in the history of the Church—were brought to a close in the usual way, by a brief, earnest, address from the Moderator and the singing of the last three verses of the 122nd Psalm, beginning with the lines:—

"Pray that Jerusalem may have
Peace and felicity;
Let them that love thee and thy peace
Have still prosperity."

After which the Moderator offered prayer and dissolved the Assembly, appointing the next meeting to be held in Toronto, and within St. Andrew's Church there, on the second Wednesday of June, 1889.

NOTICE.

REV. JOHN WILKIE of Indore wishes to spend some time in visiting the congregations of the Church, and will be happy to reply to any invitations that may be sent to him having this end in view. Dr. Wilkie's address is—Care of Rev. Dr. Wardrope, GUELPH, ONT.

French Evangelization.

THE following extracts from the report, taken in connection with the figures already given, may serve to indicate the general scope and plan of the work carried on by the Board:—

It is appropriate that the General Assembly should be reminded in this report, however briefly, of the position, spirit and movements of Romanism in the Dominion. The Church believes in secrecy, discloses as few of her plans as possible, and hence the difficulty experienced in giving accurate information on these points. It is well known, however, that she wields a powerful influence in all parts of the land and in the councils of the nation; that she is firmly established by law in the Province of Quebec; has the local legislature practically at her command, and owns enormous financial resources. One of the latest estimates of her possessions in this province alone, places the amount at one hundred and fifty million dollars, while the annual revenue from tithes, pew rents, and other church dues, has been computed at ten millions. These exactions undeniably retard the progress of the people, impoverish the majority, and even drive many of them out of the country. Agriculturalists suffer especially under parish laws, which are now being extended into all parts of the province. For example, a farmer in the neighborhood of Ottawa, whose net annual income was only sixty dollars, was recently assessed by an ecclesiastical fabrique for church build-

ing two hundred and fifty dollars per annum for four years. Feeling this oppression to be intolerable, he sold his farm and left for the Western States, declining, as he expressed it, to settle in the North-West, or to remain under a government which, within a few miles of the Parliament buildings, could not protect him from the power of the priesthood. This power is not likely in the near future to be diminished, but increased. It is believed that there are at present two hundred Jesuits in the province; that their forfeited estates, worth several millions, are soon to be restored to them under the Act of incorporation which they now enjoy, and that then they are to be joined by large numbers of the order from all parts of the world. It is ascertained, from undoubted sources of information, that their general policy is to be more aggressive than heretofore. The Ultramontane spirit is to be thoroughly infused into every channel of ecclesiastical and political activity. Educational and religious appliances of all sorts are to be diligently employed to increase the influence of the Virgin Mary and the Society of Jesus. Wealthy, easy-going Protestants engaged in commercial pursuits, and involved in political movements, are to be conciliated and flattered. They are to be persuaded—which is often a very easy task—that the nursing services, educational skill and public charities of nuns, friars and Jesuits far surpass anything they possess within the pale of their own denominations, and, therefore, deserve generous support at their hands. They are to be induced to have influential and astute Romish laymen and ecclesiastics take part in the management of institutions founded and supported by Protestant money. Their daughters are to be persuaded to avail themselves of the facilities for superior culture in music, painting, and modern languages, offered in spacious and attractive convents. They are to be assured that their religion will not be interfered with, while, of course, they are required to conform to the rules of these institutions and learn to admire the devotion and zeal with which they are conducted.

Poor and refractory Protestants, who are in the habit of speaking about the Bible and disseminating it, especially in country districts, are to be quietly driven out. They are to be proscribed in every convenient way. They are to receive no appointments to municipal and other offices, their educational and social privileges are to be limited as far as possible, and their farms, when offered for sale, are to be purchased by Church funds, and taken possession of by the faithful. The race feeling—so easily excited—is to be carefully cultivated so as to stimulate activity in all these directions; and the movement is to be pushed especially in Eastern and Northern Ontario. Already three French members sit in the Parliament of that Province, and the expectation is that, at next election, four more may be added, and then they may so manage

the balance of power as to demand the use of their language on the floor of the House in Toronto, and the printing of all papers in French and English. The ignorance of Protestants as to the true nature of Jesuitism, their readiness to call for the fullest measure of toleration, the laxness with which many of them adhere to the religious principles of their own historic past, the ease with which they divide into contending factions, the potent aid usually rendered to the cause of Romanism by certain sections of the Protestant press, and especially the eagerness with which political leaders seek to secure the Popish vote,—all these are counted upon as important factors in carrying out this programme. It is a significant fact, in this connection, that an ecclesiastic, well known as the promoter of lotteries for colonization purposes, has been recently appointed Deputy Minister of Agriculture and Immigration for the Province of Quebec.

To break up these intrigues and the present stagnation and tyranny, the voice of the people themselves must be raised, and in order to this, they must be enlightened by schools conducted in a Christian spirit, and by the distribution of the Word of God among them. It is not enough for us to know that they are in large numbers discontented, craving for better education than they now enjoy, and that thousands, perhaps hundreds of thousands, of them nominally in the bosom of the Church, have no confidence in her dogmas. Our aim is to bring them out into the full light of the Gospel, that they may enjoy the civil and religious liberty which is our common heritage. In view of these things and of the success which, under the Divine blessing, has been enjoyed during the past year, we venture to think that the importance of continuing and extending the work of the Board on the lines hitherto followed cannot be exaggerated.

In conclusion, we have to note that the hostile attitude of Roman Catholic priests, workmen, and employees, and the indifference of many Protestants, have a very deleterious effect on our work. French Protestants are forced to move from one place to another to find work to support their families. This weakens our congregations, and operates against the religious interests of the families themselves. These facts explain the changing aspect of many congregations. But our duty is a plain one. We have no option. We must push on. We must "go in and possess the land." Truly the fields are white. Many signs of discontent among Roman Catholics, but especially their deplorable ignorance and superstition, coupled with an increasing scepticism on the part of the educated, invite us on, and surely we will be false to our profession of fidelity to Christ, as well as guilty concerning our brethren, unless we go on, and do the work the Lord has laid upon us.

MISCELLANEOUS.—The General Assembly, at its meeting in Winnipeg last year recommended the Board to make arrangements to send the Rev. C. A. Doudiet to visit as many of the congregations of the Church as possible, in the interest of the work. In accordance with this recommendation, Mr. Doudiet visited a number of congregations with such success, that the Board, at its meeting in March, unanimously resolved to ask him to devote himself, meantime, to this work, and also to the work of visiting the various mission fields and schools connected with the Board, such visitation to be done under the executive and with the sanction of the several Presbyteries within whose bounds the fields are situated, the appointment to be, meanwhile, a tentative one, and the salary to be at the rate of \$1,500 per annum. Mr. Doudiet consented to undertake the work, and has been giving his whole time to it since the middle of April. He is to be engaged for the greater part of this summer in visiting the scattered settlements along the north shore of the St. Lawrence and the Lake St. John District, and also the mission fields and schools in several of the Presbyteries.

FRENCH LITERATURE.—During the past year the Board received a free grant of about 2,500 French Bibles and Testaments from the British and Foreign Bible Society, through the Montreal Auxiliary, for which most cordial thanks are tendered. Thanks are also due to Mr. W. M. Morse, Toronto, for 200 French Testaments for circulation by the colporteurs, and to the National Bible Society of Scotland for a grant of £25 to aid in colportage work. Several cases of French tracts, pamphlets and periodicals were purchased at reduced rates from the central depot, Paris, France, and the Board supplied to the committee of the Lumbermen's Mission large quantities of French literature for distribution in the shanties on the Ottawa, Gatineau and Mattawa Rivers. One of the missionaries of the Board, Rev. Jos. Vessot, recently compiled a most useful pamphlet, "Le trésor du vrai bonheur," containing the promises of the Bible systematically arranged. Five thousand copies of this have been printed at the expense of a few friends, and already large numbers of them have been distributed by our missionaries. As the number of French Canadians able to read increases, the thirst for knowledge grows, and literature of this kind is eagerly devoured by many.

THE OTTAWA LADIES' COLLEGE.—In April last the Board of Management of the Ottawa Ladies' College opened negotiations with a view to the transfer of the institution to the Board. After lengthened consideration, and after a thorough inspection of the property by Mr. A. C. Hutchison, architect, who estimated the value of the grounds and buildings at about \$64,000, the Executive agreed to recommend the General Assembly to authorize the Board to purchase the grounds and buildings of the Ottawa Ladies' College, with their contents, for

the sum of twenty thousand (\$20,000) dollars, the amount to be paid, and the property, free from all encumbrance, transferred to the Board of French Evangelization on the 1st of July, 1889, the College to be maintained as an educational institution under the control of the Board from that date.

The Board of Management have signified their willingness to sell the property on the above conditions, subject to the consent of the shareholders, and will call a meeting for this purpose so soon as the sanction of the General Assembly is given to the recommendation of the Executive.

Japan is *par excellence* the country of rapid progress. The statistics for the past year show some remarkable results, which may be briefly summarized. A trade of \$95,000,000 compares with one of \$51,000,000 just ten years ago. The nine miles of railway laid down in 1877, is represented by 151 miles built during the past year. Eleven railway companies were started in the course of the year 1887, which also gave birth to 111 large industrial companies in three cities alone. Two important naval stations have been fermed and are being fortified, and the first modern waterworks in the empire were completed in October last. With the exception of these last works, everything has been done by native skill and native capital alone. That is not a bad record for a country where the feudal system was in full swing twenty-five years ago.

In 1872 the first church, of eleven members, was organized in Yokohama, Japan. From that time work was carried on with steadily increasing energy. In 1886, fourteen years afterward, 193 churches, with 14,815 baptized members, were reported. In 1877, the first Japanese clergyman was ordained; nine years later there were ninety-three ministers. These Christians are not "rice" Christians. Out of their poverty they gave, in 1886, almost \$27,000 for Church work. Sixty-four churches are wholly self-supporting, and 119 are partly so. In the eleven theological schools 169 students are preparing for the Gospel ministry. In the various schools are nearly 5,000 students, who are trained in Christian knowledge as thoroughly as in secular learning. The Bible has been translated, and the New Testament has been sold in all parts of Japan. Something has been done toward creating a Christian literature.—*Missionary Review.*



COMMUNION PLATE.

We have always in stock, a full line of requisites for Communion Services, Flagons, Chalice, Bowls, Plates, Tokens, &c., of guaranteed quality and moderate in price. WATSON & P. LON, 53 St. Sulpice Street. Importers of Electro Plate, Clocks and Fancy Goods, Wholesale and Retail.

Page for the Young.

HOW TO BE HAPPY.

Are you almost disgusted
With life, little man?
I will tell you a wonderful trick
That will bring you contentment
If anything can—
Do something for somebody, quick;
Do something for somebody, quick!

Are you awfully tired
With play, little girl?
Weary, discouraged and sick?
I'll tell you the loveliest
Game in the world—
Do something for somebody, quick;
Do something for somebody, quick!

Though it rains like the rain
Of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody, quick;
Do something for somebody, quick!

Though the skies are like brass
Overhead, little girl,
And the walk like a well-heated brick,
And are earthly affairs
In a terrible whirl?
Do something for somebody, quick;
Do something for somebody, quick!

PROCRASTINATION.

The steamship "Central America," on a voyage from New York to San Francisco, sprung a leak in mid-ocean. A vessel, seeing her signal of distress, bore down toward her. Perceiving the danger to be imminent, the captain of the rescue ship spoke to the "Central America": "What is amiss?" "We are in bad repair, and are going down. Lie by till morning," was the answer. "Let me take your passengers on board now." But as it was night, the commander of the "Central America" did not like to send his passengers away lest some might be lost, and thinking that they could keep afloat a while longer, replied, "Lie by till morning." Once again the captain of the rescue ship called, "You had better let me take them now." "Lie by till morning," was sounded back through the trumpet. About an hour and a half later her lights were missed; and though no sound was heard, the "Central America" had gone down and all on board perished, because it was thought they could be saved better at another time.

WHAT OUGHT WE TO DO?

"Patty, come here; for I want to ask you some curious questions that my mother has

been asking me. What ought we to do in March, when the wind blows?"

"What ought we to do? Why, hold our bonnets fast, that they may not be blown away."

"Yes; but that is not the answer. I will tell you what it is: we ought to love one another."

"Very true; but I did not think of that."

"Now, for another question. What ought we to do in April, when the showers fall?"

"Why, put up an umbrella, or run under a tree, or into the house."

"You have not given me the right answer, now. This is the right answer: we ought to love one another."

"That is just the same as the other."

"Yes, it is. And now for my last question. What ought we to do when May comes, with its flowers?"

"Why, 'love one another,' I suppose."

"You are right, Patty. Let the month be what it may,—whether the wind blows, the showers fall, and the flowers spring, or not, just the same,—every month of the year, and every hour of the day, we ought to keep the commandment of the Saviour, 'Love one another.'"

PERSEVERANCE.

Demosthenes, the poor stuttering son of a butler, became the most famous orator of ancient times. Virgil, the son of a baker, was the most celebrated of Latin poets. Æsop, the son of a slave, and almost a slave himself, managed to acquire imperishable fame. Thomas Wolsey, the son of a butcher, became cardinal of the Church of Rome, and next to the king, in his day the most powerful person in the English dominion. William Shakespeare, also the son of a butcher, yet one of the most famous poets the world has ever beheld. Oliver Cromwell rose from a comparatively humble station to be Protector of the English Commonwealth. Benjamin Franklin was a printer in his early days; he afterwards became one of the most celebrated philosophers and statesmen. William Guildford, the editor of the *Quarterly Review*, was in youth an humble shoemaker apprentice, and, for want of paper, was obliged to work his algebraic problems upon leather with an awl. Robert Burns, a ploughman, of Ayrshire, Scotland, was afterwards the greatest of Scotch poets. James Cook, for a long time a common sailor, but afterwards, on voyages of discovery, sailed three times around the world. Jeremy Taylor was a barber's boy, and afterwards a D. D. Thomas Telford, the great civil engineer, was once a shepherd's boy. Inigo Jones was first a journeyman carpenter, and afterwards the chief architect of his age. Halley, the astronomer, was the son of a poor soap-boiler. Hayden, the composer, was the son of a poor wheelwright. Henry, the chemist, was the son of a weaver. And when you have read the lives of all these, ask yourself whether perseverance had not as much to do in making these men great, as any other quality which they possessed.

Acknowledgments.

Received by Dr. Reid, Agent of the Church at Toronto, Office, 15 Toronto Street, Post Office Drawer, 2507.

ASSEMBLY FUND.

Hull.....	\$1.00
Porey.....	5.00
La Guerre.....	4.38
Markham, St. Andrews.....	4.00
Wroxeter.....	3.00
Chinguacousy 1st ch.....	2.00
Montbourné, Guthrie ch.....	4.50
Montreal, Chalmers.....	10.00
Chater.....	7.00
Manotick & South Gloucester.....	5.00
Hespeler.....	2.64
Chinguacousy 2nd ch.....	2.00
Ottawa, St. Pauls.....	9.00
Ericksen.....	1.00
La Riviere.....	1.00
Londesborough.....	1.67
West Church, Nottawasaga.....	1.00

\$64.19

STIPEND AUGMENTATION.

Tottenham.....	\$10.00
Moore, Guthrie ch.....	1.00
Wilkesport.....	0.74
Black Creek.....	1.94
Beverly.....	15.00
Ross & Cobden.....	20.00
Scarboro, Melville ch.....	10.00
Sutton, &c.....	35.00
Rev. J. D. Ferguson, Windsor Mills.....	6.25
Mainsville.....	6.00
Shakespeare & St. Andrews.....	19.50
Montreal, St. Gabriel ch.....	50.00
Mono Mills.....	7.00
Hillsdale & Elmvale.....	16.00
Scarboro, Chalmers ch.....	12.00
Brantford, Zion ch.....	150.00
Green Valley Field.....	5.00
Manotick & South Gloucester.....	5.00
Per Rev. Dr. Robertson, Winnipeg.....	39.00
East Seneca.....	10.00
Ottawa, St. Paul's.....	25.00
West Guilmubury, 1st ch.....	8.00
Poland Mission Field.....	4.00

\$456.43

HOME MISSION FUND.

Tottenham.....	\$34.10
Moore, Guthrie ch.....	3.00
Wilkesport.....	1.06
Black Creek.....	8.59
Schreiber.....	20.00
Silver Mountain Mine.....	12.60
McKenzie River.....	5.00
Rev. S. Fenton, Harley.....	1.00
Ross & Cobden.....	7.45
Hull.....	4.00
Keene.....	50.00
Rock Lake.....	6.50
Markham, St. Andrews.....	36.00
Markham, St. Andrews S.S.....	10.00
Cedar Grove.....	20.00
Willoughby.....	14.50
Colleston.....	5.50
Shakespeare & St. Andrews.....	10.30
Victoria District Stations.....	10.00
English Settlement.....	42.00
English Settlement B. Class.....	20.00
Mono Mills.....	25.00
Whitechurch.....	28.00
East Wawanosh.....	23.00
Beachburg.....	25.50
Scarboro, Chalmers ch.....	16.00
Glenmorris Y. L. M. Band.....	8.00
Brantford, Zion ch.....	200.00
Green Valley Field.....	10.00
Manotick & South Gloucester.....	25.00
Virde.....	30.00

Per Rev. Dr. Robertson, Winnipeg.....	\$9.00
Moosomin.....	11.55
Arthur, St. Andrews S.S.....	11.00
East Seneca.....	5.00
West Guilmubury, 1st ch.....	16.00
Poland Mission Field.....	10.00
Markham, Melville ch.....	13.35
Providence Bay.....	10.00
Missionary Road.....	8.68
McMurrich, Chalmers ch.....	9.60
South River.....	7.53
A Friend.....	25.07
Muskoka, com. collection.....	23.91
Wincham.....	27.06
London, St. James.....	10.00
Galt, Knox ch.....	90.00
A Friend, Paris.....	10.00

\$1035.70

FOREIGN MISSION FUND.

Tottenham.....	\$10.00
Sutton, &c.....	29.00
Hull.....	3.00
Toronto, Erskine ch, S.S.....	30.00
Queen's University Miss. Association—Rev. Dr. Smith and Wife, Outfit and Travelling Expenses.....	1200.00

Queen's University Miss. Association—Rev. Dr. Smith's Salary—6 months.....	600.00
J. Amable Bancroft & Easton W. Land.....	15.00
19.85	
Crowland.....	10.00
Markham, St. Andrews.....	21.60
Markham, St. Andrews S.S.....	40.00
Cedar Grove.....	10.00
Colleston.....	5.00
Shakespeare & St. Andrews.....	10.00
Mono Mills.....	12.00
Annan, India.....	6.11
Annan, Formosa.....	6.11
Annan, N. W. Indians.....	6.11
Whitechurch.....	28.00
East Wawanosh.....	23.00
W. S. Fraser, Bradford.....	5.00
Scarboro, Chalmers ch.....	16.00
Manotick & South Gloucester.....	25.00
The late Joshua Crozier.....	18.00

Member St. And. ch., Arthur, Honan.....	5.00
A Friend, Bright.....	5.00
A Friend of Missions, Maxwellle.....	5.00
Annie Brook, Fergus, Honan.....	0.18
Greenbank.....	34.00
East Seneca.....	4.00
West Guilmubury, 1st ch.....	10.00
Poland Mission Field.....	4.00
Bear Creek.....	7.00
Markham, Melville ch.....	14.15
A Friend, Georgetown.....	1.00
Sunderland Friend, Honan.....	1.00
London, St. James.....	5.00
La Riviere.....	7.00
Galt, Knox ch.....	70.00
Granton & Lucan.....	10.00
Prospect.....	58.35
High Bluff.....	12.00
A Friend, Paris.....	10.00

\$2401.86

COLLEGE ORDINARY FUND.

Markham, St. Andrews.....	\$6.00
Cedar Grove.....	2.00
Shakespeare & St. Andrews.....	10.00
Manotick & South Gloucester.....	20.00
Hespeler.....	6.45
East Seneca.....	4.00
Markham, Melville ch.....	8.00
St. Andrews W. Nottawasaga.....	1.00
West Church.....	3.00

\$50.45

MANITOBA COLLEGE FUND.

Sutton.....	\$10.00
Shakespeare & St. Andrews.....	5.00

Whitechurch.....	6.00
Manotick & South Gloucester.....	5.00
Ottawa, St. Paul's.....	10.00
Galt, Knox ch.....	25.00

\$61.00

KNOX COLLEGE ENDOWMENT FUND.

Beverly (John Gilbert).....	\$10.00
Rev. John Campbell, Ph. D.....	5.00
Mrs. R. Carter, Elora.....	5.00
Guelph.....	85.00
Shakespeare and Hampstead.....	7.00
Andrew Waddell, Milverton.....	10.00
Donald Guthrie, Guelph.....	20.00
Mal. Sinclair, St. Mary's.....	5.00
Thamesford.....	6.50
D. C. McMorris, Meaford.....	8.00
Bracefield.....	28.00
Mrs. Grant, Clinton.....	3.00
James McNea, Toronto.....	2.00
Norwich.....	12.00
Thomas Dow, Eramosa.....	5.00
Andrew Clark, Flamboro.....	15.00
St. George.....	47.50
Waterdown.....	12.00
Major Kerns, Burlington.....	33.00
Clinton, Willis ch.....	6.00

\$319.00

WIDOWS' AND ORPHANS' FUND.

Sutton.....	\$15.00
Hull.....	1.00
Porey.....	10.00
Shakespeare & St. Andrews.....	3.00
Whitechurch.....	6.00
East Wawanosh.....	5.00
Scarboro, Chalmers ch.....	5.00
Brantford, Zion ch.....	180.00
Manotick & South Gloucester.....	5.00
Ottawa, St. Paul's.....	10.00
Palmerston, Knox ch.....	15.00
Lachine, St. Andrews.....	16.00
Bridgen.....	1.50
La Riviere.....	2.00
Londesborough.....	4.00
Galt, Knox ch.....	15.88

\$214.38

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.....	
Rev. Dr. McVicar.....	\$8.00
" Hugh McLean.....	12.00
" James Sutherland.....	10.00
" J. W. Cameron.....	24.00
" Geo. Crombie.....	12.00
" D. L. Mackenzie.....	8.00
" M. H. Scott.....	8.00
" Dr. Armstrong.....	50.00
" John McRobbie (2 yrs.).....	16.00
" Samuel Acheson.....	40.00

\$183.00

AGED AND INFIRM MINISTERS' FUND.

Consecon & Hilliers.....	\$2.25
Rev. S. Fenton, Harley.....	1.00
Hull.....	1.00
Porey.....	10.00
Shakespeare & St. Andrews.....	8.00
Markham, St. John's.....	9.50
A Friend, Inverness.....	1.25
Whitechurch.....	10.00
East Wawanosh.....	9.00
Aylmer.....	10.62
Ospringe.....	6.00
Erin.....	10.00
Scarboro, Chalmers ch.....	5.00
Brantford, Zion ch.....	50.00
Manitou.....	11.00
Manotick & South Gloucester.....	6.00
Milton, Knox ch.....	10.69
Boisoyer.....	8.00
Ottawa, St. Paul's.....	10.00
Maxville.....	11.80
Carluk.....	25.00
West Guilmubury, 1st ch.....	8.00
Palmerston, Knox ch.....	15.00
Lachine, St. Andrews.....	30.00

St. Louis de Gonzague.....	4.00
Poland Mission Field.....	4.00
Inverness.....	0.62
Brigham.....	10.63
Bridon.....	1.75
La Rivière.....	2.00
Londesborough.....	5.00
Galt, Knox ch.....	15.00
St. Andrews, W. Nottawassa	1.30
West Church.....	2.00
\$310.32	

AGED AND INFIRM MINISTERS' FUND.
Minister's Rates.

Rev. Geo. Porteous.....	\$4.00
" Hugh McLean.....	3.50
" F. M. Dewey.....	7.00
" James Sutherland.....	3.50
" William Donald (2 yrs.)..	39.25
" D. McDonald.....	5.00
" Geo. Crombie.....	8.75
" D. L. McKechnie.....	4.00
" E. Mullan.....	19.00
" M. H. Scott.....	4.00
" Samuel Acheson.....	36.00
" A. T. Love.....	8.00
\$123.00	

KNOX COLLEGE ORDINARY FUND.
Thomas McKae (4th and 5th instalment)..... \$40.00
Galt, Knox ch..... 35.00

KNOX COLLEGE LIBRARY FUND.
Henry W. Darling, Toronto \$100.00

CHURCH & MANSE BUILDING FUND.
C. B. Petry, Toronto..... \$5.00

CONTRIBUTIONS UNAPPORTIONED.

Orillia.....	\$34.53
Toronto, Central ch.....	100.00
Thamesford.....	82.00
Columbus.....	40.00
Norwood.....	12.00

KNOX COLLEGE BURSARY FUND.
Toronto, St. James' Square ch \$60.00
Galt, Knox ch. (Bayno Scholarship addl.)..... 5.00

JEWISH MISSION
M. J. Charlton, St. George... \$2.00

Received in May by Rev. P. M. Morrison, office Duke street, P. O. Box 335.

FOREIGN MISSIONS:

Lake Ainslie.....	\$ 7.00
Orwell.....	3.00
New Richmond W F S.....	12.00
Do O B W Workers.....	11.75
Anonymous.....	5.00
Baddeck Young People's Mission Band.....	6.00
Elbridge Kirker, Quoddy.....	1.40
Warren M J Kirker, do.....	1.60
Mary J Kirker, do.....	2.00
F Boutilier, Spry Bay.....	55
I Y Y, Sutherlands River.....	5.00
Mrs Susan Johnson, Clifton.....	15.00
Cove Head, P E Island.....	30.00
Bequest of late Eliza Robertson Mill Bank, Pictou Co.....	20.00
Ladies' R & M Society, Knox Church, Pictou.....	10.00
Young Ladies' Mission Band, Knox Church, Pictou.....	15.00
J D G, do.....	5.60
South Richmond.....	8.75
\$153.45	

DATSPRING AND MISSION SCHOOLS.

New Richmond S S.....	10.25
Macrae's S S.....	6.00
Zion Ch S S Charlottetown.....	20.39

Shelburne, Ohio & W Jordan S S	12.00
Harbor Graco.....	55.60
\$104.24	

HOME MISSIONS.

Anonymous.....	\$ 5.00
A Friend of the cause.....	5.00
Mrs Susan Johnson, Clifton.....	10.00
St John's Church, St John.....	12.20
Cove Head.....	20.00
Stellarion.....	57.40
South Richmond.....	10.80
\$120.60	

AUGMENTATION FUND.

Upper Musquodoboit.....	\$ 19.00
Belfast, P E I.....	40.00
Nine Mile River.....	4.00
River John.....	5.50
\$ 69.50	

COLLEGE FUND.

Vale Colliery & Sutherlands River.....	11.50
Int John Miller.....	11.68
Int Dr Macknight.....	21.00
Stellarion.....	25.08
Nine Mile River.....	4.00
Mrs Susan Johnson, Clifton.....	10.00
Int John Killam.....	75.58
Cove Head.....	20.00
J G D, Knox Church, Pictou.....	5.00
Alumni Association.....	50.00
Bal Chalmers' Bursary.....	1.68
Div Canadian Bk Commerce.....	140.00
\$375.52	

BURSARY FUND.

Mrs Susan Johnson, Clifton.....	5.00
Cove Head.....	5.00
\$10.00	

AGED MINISTERS' FUND.

Cove Head.....	3.00
Rev Isaac Baird rate.....	4.00
\$ 7.00	

MANITOBA COLLEGE.

Gay's River.....	4.30
South Richmond.....	2.00
\$ 6.30	

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND: JAMES CROLL, TREAS., MONTREAL.

Ann prior, Rev D J Maclean.....	\$ 16.00
Nashvaak and Stanley, N B.....	
Rev J S Mullan.....	4.00
Vaughan, Rev D Camelon.....	12.00
Prce A lbert, R's A Campbell.....	5.00
Bellarillo, Rev M W Maclean.....	30.00
N Williamsburgh, Rev J Davidson.....	12.00
Duntroon, \$3.25, West Ch, \$6.25; St Andrews, \$150; Rev Alex Macdonald.....	13.00

MANITOBA COLLEGE, THEOLOGICAL DEPARTMENT.

Rev. Dr. Bryce, Treasurer.

Amount reported May 1, '87, to April 5, '88.....	\$2,781.90
Portage la Prairie.....	75.00
R. Jamieson, N Westminster.....	5.00
Millbrook & Plympton (ad'l).....	8.00
Marringhurst.....	13.00
Rat Portage (additional).....	30.00
Green Valley.....	5.00
Rv A Hamilton, Whitewood.....	10.00
Endowment (4 yrs in't ad'l).....	24.00
Brandon.....	100.00
Cohn H Campbell, Wpg (a'l).....	15.00
Alex Macdonald, Winnipeg.....	25.00
St A'trs Ch, W'p'g (a'd'l).....	92.00
Hamiota.....	20.00

Souris.....	23.00
Carberry.....	28.20

Total for the year.....\$3,255.10

FRENCH EVANGELIZATION.

Received by Dr. R. H. Warden, Treasurer of the Board, 193 St. James St., Montreal, to 8th June, 1888.

A Friend, Downieville.....	\$2.00
Hull.....	3.76
Percy.....	23.30
Mono Mills, Mono E. & Adjala.....	10.00
Per Miss Jane A. Turner, French River.....	1.50
Whitechurch.....	21.10
E. Wawanosh.....	14.90
Lachute, St. Henry's ch.....	4.15
A Friend, Vernon.....	5.00
A Friend, Summerside, P. E. I.....	2.00
Per Rev. G. A. Doudiet.....	42.03
Sumnerstown.....	6.00
Crawford.....	2.45
Anonymous.....	6.00
Singhampton.....	2.92
R. Walker, Sr., Diamond.....	1.00
East Senec.....	4.00
Manchester.....	8.00
Smith Hill.....	7.00
Valleyfield.....	10.50
Valleyfield S S.....	16.00

Per Rev. Dr. Reid:—

Tottenham.....	10.75
Markham, St. Andrews.....	13.42
Markham, St. Andrew's S S.....	10.00
Cedar Grove.....	4.00
Shakespeare, St. Andrews.....	10.00
Scarboro, Chalmers' ch.....	10.00
Manotick and S. Gloucester.....	23.00
Arthur, St. Andrew's S S.....	8.83
Poland Mission Field.....	4.00
Bear Creek.....	3.00
London, St. James' ch.....	5.08
Galt, Knox ch.....	46.00

Per Rev. P. M. Morrison:—

Clifton.....	2.24
Millford and Gay's River.....	31.26
Jessie Clarke, Sheet Harbour.....	0.50
Nino Mile River.....	4.00
Coro Head.....	17.00
United ch. N. Glasgow.....	191.91
South Richmond.....	2.00

POINT-AUX-TREMBLES SCHOOLS.

Received by Rev. Dr. Warden, 193 St. James Street, Montreal,

Treasurer.

Stellarion, N.S., W. F. M. S.....	34.00
Brockville, 1st S S.....	17.00
Collingwood Mission Band.....	12.00
A Friend, St. Louis de Gonzague.....	3.00
Glenmorris Ladies' Miss. Band.....	8.00
Toronto, Erskine S S.....	50.00
Fergus, St. Andrew's S S.....	25.00
Watford S S.....	13.00
Galt, Knox S S.....	50.00
W. N. Clark, Toronto.....	50.00
Kitley S S.....	6.00
West ch. Toronto S S.....	25.00
R. McGregor, St. And., P. Q.....	1.00
Fullerton S S.....	25.00

Per Rev. Dr. Reid:—

A Friend, Georgetown..... 2.00

POINT-AUX-TREMBLES SCHOOLS.

Extension of Buildings.

Received by Rev. Dr. Warden, 193 St. James Street, Montreal,

Treasurer.

Bowmanville, St. Paul's collected chiefly by Miss Beith and Miss Mary Murdoch.....	29.00
Per Rev. G. A. Doudiet.....	210.50
A Friend, Watford.....	7.00
Carleton Place, Zion, and St. Andrews chs.....	35.83
Women's B. Soc., Montreal.....	45.00