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THE
PRESBYTERIAN RECORD
 FOR THE
 DOMINION OF CANADA.

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Beginning at Jerusalem.

THE number of people living in non-Christian countries is vastly greater than those whose privilege it is to hear the gospel's "joyful sound;" and in Christian countries it is largely people's own fault if they do not have the benefit of religious ordinances: they can scarcely go beyond the sound of them. These and other reasons that might be named constitute a strong plea for the support of Foreign Missions; but, when it comes to be a matter of precedence, there is no doubt that the first duty of every Church is to make suitable provision for the religious instruction of its own people. Our Saviour made that clear when he said, "That repentance and remission of sins should be preached among all nations—beginning at Jerusalem." The order of procedure is more fully set forth in the memorable announcement to the disciples on the eve of their Master's ascension.—"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Whatever else we do or leave undone we cannot divest ourselves of the obligation resting on us as a Church to make such adequate provision for the support of our Home missions as the circumstances of the country require at our hands.

THE HOME MISSIONS of the PRESBYTERIAN CHURCH in CANADA are a precious heritage of unbounded extent which for generations to come will tax her energies to the very utmost—so rapid is the increase of population and so vast the area. The reports of the committees for the past year will be found in the printed minutes of the Assembly and it is to be hoped that means will be taken to make the members of all the congregations acquainted with their contents. It is only right they should know what is done with the money they have contributed in support of those missions and also that they should understand the grounds on which the conveners ask for larger revenues.

It will be observed that in these reports "The two branches of our work—Home Missions and Augmentation—have been kept distinct, in the hope that this will facilitate reference to the work done by the Presbyteries in each department, instead of having them reported together. The report contains particulars more or less copious of the progress of Home Missions and Augmentation in the different Provinces and Presbyteries, reports of the Students' Missionary Societies, the Lumbermen's Mission, and other matters of interest that have engaged the attention of the Committee during the year. The appendix presents complete and carefully prepared statistics of all the Mission Stations and Augmented Congregations under the care of the Committee, with the names of the missionaries, probationers and student catechists now employed."

The whole number of missionaries em-

ployed in whole or in part during the past year was 345. The mission stations occupied by these missionaries were over 1000 in number, scattered over the whole country from Newfoundland and Labrador to British Columbia and Vancouver Island. The direct contributions administered by the Assembly's Committees reach the respectable sum of \$ 64,462.84, increased to \$ 100,753.19 if we include the disbursements of the Lumbermen's mission, the College societies, and others not included in the reports of the H. M. Committees. Adding to these the receipts for the Augmentation scheme, which is virtually Home Mission work, the whole amount is \$ 132,464.97. There was a slight deficit in the receipts of Western Committee last year, so small, however, (only some \$ 1400) that it need occasion no disquietude. The work has been prosecuted with great enthusiasm and ability and no doubt the committee will be sustained this year also by the continued and even increased liberality of the congregations. The report submitted to the General Assembly by Dr. Cochrane concludes with these words,—

“As to the future, it is evident that, unless the Mission work of the Church is to be seriously curtailed, the amounts placed at the disposal of the Committee, both for Home Missions and Augmentation, must be considerably increased. Manitoba and the North-West, and British Columbia, will of necessity, as emigration flows in, require larger sums than in the past. This year the North-West (including Manitoba) received some \$ 29,200, and British Columbia nearly \$ 4,500. Next year British Columbia will require at least \$ 7,000, and the North-West a proportionate increase, if the Church is to maintain its hold, and supply destitute regions beyond our present missionary limits.

The Committee would again remind congregations that they can very materially reduce the amount of interest paid on the large sums borrowed in October for claims then due, by forwarding their contributions *as they are received*, to the Agent of the Church, instead of withholding them till near the end of the financial year.”

IN THE MARITIME PROVINCES.

THE HOME MISSION Committee of the Eastern Section of the Church on looking back over the past year, marks with gratitude the many tokens of Divine favor which have been vouchsafed in the prosecution of its work. The missionaries, with one exception, have enjoyed good health, and all have performed with dili-

gence and zeal the work entrusted to them. Their number has not always been equal to the needs of the field, but that want was partially made up by the services of elders who rendered most excellent help in times of need. The Church has been true to its past record as a liberal supporter of the fund, and although we cannot give in figures the spiritual gain, we have many evidences that God's word has not returned to Him void.

SYDNEY:—Five catechists were employed, one assisting Mr. Farquharson in his extensive charge at Sydney. The others occupied stations that give promise of growth and stability. The old historic town of Louisville was occupied, with pleasing results. During the summer, Rev. Ewan McKenzie the zealous missionary at Cape North was called and inducted to the pastorate of that remote and interesting field. Pictou employed seven catechists and two ordained missionaries; Truro, three catechists and one ordained missionary; HALIFAX, nine catechists and two missionaries; LUNENBURGH and SHELBURNE had two catechists during the whole year; St. JOHN, employed no less than ten catechists and four ordained missionaries, who reported good success all along the line. P. E. ISLAND has no mission stations within its bounds but one catechist laboured here, in Dundas—a vacant congregation. NEWFOUNDLAND:—In this Presbytery, Mr. A. Laird supplied Harbour Grace, then vacant, during the summer. It has since secured the services of Rev. E. McNab as its pastor. Rev. F. S. Coffin spent the year as missionary at Bay of Islands on the West Coast. The sum of \$ 3075 was contributed by the congregations in the Maritime Synod for missions in the North-West. The total receipts for Home Missions were \$ 11,528.58—just a trifle under the expenditure. The number of workmen employed was 87—viz, 47 catechists and 40 ministers.

“We need for the future more men and more money. There are not enough men on our list, whom our people are prepared to call, to supply our vacancies. We have had to place several fields that ought to have been under the charge of ordained missionaries under the care of catechists. We pray the Lord of the harvest to send out more labourers, and we beseech the fathers and mothers of our Church to consecrate their sons to this work. But if we had all the men that are needed—ordained men drawing the modest salary of \$ 700 apiece per year—we would need much more money than we now receive. Can we not get both? Are not our people interested enough in the religious prosperity of our country to furnish both? We believe they are. We will go forward and trust the Lord, in Whose hand are the hearts of men, to dispose them to deal liberally towards this work.”

JOHN McMILLAN, *Convener.*
P. M. MORRISON, *Secretary.*

IN THE WESTERN SECTION.

QUEBEC covers a large area and affords scope for a great deal of Home Mission work. Twenty stations require supply: families are discovered here and there who have not been visited by a minister of the gospel for years. The work is beset with many difficulties and discouragements but is vigorously prosecuted. MONTREAL has its City Missionary, the Rev. James Patterson, and the city congregations contribute some four or five thousand dollars annually for mission work in the city, in addition to what is sent to the Home Mission Committee—last year it was \$3,163.05, and \$2495.11 for Augmentation of Stipends. OTTAWA has fourteen mission fields and thirty preaching stations. The Protestant population is rather on the decrease. LANARK AND RENFREW presbytery has a large mission field, well manned and yielding good results. KINGSTON has no less than nineteen Home Mission fields under its care, and though the work is greatly scattered and many of the people in poor circumstances, the missions have been as successful as could be expected. TORONTO has eight mission fields outside the city and seven within. The amount contributed by the city churches for mission work apart from their regular contributions to the general Home Mission fund was \$11,454.58. The Presbytery gave \$8317.63 towards the Home Mission fund and only drew from it \$586. BARRIE:—This Presbytery has the oversight of the extensive mission fields of Muskoka and Parry Sound under the superintendency of Rev. Allan Findlay. The number of missionaries employed this summer is *forty-three*, of whom eight are ordained ministers. BRUCE has charge of the Algoma district—a very large, necessitous, and increasingly interesting mission district containing seventeen centres of operation and 63 preaching stations. The seven Presbyteries in the Synod of Manitoba and the North-West, extending from west of Lake Superior to Vancouver Island, constitutes a mission field nearly one half as large as all the others put together. It is in this vast region that *Dr. James Robertson* has laboured as superintendent of missions for the last ten years with remarkable success. We think we cannot do better than conclude this brief sketch of our Home Missions than by giving a few extracts from his last comprehensive report to the Assembly—reserving some further notice of Mr. Findlay's work for another time.

ABSTRACT DR. ROBERTSON'S REPORT.

The country west of the Rocky mountains may be said to be an extensive plain, one thousand miles wide, flanked by a tract of rough wooded country on the east and mountainous wooded country on the west. The district to the east, between Lake Superior and the prairie, is about four hundred and thirty

miles wide, and valuable chiefly for its enormous water power, its minerals and its forests. The district is rich in iron and vast quantities of cordwood, ties, piling and bridge timber are sent every year to supply the demands of the settlers on the plains to the west. One of the largest flouring mills on the continent is built at Keewatin, having a capacity of 1,200 barrels daily.

The prairie begins about thirty miles east of the Red River and extends in three plateaux for 1,000 miles to the Rockies. So level is it, and so gradual the ascents of the steppes, that a furrow might be ploughed from the Red River to the Mountains. In this plain are said to be 200,000,000 acres of pasture and farming land. Between the eastern edge and Moosejaw, along the foot hills of the Rocky Mountains, and in the valley of the North Saskatchewan, are found the best farming lands. Large herds of cattle, bands of horses and flocks of sheep are fed on the western ranges, and already the shipping of beef and mutton to Britain has begun in earnest. All the cereals raised in temperate climates mature in Manitoba and the North-West; and owing to the fertility of the soil the yield is large and the quality excellent. Coal is found over a large area, and at some places seams are estimated to yield about 15,000,000 tons to the square mile.

BRITISH COLUMBIA.

West of the Rockies lies British Columbia, a Province of extraordinary wealth in its minerals, fisheries and forests. There are extensive tracts of farming lands of great fertility, but yet the principal wealth of the Province lies apart from farming or grazing. The bays and rivers of the Province swarm with salmon, skil, oolachan, and herring, and seals and sea otters are found in considerable numbers in the northern waters. Should the 1,250 families of Crofters, arranged for from the north of Scotland, be planted along the coast, the fisheries will no doubt be speedily developed. The salmon catch of last season was estimated at five and a half millions of dollars. Gold mining has been carried on in British Columbia since 1856, and explorers and prospectors have proved that the precious metals are distributed over the whole Province. At Nelson one lode of ore was struck last winter that brought in sight at least a million dollars, and rich veins have been discovered at several points in that district.

STATE OF RELIGION.

It is difficult to judge of the religious state of so wide a Synod as ours, but it would seem from outward indications as if Christianity largely controlled the heart and life of the people. The Lord's day is well kept in all our cities and towns east of the mountains. Attendance on Gospel ordinances is general on the part of parents and children. The people

contribute liberally for the support of ordinances and for all Christian objects. It is to be feared, however, that family worship is largely neglected. In British Columbia owing to a variety of causes, the moral and spiritual tone is lower than further east. In the early days troops of miners came in who had not much regard for religion, and these have left their stamp upon certain parts of the Province. In many places there was scarcely any organized society. The Church neglected these people, and a low moral tone was to have been expected. Of late years, however, there has been a decided improvement, and on the Pacific coast, as elsewhere, the Gospel is seen to be the power of God to the salvation of men.

MISSIONARIES AND THEIR WORK.

Take them as a class, the Church has every reason to feel proud of their efficiency, and the influence they exert for good. Their work is exhausting. It is no unusual thing for the missionary to drive thirty-five or forty miles and preach three times on Sabbath. Families are widely scattered and visiting difficult to overtake. The atmosphere is dry and bracing, but thirty degrees below zero facing the wind is not comfortable. Still in the severest weather it is seldom that a congregation is disappointed through the failure of the missionary to reach his destination. These men have few opportunities of exchanging pulpits, they find it difficult to attend meetings of the Synod, and as to attending the meetings of the General Assembly not many could afford the luxury. The travelling expenses would pinch them for a year. They are compelled to be often away from home, and their wives have no small amount of care and responsibility. These ladies can get no help in their household duties, and it may be truly said that their work is never done. The salaries of our ministers are not large in promise and too frequently they are less in fulfilment, and owing to the state of the Home Mission Fund this spring it is proposed to pay them only what was in the treasury whether that was fifty or seventy-five per cent. of the amount promised.

THE CHURCH AND MANSE BOARD, continue to advance our work greatly. Fourteen churches and two manses were built with the help of the Board last year. About \$4,970 was given in loans or grants, and the value of the buildings is estimated at \$13,950. Building operations are active this spring.

GENERAL STATEMENT.—The past year has been on the whole full of encouragements. In certain localities crop losses were sustained, through causes with which we unfortunately were not strangers before, and in consequence financial advance was arrested. Yet in the Synod as a whole real progress was made, and the record of this year is in advance of that of any previous year. All the fields occupied in former years were supplied with ordinances,

settlers neglected hitherto from lack of funds or other causes were visited and cared for, and every effort made to overtake the wants of new settlements. This year there is a considerable extension of work and it may be asserted with confidence that there is no settlement of any consequence between Lake Superior and the Pacific Ocean that is not provided with the means of grace. The inflow of settlers this spring is quite considerable, over seven thousand having arrived already, and before the close of the summer it is likely that we shall be called upon to open a number of missions in addition to those now occupied.

STATISTICS:—Mission fields, 139; Preaching stations, 493; Families, 3,802; Communicants, 4,274. Received from the Home Mission Fund, \$22,856; from the Augmentation Fund, \$5,137; for travelling expenses, \$2,500. Total \$30,493.

Missionary Cabinet.

GENERAL BOOTH.

“**W**HETHER we admire or despise it, whether we detest or sympathize with it, the Salvation Army represents one of the most remarkable religious movements of this generation.” So says Archdeacon Farrar.* Queen Victoria sent this telegram to General Booth in 1882: “Her Majesty learns with much satisfaction that you have with the other members of your society, been successful in your efforts to turn many thousands to the ways of temperance, virtue, and religion.” Cardinal Manning was one of the first to write to General Booth and express the hope that God would bless his philanthropic efforts. Bishop Lightfoot, the Bishop of Manchester, the Bishop of Rochester, Dean Vaughan, Canon Liddon and many other dignitaries of the Church of England, eminent for learning and piety, have borne testimony to the good that has been accomplished by the Salvation Army, and good John Bright, the Quaker, referring to the shameful attacks made on some members of the Society, is reported to have said, “The men who persecute you would have persecuted the apostles.” At a public meeting recently held in Montreal, representative ministers and laymen of all the Protestant churches unanimously denounced the cowardly insults and assaults to which members of the Salvation Army had been

*THE SALVATION ARMY, by Archdeacon Farrar D.D., in HARPER'S NEW MONTHLY MAGAZINE, May 1891.

subjected at the hands of lawless mobs in Montreal and Quebec, and claimed for them the same liberty and protection as are accorded to other denominations of Christians. Testimonials such as these ought to be enough to put to shame the ignorance and bigotry that shuts its eyes to whatever of good there is in the organization, and for ever harps on what they are pleased to call its "eccentricities," without for a moment reflecting that the success of the movement is largely due to the peculiar means and methods which distinguish these people from members of other religious societies.

WILLIAM BOOTH was born at Nottingham, England, on the 10th of April, 1829, and was brought up a member of the Church of England. At thirteen years of age he was a pronounced "Chartist" another name for a revolutionary socialist. At fourteen he came under the influence of Methodism and underwent that change of heart and life which constitutes conversion, and soon after became a lay-preacher. Though urged to join the ministry he delayed to take that step, owing to weak health, until he was twenty-four, when he became a minister of the Methodist New Connection Church. In this capacity he had great success for eleven years: but in 1861 he withdrew from that Church, or, to put it more correctly, he was dismissed from it on account of his having adopted ways of his own for preaching salvation to lost sinners. He had become convinced that the ordinary means of grace and forms of worship were poorly adapted to reach the spiritual wants of a very large and rapidly increasing number of unfortunates who constitute the lowest stratum of society in England, composed of street arabs and waifs, of both sexes, whose condition is as deplorable as that of the heathen and seemed to excite less sympathy. He gave himself up to evangelistic work among this "sunken class," and with such effect that he drew thousands to listen to him. He succeeded in fact, through his marvellous personal influence, in exciting the same signs of religious awakening as had marked earlier revival periods. He began in Cornwall, in open air meetings, as all the chapels of his own Church were closed against him. After a chequered experience in different parts of the country, he came to London in 1865 and in the notorious

"East end" inaugurated "The Christian Mission," out of which grew the great Salvation Army movement. He preached in old warehouses, stables, carpenters' shops, skittle alleys, beer houses, theatres, and in places that had been the haunts of immorality, to which crowds were attracted by the sensational style of his printed announcements. In 1876 the movement assumed organized form. The people who had pelted him with stones and rotten eggs, and cursed him with profane oaths, gradually came to see that this religious "crank" was filled with an earnest desire to do them good. Slowly, at first, numbers of them began to rally around him, were smitten with his enthusiasm, and placed themselves under his direction. These he put under a course of systematic "drill" with a view to their becoming active co-workers with him in the slums of London, and soon the new organization reached a measure of success beyond his own sanguine expectations. Taking to himself the high-sounding title of "General," he bestowed commissions on his followers in military fashion—Colonels, Captains, and Sergeants, multiplied apace and were readily known by their "uniforms." Martial music was imitated by the beating of drums, the blowing of horns and trumpets, the clashing of cymbals and tambourines. Loud singing, improvised speeches, and imposing processions combined to give spectacular effect to the evolutions of battalions and regiments. In the eccentric modes of action adopted by the Salvation Army there is doubtless much that is open to criticism; on the other hand, General Booth claims that multitudes have been rescued from perishing that could not be influenced by the churches, and he maintains that different ways are necessary for different people.

Apart altogether from what may be termed its objectionable features, there are some excellent elements in the Salvation Army system. One of these is the energy and devotion of the women. Mrs. Booth herself took such an active share in the work, she used to be called "the Mother of the Army." Her personal influence for many years was as powerful, perhaps, as that of her husband. The daughters, too, became eminent evangelists, and through their example thousands of women have joined the ranks and have done good service—submitting to reproach, insult, and persecution with unflinching bravery. Indeed, nothing is more conspicuous in the system than the self-sacrifice which it has worked in hundreds and

thousands of its followers. At the present time the Army has 2864 corps, in 32 different countries; it has 9349 officers; and 13,000 non-commissioned officers; thirty training garrisons in London; 24 Homes of rest; 30 Rescue Homes for Fallen women; five Shelters and three Food depots. The Salvation Army is a corporation and owns property in Britain to the value of \$1,887,500, and quite as much in other countries. In the short space of twenty-five years it has girdled the globe with its missions. However unpalatable its modes of worship may be to those who pride themselves on their propriety, refined taste, and culture, there is at least no fear of its "dying of respectability" as has often been said of some who pride themselves on elaborate ritual and stately forms. As a system of teaching men to give it is unsurpassed. Confining its operations to the poor, it has succeeded in raising an annual revenue of \$4,000,000!

Sketches from Palestine.

By REV. THOMAS CUMMING, TRURO.

NORTHWARD, HO!

AFTER exploring Jerusalem and the interesting localities west, and east, and south of it, I set out from the Holy City under a new regime for an extended tour through Northern Palestine. Hitherto my brother and I moved quietly along from place to place like the river of which the poet says that it "glideth at its own sweet will." Our only care by day was to have a reliable dragoman and, occasionally, the necessary officials to ensure safety and attend to the commissariat. We always found a hotel, or a house of some kind, in which to pass the night. But, learning that the house accommodation between Jerusalem and Damascus was not first class, we concluded, with other travellers in the same direction, to provide ourselves with tents. In a short time a party was formed, and all the necessary arrangements made for the northward journey. All told, our party consisted of eighteen tourists, about an equal number of ladies and gentlemen, who had come to the old Bible Land from England, Wales, Germany, the United States, and our own Dominion. We had with us as attendants thirty-six natives to minister to our wants, and act as guides and interpreters. And we had seventy-two animals to carry ourselves, and our belongings, and the tents in which we

slept at night. The distance between Jerusalem and Damascus is about a hundred and forty miles. We were just eleven days making the journey, which means that we took ample time to study the various objects of interest that came under our notice as we passed along. And I must say that during these eleven days and nights I never saw the slightest disorder, or discord, in our company, and never heard one unseemly or improper word from the lips of natives or foreigners. The tourists, though brought together from distant lands, and belonging to various branches of the Church, were as harmonious and agreeable as if we had been for a life-time members of the same congregation. We lost sight for the time of our little national and ecclesiastical differences in the common desire to learn all we could about the land that had been trodden by patriarchs, and prophets, and by the Eternal Son of God.

Leaving Jerusalem is like leaving home. With its deathless memories of the past, and its bright prospects for the future, I do not wonder to see our good friend Ben Oziel irresistibly drawn to it. But the time for our departure from the Sacred City had come, and so, on a bright morning in the middle of March, our company rode out through the Jaffa Gate, and then, turning northward, moved slowly along past the Damascus Gate, and the Tombs of the Kings and the Judges, and up the heights of Scopus, and on in our first day's journey through the Biblical sites of Nob, and Gibeah, and Ramah, and Beeroth, and Bethel.

Our visit to the *Tombs of the Kings* was deeply interesting, though there is not space here for detailed description. Suffice it to say that they are situated half a mile to the north of the city, and were evidently designed for royal personages. A large court about a hundred feet square is first excavated to the depth of about thirty feet in the solid rock. At this depth a low door, through which we crawled on our hands and knees, leads into the royal sepulchres, some twenty in number, all cut out of the solid rock and originally separated from each other by great stone doors hung on stone hinges. With lighted candles in our hands, we passed through these sleeping apartments of the mighty dead of past generations. But nothing connected with them so deeply

affected me as the great round stone at the outer door which led into the Tumbs. No one of our party was strong enough to move it. It requires two or three men to turn it in the groove in which it is rolled at opening or closing. It gave me a clear idea of the perplexity which prompted the question of the women who visited the tomb in which our Saviour was buried: "Who shall roll us away the stone from the door of the sepulchre?"

"Scopus," situated half a mile north of the Tombs of the Kings, is, as its name indicates, the commanding position from which you obtain a magnificent view of Jerusalem and its surrounding localities. In past ages the air around Scopus has rung with the shouts of fierce Roman warriors and devout Frank Crusaders, who from this elevated standpoint obtained their first view of the Holy City. It will ever be memorable to me as the place from which I had the last gaze at the city without the gates of which the Redeemer of the world was crucified. Again and again as I rode slowly northward, I turned to have another and another view, and then with one last, lingering look I said in the depths of my soul, Farewell, forever, to the earthly Jerusalem! Nob, Gibeah and Ramah, through which we successively passed, all famed in ancient Bible story, are now as dreary and desolate as you can well imagine. Scarcely a vestige of them now remains to attest their vanished greatness. Gibeah, nearly four miles north of Jerusalem, was the native city of King Saul, and the capital of the Kingdom during the greater part of his troubled reign. It is forever immortalized as the place where Rizpah, with all the depth and strength of a mother's love, for six hot summer months watched the unburied bodies of her two slain sons, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. Two miles further north we passed the little village of Er-Ram, the ancient Ramah of Benjamin. Its dreary, desolate appearance filled my soul with indescribable sadness, and caused me to fancy that I heard the re-echo of Rachel's prophetic, plaintive, wailing on account of the captivity of her people: "A voice was heard in Ramah, lamentation and bitter weeping; Rachel

weeping for her children, refused to be comforted because they were not!" But a gleam of sunshine seemed to pass over the uncultivated waste as I read the prophet's assurance in regard to the exiles: "they shall come again from the land of the enemy."

The village of El-Birch, literally "the well," a short distance further north, is unmistakably the modern representative of Beeroth, one of the Gibeonite cities whose wily inhabitants by false pretences inveigled Joshua into a treaty of peace. Tradition affirms that it is also the place at which Joseph and Mary first noticed the absence of the Child Jesus from their company when they were returning homeward to Nazareth, after observing the Passover at Jerusalem. I observed in the village the ruins of an old khan, a spring of clear, cold water, and the remains of a church that had evidently been built by the old Crusaders.

At Bethel, twelve miles north of Jerusalem, reminiscences of by-gone days crowded in upon my mind. Here Abraham pitched his tent, and Jacob had the wonderful vision of the mystic ladder, reaching from earth to heaven. Here Deborah, under her palm-tree judged Israel, and Samuel, in his School of the Prophets, trained up young men for the work of the ministry. And here, sad to say, Jeroboam placed one of his golden calves, and built a "house of high places," and so Beth-El, the House of God, became Beth-Aven, the House of Idols, of nothingness! The village which now stands on the site of ancient Bethel is called Beitin. It has some five hundred inhabitants who live in little low houses constructed of loose stones such as Jacob had for his pillow, and which are still plentifully strewn all around. All over the low gray hill, some three or four acres in extent, on which the village is built, I saw old foundations, and crumbling walls, and the remains of a tower, and in the adjacent valley a reservoir, all of which spoke of the vanished greatness of ancient Bethel. We pitched our tents for the night a short distance beyond this never-to-be-forgotten meeting-place of earth and heaven. As the shades of evening gathered around us I saw with my bodily eye the forms of my fellow travellers before me, but with the eye of my soul I seemed to see the forms of patriarchs and prophets who had actually heard the voice of God in the days of old.

But, commending myself to the care of the God of Bethel, and then dismissing all thoughts from my mind, the first night of my tent-life in Palestine was spent in unbroken and most refreshing slumber. On the following morning I rose at early dawn, bright as a lark, ready to pursue my journey further northwards.

French Evangelization.

REPORT OF THE WORK AT ST. HYACINTHE, QUE.

By REV. E. F. SEYLAZ.

THERE is one aspect of our progress that is very encouraging. It is the increased accessibility to the people. Not only are we permitted to visit many families, but many ask us to visit them, and some visit us themselves for the purpose of speaking on religious matters and asking questions pertaining to our faith. The light is spreading, and in spite of all Archbishop Cleary, of Kingston, said to the contrary, the people have been in bondage and slavery; they know it and are getting tired of this state of things. Many are beginning to claim the right and privilege of reading, thinking, judging and acting for themselves according to the dictates of their consciences.

I could relate hundreds of cases that would be of interest to the friends of the cause to prove that light is spreading and being received in the hearts of the people, but as it would take a volume to do so I must confine myself to a very few.

1. A merchant, a very intelligent gentleman, possessing a liberal education, questioned me as to our faith. A discussion followed. He asked me to return. I did so, and Bible in hand we got into serious conversation. Gradually many persons entered the store, who all listened attentively. One of the bystanders said to me: "Sir, could you prove that doctrine in presence of our priest?" Yes, I answered; if you come with me we will go to the priest. Just then a priest entered the store to make some purchases. He was appealed to, but refused to enter into conversation. Nothing could prevail on him to do so. This conduct on his part displeased the people, and I then had an attentive audience to whom I was permitted to preach the Gospel and tell of Christ's love. The merchant pressed me to return, promising to read and study the New Testament. After a number of visits he said to me: "I am no longer a Catholic, and if I still go to the church occasionally it is to avoid hurting my wife's feelings, for she is still sincere in her faith, but I read the Gospel to her

and I hope God will open her eyes and then we can both worship together in the true faith."

Now this man is not far from the Kingdom of God. He has been brought to the light by God's grace. Scores of people have listened to the Gospel plan of salvation in his house. Who can see how much of the spiritual seed they took away with them, and how much of it will grow in their hearts?

2. Another merchant with whom I had often conversed on religion said to me: "Will you discuss publicly with our priest? I will give you \$50 if you consent!" My dear sir, I answered, I do not want your money. I only want to see you saved for eternity, and for this reason I will gladly discuss with your priest if he consents to it, but the priest refused, the result being that the gentleman was dissatisfied and begged of me to visit him often, for the purpose of expounding the Gospel, which he read during all spare moments, having a New Testament behind the counter.

After a number of visits the man said to me: "I am heart and soul with you; I am no longer a Catholic at heart and will never more submit to any of the church's teachings. Still I do not feel strong enough yet to publicly renounce the church of my forefathers."

3. Another, a merchant also, whom I visit often, keeps me till very late in the night, often until midnight, so interested is he in hearing the truth. As most people would give much to hear both sides discussed by minister and priest, he also asked me to consent to a public discussion. I consented on the condition that he would gather together at least 50 persons among the intelligent, educated classes to be present at the discussion and to judge for themselves. He was so pleased that he exclaimed: "Now we shall hear, at last, where the truth is!" But, as I had expected, the priest positively refused to see any of us. I continued to visit this man and now he, too, declares that he has lost all faith in the Church of Rome.

4. Another, a professional gentleman, with whom I often converse, said to me: "I know that our church teaches errors, but although we go to church and remain adherents, scores of us do not believe nor trust in her." But, I answered, you must come out and openly confess your faith in Christ. The man answered: "We find no necessity to come out. I, for my part, do not believe in the teachings of the church, and although I go there all my trust and hopes are in Christ. I read the Bible, I follow its teachings, I do not go to confession, I simply listen to the preaching." I hope to see this man brought to Christ some day. He visits me and we spend many happy hours together over the word of God. There are hundreds like him.

5. Another, a gentleman who was ill, whom

I visited, at my second visit, said: "I am so glad to see you; tell me all about the way to Heaven." "Do you not know; did your priest not tell you of Christ," I answered. "No, no! our church speaks to us of Christ, 'tis true, but it is so vague. We are told to trust in the Virgin Mary and that she will intercede for us, etc., but, oh! it is all so vague. And I never forgot what you told me last summer. Oh, I want to hear you. Speak to me about Jesus; tell me what you told me then; it was so good; it did my heart so much good. I am ill and may die, and I have no hope, no peace. I do not know where I am going and I am afraid."

I expounded the Gospel plan of salvation. I made it as plain as I could. His face brightened and he exclaimed: "It is so good. Yes, I understand; yes, Jesus is my Saviour. Oh, Church of Rome! Church of my forefathers! thou in whom I have trusted for 30 years, thou hast never told me of a Saviour!" The man shed tears of gratitude at having heard the truth. He is now recovering from his illness and I am satisfied he has given his heart to Jesus.

6. Another cause of encouragement is that I have hundreds of opportunities to preach the Gospel to groups and crowds of people. I visit the market every week and there find many opportunities. Scores of persons surround me, who invariably listen with attention. None ever interrupt me, except to ask questions, or sometimes to exclaim: "It is all true what the minister is saying," or, "Yes, we should read the Bible; it is a shame that we do not know these things."

All this is work that cannot be indicated by names and figures, without which some of our good friends think that nothing is being done.

7. We have met with great encouragement during the past year. Two good families, numbering eight persons, have publicly renounced the errors of Rome and joined our Church. They are truly converted, not only reformed, but born of the spirit and give us joy by the noble example they give. During the past year I baptized eight persons who came to us from the Church of Rome, and there are others who come regularly whom I hope to see converted to Christ ere very long.

8. I may remark, also, that Mrs. Seylaz meets with encouragement in her labours. She is continually among the people, and being gifted with the power of reaching the hearts of the people she opens the way in many homes, where I would not find access. She visits sick and healthy people, and all to whom she speaks and with whom she prays listen to her with attention and beg of her to return. In fact, she has impaired her health by working too much, being carried away by her zeal beyond her strength.

Household Words.

WHEN WILL IT BE

"No man knoweth the coming of the Son of Man."

When will it be?

Just at the nightfall, when all work is done,
And rest comes, following the vanished sun,
Bringing its peace to those who weary grew
With labour lasting all the long day through?
Will it be then?

Or will it be at midnight's solemn hour,
When earth seems sleeping like a folded flower;
Then will there come a knocking at the door,
And the soul starts at sounds unheard before,
And listens for a voice in terror dumb,
The dreaded voice of Death that says, "I come;
Art ready for the journey thou must take
Before the cock crows and thy friends awake?"

Or will it be at morning, when the sun
Rises on golden tasks anew begun?
Will I be standing at the plough when he
Whose face we dread so much shall come to me
And say, "Give o'er thy labour; say good bye
To these thy comrades?" Will I shrink and
cry,

"Oh, spare me yet a little while, I pray,
I am not ready. Wait till close of day?"
Ah, soul! not ready? Will the plea avail,
Uttered by lips that terror has made pale?
No! He will say, "Thou knewest soon or late,
My feet would tarry at thy soul's closed gate,
Wast thou not bidden to be ready? Lo!
I come and find thee unprepared to go.
Thou askest time. Was time not given thee?
Too late regret, and all in vain thy plea?"

Rise, soul, and set thy house in order; lest
At any moment Death should be thy guest.
Be ready for the journey thou must go
At morn or midnight. If he finds thee so,
Brave with a faith in things thou canst not see
What does it matter when he comes to thee?
—Advance.

ALONE WITH GOD.

In every instance the man who prevails in prayer is the man who is alone as he prays with God. Abraham leaves Sarah behind him when he pleads with Him for Sodom; and if he fails, it is because he ceases to ask before God ceases to grant. Moses is by himself beside the bush in the wilderness. Joshua is alone when Christ comes to him as an armed man. Gideon and Jephthah are by themselves when commissioned to save Israel. Once does Elijah raise a child from the dead, and Elisha does the same, and in each case not even the mothers came in while the prophet, alone with God, asks and receives. So of Ezekiel. So of Daniel.

Although others are present, Saul, journeying to Damascus, is alone with Christ, after that He breaks upon him. Cornelius is praying by himself when the angel flashes upon his solitude; nor is any one with Peter upon the housetop when he is preparing to go to the Gentiles for the first time. One John is alone in the wilderness; another John is by himself in Patmos when nearest God. It is when alone under his figure in prayer that Jesus sees Nathaniel. All religious biography, our own closet communion and success with God, show what Christ means when, as if it were the only way to pray, He says: "And thou, when thou prayest, enter into thy closet, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly."

A WELL SPENT LIFE.

A minister of the Gospel was asked to visit a poor dying woman. The messenger, being ignorant, could give no account of her state except that she was a very good woman and very happy, and was now at the end of a well spent life, therefore sure of going to heaven. The minister went, saw she was very ill, and after a few kindly inquiries about her bodily condition, said; "Well, I understand you are in a very peaceful state of mind, depending upon a well spent life. The dying woman looked hard at him and said, "Yes, I am in the enjoyment of peace; you are quite right—sweet peace, and that from a well spent life, but it is the well spent life of Jesus; not my doings, but his; not my merits, but his blood."

Yes. Only one man has spent a life that has met all the requirements of God's holy law, and on which we can rest before God.

The most obvious lesson in Christ's teaching is that there is no happiness in *having* or in *getting*, but only in *giving*. I repeat, *there is no happiness in having or in getting, but only in giving*. And half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. He that would be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way—it is more blessed, it is more happy, to give than to receive."—*Drummond*.

BREAD OF HEAVEN.

After 4,600 consecutive days of falling manna—Sundays excepted—the manna ceased. Some of them were glad of it. You know they had complained to their leader, and wondered that they had to eat manna instead of onions. Now the fare is changed. Those people in the army under forty years of age had never seen a corn field, and now, when they hear the leaves rustling and see the tas-

sels waving and the billows of green flowing over the plain as the wind touched them, it must have been a new and lively sensation. "Corn!" cried the old man, as he opened an ear. "Corn!" cried the children, as they counted the shining grains. "Corn!" shouted the vanguard of the host, as they burst open the granaries of the affrighted population, the granaries that had been left in possession of the victorious Israelites. Then the fire was kindled, and the ears of corn thrust into it, and fresh, crisp and tender, were devoured by the hungry victors; and bread was prepared, and many things that can be made out of flour regaled the appetites that had been sharpened by the long march. "And the manna ceased on the morrow after they had eaten of the old corn of the land."

Blessed be God, we stand in just such a field to-day, the luxuriant grain coming above the girdle, the air full of the odours of the ripe old corn of the Gospel Canaan. "Oh!" you say, "the fare is too plain." Then I remember you will soon get tired of a fanciful diet. While I was in Paris I liked for a while the rare and exquisite cookery; but I soon wished I was home again, and had the plain fare of my native land. So it is a fact that we soon weary of the syrups and custards and the whipped foam of fanciful religionists, and we cry, "Give us plain bread made out of the old corn of the Gospel Canaan." This is the only food that can quell the soul's hunger.—*Talmag*.

FINISH WHAT YOU BEGIN.

My old great-grandmother had a way of making her children finish their work. If they began a thing they must complete it. If they undertook to build a cob house, they must not leave it till it was done; and nothing of the work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labour devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things, and go back and finish four.

A REPLY TO INGERSOLL.

A Christian minister acquainted with Ingersoll has sent him the following message: "Dear Colonel,—Ten years ago you made the following prediction: 'Ten years from this time two theatres will be built for one church.' The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year.

Christ's Authority.

AUGUST 9. A. D. 31. JOHN 5 : 17-30.

Golden Text, Matt. 28 : 18.

JESUS had returned to Jerusalem, v. 1, and healed a man, on the Sabbath, at the pool of Bethesda. The Jews were angry at him for this, and conspired to kill him, v. 16. V. 17. At first he answers briefly: *My Father*—God, works. If God's care of the universe ceased for one moment all would perish. *I work*—like my Father, doing good, Matt. 12 : 8. V. 18. *Equal with God*—Jesus did not deny this. He would have done it if they had been wrong, Phil. 2 : 6. In his second answer, vs. 19-47, he proves the truth of what he said, V. 19. *Nothing of Himself*—i.e., independently of the Father—*what things soever*—his power is unlimited. Only a God could do this. V. 20. *Loeth*—So much that nothing the Father doeth is concealed from the Son, showing the Son's omniscience. *Greater works*—Than such as he had just effected. V. 21. *Raiseth the dead*—Jesus did this, ch. 11 : 43, Luke 7 : 14. *Quickeneth*—Both in the literal and spiritual sense, Eph. 2 : 1. V. 22. God has given His Son authority, to judge all men. A mere man could not do this infallibly, Acts 17 : 31. Jesus, in virtue of the authority he holds from God, claims divine honours, v. 23. To refuse them is to dishonour him. Worship Him, even as we worship the Father. Hence he is God. V. 24. *Heareth*—Obey, Matt. 11 : 15. *My word*—My teachings, the words just spoken, in the first place. Faith in Christ's words implies faith in God. A believer is raised from spiritual death to the life of Christ and has eternal life, ch. 3 : 17, 18, Eph. 2 : 8. V. 25. *The hour is coming*—Christ's words here apply both to natural and spiritual death. By the preaching of His Gospel souls are made to pass from death to life. It is said to be the power of God, to the saved, I. Cor. 1 : 18. At Christ's command all those that are in the graves shall rise, I. Thess. 4 : 16, I. Cor. 15 : 13-22. V. 26. *Life*—In Himself. He does not depend on others for the gift of life, as we do. Only a God can be said to have life in himself in this sense, John 1 : 4. V. 27. *Son of man*—Christ's humanity peculiarly fits Him for his offices in relation to men, Heb. 4 : 15. V. 28. *All*—What comfort in this promise for Christians whose friends have been called away from this world! ch. 11 : 25, I. Thess. 4 : 13-14. V. 29. *Resurrection of Life*—Reward of humble believers—of *damnation*—punishment of the wicked. Retribution, without which the life of man on earth would be incomplete and unsatisfactory, Rom. 1 : 6-10. V. 30. All Jesus does and will do when He speaketh men is right. He acts with God, as we with Him. His will is the Father's will, v. 10-30.

The Five Thousand Fed

AUGUST 16. A. D. 31. JOHN 6 : 1-14.

Golden Text, John 6 : 48.

THIS miracle is the only one recorded by all the evangelists, Matt. 14 : 13, Mark 6 : 32, Luke 9 : 10. Jesus had returned to Galilee. Whilst there he heard of the cruel murder of John the Baptist, and that Herod thought that he, Jesus, was that prophet, raised from the dead. He therefore left the neighborhood of Capernaum, and went by boat to a desert place, near the northern extremity of the Lake of Tiberias, Matt. 14 : 2-13. His disciples, who had just returned from a mission, needed rest, Mark 6 : 7-31. Jesus, however, was seen going, and a great multitude followed him, having seen his miracles, v. 2. Jesus spoke to them of the Kingdom of God, and healed the sick among them, Luke 9 : 11, being filled with compassion for them Mark 6 : 34. Towards evening, Luke 9 : 12, the twelve requested him to send away the people, so that they might have time to procure food in the nearest villages, Matt. 14 : 15, Mark 6 : 36. John omits this detail. V. 5. *Philip*—Being of Bethsaida, he might be supposed to know the resources of the neighborhood, ch. 1 : 44. The question was to *prove him*, v. 6, to try his faith in the power of his master. V. 7. *Two hundred*—About \$27. V. 8. *Andrew*—Brother of Simon, was also of Bethsaida. V. 9. *A lad*—It would seem from Matt. 14 : 17 and Luke 9 : 13, that the food belonged to the disciples, and the lad had charge of it. *Barley loaves*—The food of the poor. The disciples thought their provision was not sufficient. Comp. with answer of Moses to God in Num. 11 : 21-23. God, through His Son, was about to show his people that His hand had not waxed short. V. 10. *Make them sit*—By fifties, Luke 9 : 14, on the green grass, Mark 6 : 39. Notice the coincidence with "much grass" here. V. 11. *Thanks*—Perhaps using the Jewish formula, "May God, the everblessed one, bless what He has given us." *Distributed*—Precisely how the multiplication of food was effected is not told. It was undoubtedly a miracle of the highest order, a Divine act of creation no less. V. 12. *As much as they would*—The other Gospels only say "they were all filled," Ps. 81 : 10. *Gather fragments*—Abundance is no excuse for waste. The disciples obeyed, filling twelve baskets with what was left. Actually more than what they had at first! What was left over would probably be given to the poor, Comp. Mark 6 : 37, John 13 : 29. V. 14. *That prophet*—The promised Messiah. His kindness not less than His power forced this conviction upon them. Christ showed that He could satisfy the hunger of thousands with material bread to teach us that He can likewise satisfy the soul's hunger for grace and pardon of the multitudes who come to Him for salvation.

Christ the Bread of Life.

AUGUST 23. A. D. 31. JOHN 6 : 26-40.

Golden Text, John 6 : 34.

THE multitude that Jesus had fed wanted to make him king, v. 15. Jesus ordered his disciples to cross in their boat to Capernaum and withdrew to a mountain to pray, Matt. 4 : 23. A storm arose, and in the fourth watch of the night, between 3 and 6 a.m., the disciples saw Jesus coming, walking on the sea. He calmed their terror and stilled the storm, Mark 6 : 51. The multitude, missing Him, came to Capernaum looking for Him, v. 24, and having found him inquired how he had got there, v. 25. V. 26. *Ye did eat*—Their motive for seeking him was carnal. They thought that "gain was godliness," I. Tim. 6 : 5. Contrast with Paul, Phil. 3 : 7. V. 27. *Perisheth*—Working for our daily bread should not be the supreme business of our life. *Endureth*—The food of the soul, Christ's words, is more precious, ever new, ever fresh. Jesus Himself is that bread of God. V. 51. *Giving life*—To those who receive it, ch. 1 : 4. *Scaled*—Confirmed by the miracles they had seen. V. 29. *Work of God*—Is to believe in Jesus, Acts 16 : 31. V. 30. *What sign*—They had just seen a great sign, v. 11, but as their carnal appetites had been their motive in seeking Jesus, their curiosity now leads them to ask for a new wonder. That many were not sincere appears from v. 66. They grant tacitly that the loaves had been their chief motive. Had not God fed their fathers forty years with manna? Exod. 16 : 15, Ps. 68 : 24. Jesus points out an all-important difference. Manna was not that bread from Heaven of which he had told them. The Israelites ate manna and died, v. 49. V. 32. *The true Bread of Heaven* is Himself, vs. 35, 48, whom the Father gave, ch. 3 : 16, and who gives *Life* to the world, ch. 1 : 4 ; 5 : 26. The Samaritan woman in ch. 4 : 15, asked for living water, here, V. 34, they ask for the bread of life. Christ's answer repeats the same truth, he then declared, ch. 4 : 14. By coming to him and believing in Him sinners receive a full salvation. They never more hunger and thirst, as all must do who have no hope in Christ. V. 37. *Giveth*—*shall come*—Our natural heart is hard. If left to ourselves we would never come to Jesus. God gives men new hearts, Ezek. 36 : 26, and makes them a willing people in the day of His power, Ps. 110 : 3. *In no wise*—Jesus never refuses forgiveness of sin to humble penitents. It is His Father's will that of all who come thus to Him none shall be lost, v. 39. He promises them happiness and peace here on earth, John 15 : 11 ; 16 : 22, a joyful resurrection and eternal life, John 11 : 25. The hope he gives is one that "maketh not ashamed," Rom. 5 : 5. It is indeed the bread of the soul.

Christ at the Feast.

AUGUST 30. A. D. 32. JOHN 7 : 31-44.

Golden Text, John 7 : 37.

THE healing of a man on the Sabbath day and the answer of Jesus to the Jews at the time, John 5 : 9, 18, had so angered them that He had remained away since in Galilee, v. 1. He now returned to Jerusalem for the feast of Tabernacles, Lev. 23 : 34, and taught in the Temple. Boldly rebuking His enemies, he demanded from them righteous judgment, v. 24. This boldness excited much comment among the people. V. 31. The priests and rulers were hostile to Jesus, the common people heard him gladly, Luke 19 : 47. His miracles had convinced many of them that He was indeed the promised Messiah, Is. 55 : 5-6. V. 32. *Sent officers*—The Jewish Sanhedrim had the oversight of religious affairs in Judaea and authority to do this. V. 33. *To them*—To the officers, v. 32. *A little while*—In a very few months Jesus would be crucified and ascend to Heaven after his resurrection. He knew it by His Divine Omniscience, Luke 9 : 22. V. 34. *Seek—not find*—When the ruler of their city is at hand they will look in vain for Messiah. Or as in Amos, 8 : 12, they will famish for the words of the Lord, but may no longer hear them. The opportunity, once lost, will not return, Luke 19 : 42. V. 35. *The dispersed*—Many Jews were then scattered over all the Roman empire. V. 37. *Last day*—the day of holy convocation, Lev. 23 : 36. All labor was then forbidden and holocausts were offered for the nation. *Thirst*—If any man longs for salvation let him receive with faith and love the doctrines of Christ, John 4 : 13, Rev. 22 : 17. *Drink*—Refresh himself with His precious promises. V. 38. *Rivers*—Faith brings abundant comfort. As Ezekiel ears in ch. 47 : 1-12, such waters flow from the sanctuary and go on, ever increasing. It is uncertain to what text of Scripture Jesus refers here, Comp. Prov. 18 : 4, Is. 58 : 11. V. 39. *Of the Spirit*—Which would be poured upon believers more than ever before, Joel 2 : 28, Acts 2 : 17. *Not yet glorified*—The death of Christ, being the procuring cause of the gift of the Holy Ghost, it was fitting that the effect should follow the cause, John 16 : 7. V. 40. *The Prophet*—Messiah, Deut. 18 : 15. V. 41. *Out of Galilee*—They had not understood, Is. 9 : 2, and were probably ignorant of the lineage and birth-place of Jesus. V. 42. *David*—Bethlehem—Jesus fulfilled both conditions, Matt. 1 : 1 ; 2 : 1. The prophecies they referred to are Ps. 132 : 11, Mic. 5 : 2. V. 43. *A division*—Wherever the Gospel of Christ is preached the same thing may be seen, Matt. 10 : 35. Some believe in Jesus and love him, others reject and hate him. The officers sent by the Sanhedrim did not apprehend Jesus. They were probably afraid of the people, Comp. v. 46 and 39.

The True Children of God.

SEPTEMBER 6. A.D. 32. JOHN 8 : 31-47.

Golden Text, John 1 : 12.

MANY Jews had believed in Jesus, v. 20. To these he now speaks. V. 31. *Continue*—If you persevere in your faith you will be my true disciples, Rom. 1 : 17. Perseverance is the test of faith. Saving faith ever increases, Matt. 12 : 33 ; 7 : 16. V. 32. *Ye shall know*—Internal evidence of the truth of God's word is the result of true desire to do His will. The truth makes the believer free from the bondage of sin. Rom. 6 : 16-17. In this case it would also free these new disciples from the traditional burdens imposed upon them by the priests, Matt. 23 : 4, Gal. 5 : 13. V. 33. *Never in bondage*—This was false, 2 Kings 24 : 15. Even then they were under the Roman yoke. V. 34. *Servant of sin*—This is the hardest of all bondage. Death the only wages, Rom. 6 : 23. V. 35. *Abideth not*—If they rejected Christ they remained servants of sin. Their title of "Chosen people" might be taken from them. Rom. 11 : 20. If they received Him power would be given them to become sons of God, John 1 : 12, and if sons they would be heirs forever, 1 Pet. 1 : 4. V. 36. *The Son*—Jesus alone gives liberty, Is. 61 : 1, Rom. 8 : 21. V. 37. *I know*—Jesus did not question this fact, but from their murderous intentions proves that they had not received the truth. They acted according to the teachings of their father, "the devil," v. 44. They affected to misunderstand Him. They were proud of their descent from Abraham. He showed them how far they were from possessing the spirit of that "friend of God," 2 Chron. 20 : 7. They were his enemies and sought to kill him, I. Thess. 4 : 3. V. 41. *The deeds of your father*—Works of the flesh, Gal. 5 : 21. The Jews indignantly claimed that God was their Father. V. 42. If true, they would have loved his Son, 1 John 5 : 1. No one can truly say he loves God if he loves not the word of God and Jesus, His Son. *I came from God*, ch. 3 : 13. *He sent me*—ch. 17 : 8, 25. V. 43. *Ye cannot hear*—They hated it, as Ahab hated Micaiah's, 2 Kings 22 : 8. V. 44. *A murderer*—By tempting our first parents to sin, the devil brought death into the world, Gen. 3 : 4. He lied to do this. Lying is "his own," fits his character. *Father of lies*—He originated falsehood by telling the first lie. These Jews, like him, were false and murderous. They could not appreciate truth, v. 45. They could not point out a single sin in Jesus; they might from this have known that he could not deceive them, v. 46. But not being godly, they could not bear God's words. Jesus' words are God's words, Comp. v. 46, 47. Do we love God's word? If we do it is evidence that we love God.

Ecclesiastical News.

SCOTLAND:—There is a sense of restfulness in our land, for the Assemblies, which are really our Scottish Ecclesiastical Parliaments, have come and gone, and there has been neither serious disturbance nor vital change. In the one Church, the Confession, with all it says on Inspiration, holds its proper ground; whilst, in the other, there is an increasing and widening concern in the most becoming forms of service to be used in the House of God. We were sorry to have missed the presence and power of our old fellow-labourer, Dr. Macrae, on this interesting occasion, but we understand that his arrangements for continental travel prevented. In the Old Kirk Assembly, Dr. MacGregor made a capital moderator, giving freshness and zest to the topics being discussed by a keen and appreciative personal interest. Red tape was kept most thoroughly out of sight. In the Free Assembly, the Venerable Dr. Smith ruled with his wonted kindness and unflinching courtesy. Nor was there any event, we are happy to say, in either Assembly, which called for any display of the Moderator's supreme authority.... The incorporated Union of the Churches, however, we regret to believe, is not yet within hailing distance. Men are looking for it. Most of us long to see and realize its blessings upon our land and within the Church of Christ. But I doubt seriously whether the true *via media* has yet been found.... Influenza has been busy here, as it has been in Canada, cutting off many prominent men. Mr. Barbour, M.P. for Paisley, has been thus cut off after a short illness. In the division of his estate, I understand that £20,000 go to the Missions of the U. P. Church.... The Rev. Robert MacDuff (brother of the famous Dr. MacDuff) has also been called away, and the Rev. Mr. Barbour, the Laird of Bonskied in Perthshire. Both had retired some years ago from the official work of the ministry, but still devoting their time and talents and wealth to the advancement of the god cause. D.

ENGLAND:—The spread of High Church Ritualism—another term for disguised Popery—is causing a good deal of alarm in ecclesiastical circles.... Dr. Munro Gibson, Moderator of the Presbyterian Synod, has been visiting Scotland and Ireland.... Rev. Dr. McCaw, of Jersey, South London, has demitted his charge, much to the regret of his congregation and the Presbytery.... Dr. Edmond's Jubilee turned out to be an ovation. Special services connected with the event were held on the preceding Sabbath, conducted by Dr. Andrew Thomson, of Edinburgh, and Rev. John McNeill. At a public meeting, largely attended, an address was presented to Dr. Edmond, accompanied by a cheque for \$8,000, contributed

by members of his congregation in Highbury; there was plenty of speaking, and all very good and complimentary to the venerable doctor. The death of Rev. R. W. Barbour, of Bonskied, at the early age of thirty-seven, is felt to be a great loss to the Church. He was a man of great intellectual gifts and of rare power as a preacher. His liberality was great, and his personal attractions were irresistible. He died at Aix-les-Bains, where he had gone for the benefit of his health. Mr. Barbour was married to the eldest daughter of the late Sir Robert N. Fowler, Bart. S.

IRELAND:—The General Assembly closed its ten days' session on the 11th of June. There was a good attendance of ministers and elders. Conspicuous by his absence was Dr. Wilson, of Limerick, who was unable to attend through illness. Dr. Watts was also prevented by domestic affliction from being present, having recently been called to mourn the loss of a son of great personal attractiveness, and of a son-in-law endeared by a character of wonderful beauty. The Assembly passed a resolution of sympathy with Rev. Samuel Houston, of Canada, who had been laid up with an attack of typhoid fever soon after his arrival in this country. (At the latest report our friend was recovering.) The great debate of the Assembly was in reference to elementary educational matters. It evoked some magnificent speeches. Among others, Dr. Pettigrew and Professor Dougherty especially distinguished themselves. The former, logical and incisive in his utterances; the latter, brilliant, finished and persuasive. Dr. N. M. Brown, of Drumachose, Limavady, made an excellent moderator, and Rev. John H. Orr, D. D., of Antrim, discharged the duties of clerk with his accustomed ability and courtesy. In his closing address the Moderator said:—Two hundred and fifty years ago we were but a small band on the north-eastern shore of a benighted country; but God blessed us, protected us, fought our battles, and multiplied our numbers more than one hundred-fold. On the score of devotedness, ability, learning and soundness in the faith, we never occupied as a Church higher ground than we do at the present day. If we have but few of the towering peaks of genius and eloquence that characterized our ecclesiastical landscape in the olden time, we have, on the other hand, a more exalted table-land of solid acquirement, persevering labour, and free and full exposition of the truth, than our Church ever possessed before in all her past history.

UNITED STATES:—Dr. John Hall has retired from the Chancellorship of the University of New York and is succeeded by Dr. Henry M. McCracken.... The Trustees of Union Seminary, New York, have discovered that they made a mistake some twenty-one years ago—in fact, acted illegally—in allowing the

General Assembly to veto the appointments of professors in that institution. This looks as if they intended to ignore the recent decision of the Assembly in the matter of Dr. Briggs' appointment to the chair of Biblical Theology. By a vote of 95 to 37, the Reformed Presbyterian Church has expelled five of its ministers—all able and excellent men—for no laxity of doctrine, but simply because they united in a declaration to the effect "that the Church in receiving new members should not insist on their assent to the Church's explanation in the matter of political dissent," but that they should be received simply on the usual terms of communion. This is the Church that excommunicated the late George H. Stewart, of Philadelphia, for the sin of fraternizing with other denominations.... The United Presbyterian Church has decided to resume its relations with the Pan-Presbyterian Council on the condition that no more missionary hymns shall be sung at their meetings!.. A proposition was made in the Southern General Assembly to withdraw entirely from the Alliance, but wiser counsels prevailed and the proposal was ultimately voted down by an overwhelming majority.... President Patton, of Princeton Seminary, is now called in a peculiar sense "a man of many gifts." He has just received fresh gifts for Princeton aggregating \$430,000.

Our Own Church.

BY appointment of the General Assembly, collections are to be taken up for HOME MISSIONS in all the congregations that do not contribute through missionary societies or otherwise. It may be taken for granted that the number of congregations that trust to a "plate collection" for this important fund is now very small; nearly all have adopted a more excellent way. But in whatever way it is done, it is hoped that there will be a liberal response to the urgent appeals of the committees for means to send forth more labourers into the field. The income of the Western Committee last year fell short of the expenditure, and owing to the continued increase of settlement, especially in the Northwest, the amount required for the current year is considerably in excess of that for last year. The announcement is made thus early in order that the congregations may have ample time to make due provision for the amounts expected from them respectively. It would materially reduce the amount of interest paid on sums

borrowed by the treasurer if the contributions of the congregations were forwarded to the Agents of the Church as they are received, instead of withholding them to the end of the financial year. The schedule system has been found to work advantageously in every congregation that has made a fair trial of it. It obviates the difficulties arising from "wet Sundays," and the temporary absence of members of a congregation, and, besides, it tends to encourage systematic and proportionate giving for the Lord's cause.

Obituary.

REV. GEO. WEIR, LL.D., Professor of Classics and Hebrew in Morrin College, Quebec, died very suddenly on the 12th of June, aged sixty-five. He had not been very well for some weeks, but seemed to be recovering, and had intended to sail for Scotland on the 25th of June, but he was taken away at an hour's notice. Dr. Weir was a native of Aberdour, Scotland. He became Professor of Classical Literature in Queen's University, Kingston, in July, 1853, and, after ten years of brilliant service there was appointed a professor in Morrin College, Quebec. As a classical teacher, Dr. Weir had few equals, while his genial temperament gained him friends wherever he went. His death is a severe blow to Morrin College, and a great loss to the community in which he lived for the last twenty-six years of his life. Mrs. Weir pre-deceased her husband a few years ago. Dr. Weir has left two daughters, both of them married, and one of them residing in Scotland. The funeral service, conducted by Rev. A. T. Love, was very largely attended, many of the ministers of other denominations being present to pay their last tribute of respect to one who was beloved by all who knew him.

THE REV. E. ROSS passed peacefully to his rest in June last. He was born at West River, Pictou, in July, 1824, and, in a few days, would have attained his 67th birthday. He was ordained and inducted at Folly Village, on the 31st of October, 1849, remaining with the people of Upper Londonderry—his first and only charge—until September, 1877, when he resigned on

account of ill-health. His resignation was not accepted for some time, but he finally removed to Truro, where he has resided ever since, ministering and preaching in all parts of the provinces, or wherever his services were required. He was a brother to the late Professor Ross, was a warm supporter of the best interests of Dalhousie College, and was often one of her examiners.

HON. SAMUEL CREELMAN, an elder of the Church in Springside, Upper Stewiacke, N.S., has been taken away at the ripe age of eighty-two. He was one of the most public spirited men in the country, and used his powerful influence in behalf of education, temperance reform, and every Christian enterprise. He was a life-member of the N. S. Bible Society, President of the Sabbath-School Convention of the Maritime Provinces in 1878, and a Vice-President of the Y. M. C. A. in Halifax. He was elected a member of the Legislative Assembly in 1847, and subsequently served the Province in many important positions, was thrice elected a member of the General Assembly, and several times sat as a Commissioner in the Synod of the Maritime Provinces.

Echoes from the General Assembly.

THE DECEASED WIFE'S SISTER question came in for a share of attention, and the warmth with which it was discussed shows that it is not yet ended. In the meantime, a majority of the Presbyteries having failed to send up any return to the remit, it falls to the ground, and the whole matter rests as it was ten years ago, after all the eloquence and learning that have been bestowed upon it.

SUMMER COLLEGE SESSIONS.—The discussions on this question were out of sight the most protracted and keen that took place in the Assembly. The subject was introduced by Rev. Dr. Robertson, who referred to the insufficient supply of missionaries in the North-West during the winter months, when the student missionaries have returned to their respective colleges. Much of the good that is done in the summer is, on this account, lost in winter. The proposal to have in some one of the colleges a summer session, at which a limited number of students could continue their theological studies and so enable them to do missionary work in winter, seems on the face of it a not unreasonable way of trying to get over a very great difficulty. The scheme was ably supported, but it created a storm of opposition in other quarters, and nearly exhausted the patience of the Assembly. It was eventually sent to a committee, who, in due course, brought in a majority and a minority report. The Committee stood thirteen votes for the majority report, which is against

summer sessions, and nine for the minority, which was in favor of such sessions. Both reports agreed that there had been great lack of laborers in the North-West, and that much harm had been occasioned by this lack. Both agreed that something must be done at once. How was this lack to be met and further injury prevented? It is a question of method. Prof. Bryce would send about thirty-six volunteer students, who had taken a course in Arts and one or two years in Theology, to the mission fields. He would have them labour there for six months during the fall and winter, and attend the theological colleges for the other six months. There were professors who were willing to conduct the summer sessions, and the whole expense would not exceed \$1,000. He proposes that his scheme shall last for three years. But Principal Caven, expounding the majority report, said that such a course would ruin the reputation and work of the colleges, and urged that they should not proceed rashly with such a revolutionary project. He was of opinion that the men turned out by the forcing process of summer, would not and could not equal the few men who brushed against a large number of other students. After long reasoning, one or two features of the report were approved, such as urging Presbyteries to look out for suitable men as catechists, but the balance was sent down to Presbyteries.

STATISTICS.

The report on Statistics was given in by Rev. Dr. Torrance, who received the cordial thanks of the Assembly for the valuable amount of information he had collected and tabulated with so much care. If some of the results appear to be less than last year, in the majority of cases this is due to defective data and in some instances to the entire absence of any information on the part of congregations. Glancing at the figures as they stand, however, one cannot help coming to the conclusion that there are evidences of satisfactory progress in every department. The number of families connected with the Church is placed at 83,389, and of communicants 160,102. The congregational payments for all purposes were \$2,002,810, \$52,141 less than was reported last year! The average contribution per family for all church purposes is \$24.01, and per communicant \$12.51.

In seconding the vote of thanks to Dr. Torrance, Dr. Gregg, Toronto, made an interesting comparative statement of the condition of church pastorate and membership, etc., during the past century. In 1791 the Province of Upper Canada was set apart from Quebec and in 1841 these were reunited. In 1791 there were thirteen ministers in British North America, in 1841, 175 (about the number now in the North-West), and to-day there are about 1,000. The Presbyterians of 50 years ago numbered 200,000 to a population of about

1,500,000. Now there are about 800,000 in a population of 5,000,000. In educational matters the progress was no less marked. Half a century ago there was no college in existence, the only educational facility available being a course of lectures by Dr. McCulloch, president of Dalhousie College, Halifax. Now, the Church has colleges in Halifax, Quebec, Montreal, Kingston, Toronto and Winnipeg, with mission colleges in Formosa and Indore (Central India), a total of eight. Lastly, in the mission field, in place of no missions 50 years ago, there is now aggressive work going forward in China, India, New Hebrides, Demerara and Trinidad. "If," adds Dr. Gregg, "this progress is to continue in geometrical ratio, what will be the report 100 or even 50 years hence?"

AGED AND INFIRM MINISTERS' FUND.

A long discussion took place anent the Aged and Infirm Ministers' Fund and certain arrangements for its future government. When a minister is allowed by the General Assembly to retire after ten years' service, he shall receive an annuity of one hundred dollars (\$100) with five dollars (\$5) for each additional year of service up to twenty; and for each additional year of service over twenty and up to forty, ten dollars (\$10), if the state of the fund permit.

There are sixty-nine annuitants on the fund. These receive in the aggregate the sum of \$12,833. To these will now be added the names of the eight or nine gentlemen allowed to be put upon the fund at this Assembly. The ordinary income for the year is \$14,345.

STATE OF RELIGION.—The report on the state of religion was presented by Rev. John Pringle, of Port Arthur, who referred to the very buoyant nature of all reports received from the Atlantic to the Pacific. The one cloud appeared to be that elders were losing their grip. The attendance at church services was 75 to 90 per cent. of congregations; 90 per cent. of young people attended Christian Endeavour meetings and Bible class, but in the prayer meeting the attendance was going down. The greatest hindrance to the work everywhere was the giant intemperance.

SABBATH OBSERVANCE.—Dr. Armstrong, of Ottawa, presented the report, which was full of interest. The great need to-day, he said, in this matter was the co-operation of the churches of all denominations and of all bodies who advocate one day of rest in seven. Speaking of the difference in localities, the rev. gentleman said some things done in Ottawa without comment on Sunday would excite horror in Toronto. The battle will not be won until all Christendom is in line.

COUNCIL DELEGATES.—The following results

were announced of the election of representatives to attend the meeting of the Presbyterian Council in 1892 in order of election: Ministers, Revs. Dr. Caven, Dr. MacVicar, Dr. Wardrope, Principal Grant, Dr. King (Manitoba College), Dr. Reid, D. M. Gordon and D. J. Macdonnell. Elders—Chief Justice Taylor, Hon. G. W. Ross, Hon. Justice MacLennan, Mr. John Charlton, Mr. W. Mortimer Clarke, Mr. Hamilton Cassels, Mr. J. K. Macdonald and Mr. W. Barclay McMurrich.

SABBATH SCHOOLS.—Rev. T. F. Fotheringham, Convener of the Committee, presented the report and received a very hearty vote of thanks for his indefatigable efforts to promote the interests of the schools.

TEMPERANCE.—The report was presented by Rev. D. Styles Fraser, the energetic convener of the committee. There was the usual breeze over the "Prohibition clause," but its advocates were evidently a large majority of the Assembly. The substance of the report will be found in another column.

FOREIGN MISSION SECRETARIAT.—On motion of Rev. D. D. Macleod it was agreed to obtain the opinion of the Presbyteries of the western section of the church as to the expediency of employing a paid secretary, who shall give his whole time to furthering the interests of our foreign missions. The estimates for foreign missions call for \$125,400 for the current year. Mr. Hamilton Cassels, of Toronto, and Rev. E. Scott, of New Glasgow, N.S., are the Joint Conveners of the Foreign Mission Committee.

THE PRESBYTERIAN RECORD.

Mr. Croil, the managing editor since 1875, retires at the end of the year. Rev. Ephraim Scott, of New Glasgow, N. Scotia, was unanimously appointed editor of the *Record* and of the *Illustrated Magazine* and *Children's Record*; his duties to commence with the issue of the January numbers of these magazines.

THE CLOSE.—The proceedings were brought to a close on Thursday evening, the eighth day. It was admitted on all hands to have been one of the most harmonious and pleasant meetings of the Assembly ever held. Dr. Wardrope made an admirable moderator. In closing the Assembly he spoke a few earnest words, after which the customary psalm was sung:—

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

Prayer was then offered, the Assembly was dissolved, and the next General Assembly was appointed to meet in the City of Montreal, and in Crescent Street Church there, on the second Wednesday of June, 1892.

State of Religion.

THE following extracts from the Report presented to last General Assembly may be taken as a fair index of the tone of the Report as a whole.—

In answer to the first question: "What special encouragement has the minister had in his work during the past year?" we have answers of every complexion, but the joyous and thankful prevail. The Synod of *Toronto and Kingston* reports: "While a few Sessions in each of the Presbyteries report no special encouragements, it would appear that the large majority of the ministers have been specially cheered and encouraged in their work by the following considerations: All the Presbyteries report regular or increased attendance on, and interest in, the Sabbath services, along with increased liberality, deepening interest in missionary work among the people, unity or harmony among the members. One noticeable feature in all the reports calling for special mention is the encouragement the minister has received from the increase of interest among the young people, the large number of them who have entered into full communion with the Church, and their increased activity in all matters in connection with the congregations.

Montreal and Ottawa Synod reports of the *Brockville Presbytery*: "Judging from the answers given to this question, we have not a single discouraged minister in this Presbytery. On the contrary, without exception, our ministers see with their own eyes such fruits from their labours as gives them reason to hope for greater things in the future." As evidences of this are mentioned, "Increased attendance at church and on the Sabbath;" "A deeper interest in spiritual things;" "Hearty co-operation on part of the Session and members;" "Increased liberality;" "The good results of special services." These answers fitly represent all the Presbyteries' replies. One makes this additional answer, "Much encouraged by three additions from Romanism." In the Synod of *Manitoba and North-West Territories*, the Presbytery of *Columbia* says: "There is not one complaint of want of encouragement in the whole range of the reports"

The second question: "What cheering indications of blessing have the Elders enjoyed in their service?" The Synod of *Hamilton and London* report says: "With a good deal of curiosity we turn to the reports, but find at a glance that the amount of cheer the elder receives is far less than what falls to the lot of his clerical brother. The exuberant tone of joyousness is all gone, and once more we are back to prosaic reality. A few from every Presbytery thankfully acknowledge blessings received in connection with district prayer meetings, official visitation or work in the Sunday school, but most, with marvellous contentment, assume that

what encourages the minister, encourages them. While a goodly number sit in dumb silence and say not a word." The Synod of Manitoba and the North-West Territories joins questions one and two together, and answer both at once, while Montreal join two and three together, and report thus: "The information given under questions two and three affords grounds for searching self-examination on the part of many Sessions. In regard to question two, the Presbytery of Glengarry draws the inference that "many of our elders are now impressed with the sense of their solemn obligations to those over whom the Holy Ghost has made them overseers."

The third question: "*Do elders meet at special times for prayer for the congregation?*" *Toronto and Kingston* says: "This question elicits the information that comparatively few Sessions meet for special prayer for the congregation. A number of reports state that the elders generally take part in the weekly prayer meeting and so have an opportunity of offering public prayer for the congregation."

There can be no doubt as to the importance of such prayer services and the good effect they would have on the congregation. Session meetings, like many Presbytery meetings, are so occupied with routine work that there is scarcely time for more than the Moderator's opening prayer. It would be very helpful for the members of Sessions themselves to meet only for purposes of prayer and conference, and it could not fail to be beneficial to their charges."

The fourth question; "*How are ordinances appreciated: Sabbath services; communion; weekly prayer meeting?*" *Montreal and Ottawa* says: "A large majority of the reports are encouraging, while not a few are Eucharistic." *Brockville*: "Without exception the ordinances are well appreciated." *Quebec*: "Attendance not only good, but an improvement on former years." All the Presbyteries speak in the same cheerful strain. One Session, a certain Convener thinks, judging from its report, is in a mind to advertise "Men wanted." Certainly, when onesee how many men frequent places of amusement on week nights, the utmost stretch of charity fails to believe that it can be justified by necessity or mercy, the fact is that they support the prayer meeting only by proxy in the person of wife, or mother, or daughter. Room here for improvement.

The fifth question "*What Societies are formed in connection with the Congregation, and what are they accomplishing?*" discovers how far the Church is organized for work in different directions and along different lines. The report of *Toronto and Kingston* may be taken as speaking for all: "The society holding the first place is the W.F.M.S. Auxiliaries are to be found in the majority of our congregations, and they are not only raising large sums of money for the support of missionaries, erecting and equipping buildings for the purpose of carry-

ing on missionary work, but they are distributing missionary information on every side and inspiring the people with a missionary spirit. It would be difficult to estimate how largely the Church under God is indebted to this society, directly and indirectly. In addition there are *Missionary Societies, Ladies' Aid Societies, Mission Bands, Willing Workers*. In *Toronto Presbytery* there are *Mothers' Meetings, Penny Savings' Bank and Girls' Sewing Class*; in *Toronto and Orangeville Presbyteries* there are *Loy's Brigades*. Two Presbyteries report *Bands of Hope*, and two say, "*Temperance Organizations doing good work*." All these societies are reported to be interesting the people in the work of the Church, bringing people together for the purpose of helping on the work, awakening sympathy with the cause and leading to liberality and self-denial; while the Y.P.S.C.E., rapidly springing up in our congregations, seems to meet a felt want among the young people. It seems to be doing excellent work in interesting them in every department of Church work and training them to take an intelligent and active part in it.

The ninth question is: "*What proportion of the young people attend the regular Church services, Bible Class, Sabbath School, Mission Bands, Y.P.S.C.E.?*" *Toronto and Kingston* report: The attendance of the young people on all the services is one of the most, if not the most, encouraging feature of the reports. All or a very large percentage of them, attend the Sabbath School and Bible Class, and they are largely represented at the weekly prayer meeting; and in those societies specially for the young they are well represented. Figures are given only in a few cases. A Session in *Huron* gives the pleasing testimony that "all the young people attend," but sadly weakens its force by the saving clause, "at least occasionally." "As a rule Bible Classes are not so well attended as Sabbath Schools, the general complaint being that the young men are conspicuous by their absence." As to the number of young people who have united with the Church during the year, *Toronto and Kingston* says that at least 1220 so joined the Church in that Synod last year. From other quarters the answers are also very satisfactory.

The eleventh question is: "*What are the prevailing evils in your community?*" On this question *Toronto and Kingston* may speak for nearly all sections of the Church. "The evil that stands at the head of the list in all the reports is intemperance, followed closely by indifference and worldliness or materialism. Then comes the Sabbath breaking, profane swearing, gambling, dancing, hastening to get rich, euchre parties, and one Session specifies "politics;" while *Toronto Presbytery* reports "neglect of Church members to welcome strangers;" "late hours on Saturday eve," "Real estate fever," "formalism," "over-expenditure of time and money on pleasures of society,"

"multitude of engagements that are taking away both parents and young people from their homes in the evening and so weakening the influence of home life."

Halifax adds to the list: "Horse racing and denominational rivalry." *Truro* enlarges on this point: "Political corruption threatens both the life of the Church and the morals of the public. Political antagonisms and animosities separate chief friends," etc. *Manitoba and North-West Territories* add: "Railway traffic on the Sabbath." *Montreal and Ottawa* add: "Mixed marriages with Roman Catholics," "Romanism."

The twelfth question is: "*How do they effect the life of the Church, and what is done to counteract them?*" Again *Toronto and Kingston* may speak for all the returns: "All reports agree as to the great injury inflicted upon the life of the Church by these evils. They hinder the growth of spirituality, deaden the Christian sensibilities, are productive of carelessness and indifference, keep many away from the Sabbath services and weekly prayer meeting, hinder or altogether prevent many from engaging in Church work, lower the tone of Christian life, and generally weaken the Church's power, influence, and witness for good."

All write in the conviction that the highest and mightiest counteracting force is the truth of God in the hand of the Holy Ghost. That employed in all its diversity and wisdom alone can meet the case.

J. A. R. DICKSON, *Convener.*

Sabbath-Schools.

IF the Sabbath-school work of the Church is not advancing as rapidly as it should, it is no fault of the committee appointed by the Assembly to watch its interests, nor of the committee's indefatigable convener—Rev. T. F. Fotheringham of St. John, N. B., for he has left nothing undone that lay in his power to do in this behalf. But his efforts have not been sufficiently appreciated. He has not been supported by the office-bearers of the Church as well as he might have been.

The report opens with an expression of regret that complaint has again to be made of the imperfect character of many of the reports. There is no excuse for this. It is not reasonable to compel the Convener of the Presbytery's Sabbath School Committee to write, as was often done, four or five times, and then send him a schedule only half filled up, and that with vague guesses. Since suitable class registers have been published for several years past, at the very low price of five cents, any Superintendent should be ashamed to say that

he does not know, for example, how many of his scholars are memorizing Scripture or the Shorter Catechism, prepare the lesson at home or attend church regularly. The indefinite replies given to such questions show that, in a great many schools, no attempt is made to record these items. The financial returns are also very defective; 346 of the 1,525 schools reporting seem to have nothing to do with money in any way, for they leave every question under the head of "contributions" unanswered. "The very first step towards a better condition of things is an accurate knowledge of the existing condition of things," and for this basal information we are dependent upon the care with which Sabbath-school records are kept. In some respects, however, the statistics now presented are more satisfactory than those of last year. Reports have been received from every Presbytery, and most of these are unusually complete.

There are at least 1863 Sabbath-schools under the care of the Church, with some 17,000 devoted teachers and other officers. The number of scholars is estimated to be about 140,000. The number of communicants reported in 990 schools is 14,272, and the number of new communicants added in 693 schools is 3794. The total contributions reported for the year amount to \$68,307, of which there went to Home Missions \$6,272; to Foreign Missions \$9,475; French Evangelization, \$8,071; to Colleges, \$759, and to other schemes, \$2472.

Briefly summarizing, the Committee would draw the attention of the Assembly to the following facts disclosed by the report and calculated to awaken anxious solicitude:—(1) The decrease in number of new communicants added from the Sabbath-school. (2) The apparent retrogression of our Sabbath-schools in regard to real religious instruction. A decreasing proportion commit to memory Scripture and the Shorter Catechism, or prepare the lesson at home. (3) A seemingly growing indifference to preaching, as shown by the smaller number who are in regular attendance upon divine service. We would respectfully urge that the Assembly devote some time to the consideration of these matters, and if it is decided to authorize the Moderator to issue a pastoral letter to the Churches on the religious welfare of youth, we do not think that undue prominence will be given to the subject. The Committee is still very strongly of the opinion that the appointment of a General Superintendent who would devote his whole time to awakening deeper interest in S.S. work, organizing Presbyterial associations, conducting the Scheme of Higher Religious Instruction, and generally overseeing the S.S. work of the Church and the religious training of the young, cannot be longer delayed without grave injury to the cause entrusted to their supervision.

On the other hand, we have reason to be thankful that our report has a bright side as

well. There is a large increase in the number of Sabbath-schools; the host of elders, laymen, and "honourable" women who are occupied in this important, hopeful and delightful work has been substantially augmented; attendance, both of teachers and scholars, is more regular; an increasing number of communicants realize that they do not, and never can, graduate from the S.S. class; a growing interest in the Schemes of the Church has been displayed; and a larger amount has been contributed by congregations towards the support of the Sabbath-school.

HIGHER RELIGIOUS INSTRUCTION.

The Committee are hopeful that this scheme will yet fill an important place in the education of our youth.

Written examinations in the Sabbath-school are now quite common. We do but seek to complement them by an annual one, and to broaden the course by the introduction of other desirable options. We may fairly claim that our syllabus is superior to that issued by the "Welfare of Youth" Committee of the Free Church in that it rests upon the uniform lessons and admits of no competition between candidates, and that it is preferable to the plan adopted by the American Institute since it lays down a more complete and varied curriculum. It is hoped that we may, before a long time, make arrangements for recognizing any good work done by classes or individuals upon approved books of their own selection, but not on the published syllabus. It is our aim to encourage by a fair test and due honour the careful study of the Bible, Shorter Catechism, and religious literature generally.

The total number who studied in connection with the scheme was 1,000, and, strangely enough, exactly 500 of these presented themselves at the examination. These numbers are slightly smaller than those of last year, perhaps to the disappointment of some oversanguine friends, but they are quite as large as we had any right to expect. Many entered the first examination without adequate preparation, or a clear idea of the kind of papers that would be set. The questions were meant to constrain to honest effort and so they had the effect of discouraging those who were not willing to give unusually careful attention to the work laid down. Moreover, one of the regulations, having reference to the History only, was understood by many to apply to all the departments, and successful candidates believed themselves excluded from another examination. We think it one of the points of superiority in our scheme over all similar ones that it does not call for such extra machinery, at least in the most important section—the Biblical department. All it requires is that the Sabbath-school teacher shall really do the work that every teacher professes now to do. Conscientious preparation of the lesson

and faithful work in the class is sufficient to prepare any ordinary scholar for the annual examination. With the adoption of the weekly question paper recommended to be issued next year, there is no school, however small, that might not be helped by our scheme, with its impartial examination and resulting recognition of merit, to more thoroughness and method in its work.

While adapted to the ordinary work of the Sabbath-school, this scheme under consideration has a still more ambitious aim. There is not one word in the Syllabus or Regulations which implies that it deals only with juvenile candidates. We would fain see our adult youth and many of mature years who do not now attend Sabbath-school avail themselves of it as a stimulus and guide to higher attainments in religious knowledge. Why should not Sessions take it up and urge upon the membership of the Church to make it their special course of reading? The senior text books are all "strong meat" and would be devoured with peculiar relish by the sober-minded. Preaching to a congregation nourished upon such intellectual food would be a weekly delight to any pastor.

T. F. FOTHERINGHAM, *Convener.*
St. John, N.B.

Report on Temperance.

THE committee, after referring to the movement set on foot to circulate petitions to the Dominion Government in favour of "total prohibition," have something to say in favour of a simple constitution for the use of congregations that might have the imprimatur of the General Assembly and that would tend towards increasing the temperance sentiment. It appears that there are not many congregational societies in existence and they are defective in their organization. Upon the whole, the Church in its corporate capacity is not meeting the necessities of the case for overcoming the evils of intemperance and educating the people in the principles of total abstinence and prohibition. Outside temperance organizations have failed in many instances to win the confidence of our people and there is therefore more need for vigorous and concerted action by the Church. In answer to the question regarding changes that have taken place in public sentiment of late in regard to temperance, the committee say,—“The answers under this question show that whatever many may say as to the futility of temperance work, the efforts of the past have brought about changes which many reports speak of as ‘marvellous,’ and even ‘revolutionary,’ such that drink traffickers are not now generally held in good repute, while there is a strong and growing desire on the part of a constantly

increasing proportion of the people to get wholly rid of them. With two or three exceptions the reports are unanimous in saying that the changes for the better in the drinking customs and temperance sentiment of our country have been very great. Drinking is not considered respectable. Total abstinence is regarded with favour instead of reproach. Large employers of labour, corporations, and distillers are said to place a premium on total abstinence among their employees. At public dinners wine is being discarded, and toasts are drunk in cold water even by such old societies as St. Andrew's. The following extract from the report of the Synod of Montreal and Ottawa expresses the facts as generally reported. "Then it (strong drink) was used at times of joy and sorrow. Births, deaths and marriages were celebrated by the help of a little grog. It was a shame if a man had no whiskey at his wedding. It was a mark of disrespect to the dead to commit their dust to the earth without the social glass. Bargains were sealed with a drink. It was freely distributed at sales. To have a bee or a "raising" without whiskey was the height of meanness. Nearly everybody drank publicly. Now, drinking is the exception. Very few now carry it to shop or field in flask or bottle. It is seldom found in the homes for beverage purposes. It is rarely offered to visitors. Most of the clergy are now total abstainers. There is now a strong feeling in favour of the greatest restriction. The temperance sentiment is said to be more correct. The agitation in connection with the Dunkin and Scott Acts did much to educate the people, and though the Acts themselves have in a great measure been laid aside, their influence still remains, so that in many places the feeling for the total prohibition of the manufacture of alcoholic stimulants for beverage purposes is very strong. The report from the Synod of Manitoba and the North-West notes the rarity with which strong drink is used in respectable families, . . . that it is seldom offered on the occasion of New Year calls."

The exceptions referred to above are, (1) The City of Montreal. The report from the Presbytery of Montreal says: "We know of no change—that twenty years ago the temperance sentiment, in percentage of population, was as strong then, if not stronger than it is now, and it is doubtful whether we have yet hit upon the right method of suppressing the evil." (2) The report from the Presbytery of Calgary says:—"This country, as a settlement, is not yet twenty years old. But since the last ten years drinking has increased with the population, and in some places more in proportion than the population. This is mainly due to the general class of inhabitants who are in the country, together with the abuse of the permit system, and the lack of energy displayed in enforcing the law." (3) The Presbytery of Columbia notes little or no progress, and bewails the failure of all means hitherto employ-

ed to check the evil. Yet even here changes for the better are taking place. Some of the Sessions report that the "temperance sentiment is rising," and that "the quantity of liquor sold is greatly diminished."

From some places in Ontario the report comes that the general repeal of the Scott Act has a tendency to again increase drinking, and lower the temperance sentiment. On the whole, however, the changes for the better in the drinking customs and temperance sentiment of the country have been most gratifying, and are fitted to give temperance workers much hopefulness for the future. With regard to legislation, the tendency has been decidedly progressive. The restrictive features of provincial laws have been very greatly increased, until now it is doubtful whether, in some of the Provinces, they can be made much more stringent within the constitution. In British Columbia they have just secured the passage of a law closing "bars" at night, and on the Sabbath, thus materially increasing the stringency of their provincial law.

The improvement in law, however, has not kept pace with the sentiment of the country, and there is now a growing conviction that no measure short of absolute prohibition will overcome the drink traffic and its evils. In this connection it is significant, and gratifying, as well as worthy of special notice, that during the late session of the Legislature of Nova Scotia the following resolution was carried unanimously, after being supported by the Premier, the Attorney-General, and a number of others: *Resolved*, "That it appears to this House, in consideration of the very large number of numerous signed petitions relating to the enactment of a prohibitory liquor law now being presented to the Dominion House of Commons, that an expression of opinion by this House in favour of the enactment of such a law would greatly tend to strengthen and encourage the friends of prohibition in the Commons House at Ottawa." The following resolutions were adopted and became the deliverance of the Assembly on the Temperance Question.

RESOLUTIONS.

1. That this Assembly re-affirms the opinion of past Assemblies regarding the nature of the general liquor traffic, and its evil effects on individual, family, and social life; and the necessity of the faithful preaching of the Gospel to effectually overcome these evils, and build up a godly, temperate and prosperous nation;—that it asserts its conviction that, in the matter of legislation, nothing short of Prohibition, rigidly enforced by the proper authorities, should ever be accepted as final, or satisfactory, and that it is now the duty of the Dominion Parliament to enact such a law.

2. That this Assembly is heartily grateful to God for the very great changes that have taken place for the better during the last twenty years in the drinking customs and temper-

ance sentiment of our country, and the progress made in restrictive legislation; and earnestly hopes that the general traffic in alcoholic liquors for beverage purposes may soon be entirely prohibited. It also calls upon its pastors, office-bearers, and members to faithfully use all proper available means to promote total abstinence, strengthen the temperance sentiment of our people, and hasten the coming of Prohibition.

3. That this Assembly is gratified at the large number of signatures obtained throughout the country to the petitions for Prohibition circulated by the authority of the last Assembly, to co-operate with other Churches in such ways as may be found expedient to keep up the agitation for Prohibition begun in connection with the Petition movement.

4. That this Assembly approves of the proposal to complete a temperance organization within the sphere of our Church courts, and on the lines of that now existing in the Presbyterian Church in Ireland, and accordingly orders that the Committee on Temperance be composed in addition to the Convener, and the Conveners of the Synods' Committees on Temperance, of at least one minister from each Presbytery, such minister—or where there are more than one, then the first named—to be agent for temperance work within the bounds; and that, if necessary, for the purposes of organizing, the convener be authorized to draw on the treasurer of the Assembly for an amount not to exceed thirty dollars (\$30).

5. That sessions and presbyteries be directed to use diligence to secure a fuller compliance with the regulations for having taught in all our public schools the evil effects of alcohol and other narcotics on health and morals.

St. Lucia.

By REV. JOHN MORTON, D.D.

ON the 7th of April I sailed for St. Lucia by the French steamer which goes direct and makes the passage in about twenty-two hours. On the 24th I returned by the same route. The fifteen days I had on the Island were filled up with work that had been carefully mapped out for me by the Messrs Cropper. I visited and examined the three schools connected with three central factories, secured a building for a school-house near the fourth large factory, and visited every place where any considerable number of East Indians were to be found. I rode seventy miles, walked ten, travelled by canoe five, and by a small coasting steamer sixty miles, held twenty-two meetings, and baptized forty-eight persons. I met with several surprises. At one estate a young man who left Tacarigua some years ago, came forward as an old friend. He went

to India from Trinidad and then came out indentured to St. Lucia. At another estate a woman rushed forward and clasped my feet, calling out, "My Sahib, O my Sahib!" She and her husband and children left Tunapuna four years ago and came to St. Lucia via India.

Among those baptized were three Manibans. From Scotland to Demerara, Manitoa and St. Lucia, so had wandered a son of the heather; and, in the cold north, far from kirk or minister, three children had been born to him, and overlooked somehow in some corner of Dr. Robertson's wide diocese. They were baptized here in the land of the tree fern.

Mr. James B. Cropper, Government Chief Clerk, superintends the work in St. Lucia. Under him are Geo. Sadaphal and John Allabdua, two faithful Catechists from Trinidad. These three men have been fellow-workers almost from the first. To them, under God, is the Mission chiefly indebted. There should be an ordained minister on the Island; but, as there are only about 2000 East Indians—and they are much scattered—it is difficult to see how that desirable object is to be accomplished. It is, however, under consideration.

NEW HEBRIDES:

Mrs. Annand, of Santo Espiritu, in a letter to Mr. Morrison, of Halifax, says:—

Your kind note came to hand on the 10th of this month. Our little steamer had not visited us for ten weeks previous, owing to the strike going on in Australia. You see though so far from civilization that we do not escape all its evils. We were beginning to long for the "Truganini," as our flour was getting down; we had only two bakings left. We have never been without flour yet since coming to the islands.

You ask if I was at the Synod meeting this year. Yes; I accompanied Mr. Annand and enjoyed the voyage and society of the other missionaries and their wives very much. One is apt to get—well, what shall I say—a little cast down? shut off from all Christian society for so many months.

We have had a great deal of rain here lately, but notwithstanding our health and that of the natives is fair. One of our teachers from Efate died of consumption about four weeks ago. He had only been with us a little over six months, and had a cough when he came. It is disheartening to lose our teachers, it is so difficult to get them now, the demand being so great for them.

The steamers settled four young Englishmen (brothers) in our parish about six miles from us last voyage. They purpose growing coffee, etc. Two more are to join them next month. We have nothing new to report in regard to our work; all is quiet and the work moving on

as usual. The punishment meted out to the two Malo lads and to the Santo man by Capt. Davis, of H.M.S. "Royalist," last month, has given the natives a little wholesome dread of the Man-of-War. The islanders now think it possible that the men-of-war can soon reach them to punish them if they do wrong. The three murderers were tied to trees and shot by thirty marines.

Central India.

OPENING OF OUR NEW HOSPITAL.

INDORE, May 1, 1891.

DR. MAGGIE MCKELLAR, writes as follows to the W. F. M. S., Toronto. — Never did the Union Jack and the Canadian ensign look more royal than when they unfurled their colours in the eastern breeze, over our new hospital, the day of its opening; and never did they look down upon a gathering, presenting more quaint, picturesque beauty of its own.

The walls of the spacious waiting room were gaily decorated with coloured bunting, relieved by bows of living green between which, hung Bible scenes. As the slanting beams of the western sun were coming in through the open door, with them came India's sunburned daughters.

At one time a group of Parsee women attired in soft silks of delicate hues, followed by groups of Brahman women, with their saris dangling about their limbs, while each had jewels flashing conspicuously on her neck, arms, fingers, ankles and toes, and in her nose, ears and hair; Mahomedan women in trousers; Hindoo women with saris, put on skirt fashion, and one end draped over the shoulder and head, and the native Christian woman in more modest apparel.

Soon there was no more sitting space in the room, and each of the doors opening into it served as a frame for the picture encased, which showed dozens of mahogany-coloured faces, with large dark eyes, looking on from without. Many of them belonging to women, who had, like Noah's carpenter, helped with their hands to erect a structure where souls shall be saved. The exercises were begun by the organ pealing forth the notes of Old Hundred, and glad where the hearts which sang "All people that on earth do dwell." After which Dr. Oliver read a portion of scripture, and dedicated the building by prayer. Then came the following address by Mrs. Wilkie:—

"My dear ladies,—I regard it an honour and privilege to be associated with the opening of the new hospital at Indore.

"I can look back to the beginning of medical work for women, being amongst those who were privileged to welcome Dr. Beatty on her arrival in the country, and having been intimately associated with her since that time;

also with Dr. Oliver and Dr. McKellar, who has recently come to Indore.

"Amidst discouragements and even opposition, we have gradually seen the small dispensary, begun in Dada Bhoj's house, replaced by the more commodious one in the new bungalow erected close by, and the city dispensary gradually improving its position, developing into a rudimentary hospital—all now about to be concentrated in this large new building.

"We have seen the few patients that at first timidly submitted to your treatment as a favour, now coming in numbers and considering it a privilege to have your help, especially at that period of a mother's career when she needs most the kind assistance and loving sympathy that only a sister can give.

"We have seen the time when your relations were hardly extended beyond the mission circle; now Central India's claims upon your time and strength render it absolutely necessary that some more satisfactory scheme be arranged for the meeting of this crying want, this offspring of your earnest efforts, and we rejoice that the new hospital renders this now possible. The possibilities of the new sphere make these responsibilities serious to contemplate, but this gives me no concern except from one point of view, *i.e.*, that earnest and unselfish hearts may overtax their physical power, and the work thereby be crippled. This, however, we hope may not be the case. Though Dr. Beatty is going home the work is at present left in able hands, and provided Dr. McKellar is allowed to continue her work with Dr. Oliver, we know we shall hear of past satisfactory progress being continued.

Personally, this occasion is one of mingled feelings—joy that the building and the opportunity for work are thus far advanced, and I hope that it may relieve you of many a weary journey and much anxiety, as now you can have all more thoroughly under your control. Sorrow, however, comes up as I realize that this ceremony was hurried because a parting is necessary. I have known Dr. Beatty from the first, and only memories of unmixed pleasure are associated with her. I have been much indebted to her personally for kind help and sympathy. We will all miss her; but we rejoice that it is only a furlough that has been well merited; and, much as we would like to keep her here, yet we know that those who have better claims on her love are earnestly looking forward to meeting her.

"My earnest prayers are that many a weary soul may find relief here from suffering and anxiety both of soul and body, and that the Great Physician Himself may be felt to be a living reality to all who enter within its walls."

Several addresses were then read by native women, in which heartfelt sorrow was expressed for Dr. Beatty's near departure.

Then Dr. Beatty herself spoke, and said that the building had not been erected by

us in order that we might obtain merit, but that it was an outcome from hearts which had learned of the love of Christ, and had caught somewhat of the spirit of Him who went about doing good. She went on to say that there was this difference between them and us, viz.: that they thought they could obtain salvation by good works, while we believed there was no salvation outside of Christ, and that was the reason why we were in India, so that they too might be led to the saviour of the world. She said she hoped that many while within these walls, having their bodies cured, might have their souls cured from the daily disease of sin.

After singing, prayer, and the distribution of garlands, the women sifted from ward to ward down stairs and from room to room up stairs, expressing delight with the building. It presents a very fine appearance from without, with its two-storeyed central part and wide verandah supported by massive pillars of masonry. Within, one side of the waiting room—which is in the centre—are a dispensary with cupboards and examination room; two wards, with bath and cooking rooms, behind, and a fine operating room with operating table and stands and stools of convenient heights and a large window which lets in a flood of morning light. On the other side are four wards, one complete in its accommodation, so that women of four different casts may be under the same roof and each cast so isolated that the members of it may be nursed, fed and bathed without knowing what cast is in the next ward. Upstairs there is a room equally as large as the waiting room, with a bedroom and bathroom on either side, where the medical women in charge may live; or if the day should come when all the wards will be full, then these upper rooms will be just the place to accommodate more patients.

How often that day I thought of many in the home land who had proposals such as these made to them: "Will you be my A. or B. or C?" as the case might be. Happy for such now if they answered in the affirmative, for they will feel doubly interested in what I have been writing about. None need ever regret having made any self-denial in such a cause; on the other hand, rejoice if you gave even enough for a brick for a building which was so much needed, and where, we trust, many may learn that there is only one antidote to all the world's sin and suffering.

Africa has now within her borders ten American, twelve British, and thirteen continental missionary societies. There are more than seven hundred ordained missionaries, and more than seven thousand native preachers. It is estimated that there are, both white and native, about one hundred and seventy-five thousand communicants, and eight hundred thousand adherents.

The Missionary Outlook

SOME TIME OR OTHER.

SOME time men will find out that the only undecaying power, the only indomitable power in human civilization is the power of the Gospel of Christ. God's word of power as well as of grace for the world. But, as I say, men of the world do not understand this. They do not see the great missionary movement in its real significance. They do not understand the great figures of the missionary movement. I remember a cartoon of the Reformation by William Kaulbach, which I saw in his studio in Munich twenty years ago, and which afterward was brought to this country and purchased by an American gentleman, and which is now here, I think, in the Eastern States. It is a magnificent picture, representing the progress of the centuries up to the point of the era of the Reformation, with all the great thinkers, the great inventors and men of science, and the noble rulers set in a majestic and charming group. The picture was exhibited in New York after it came to this country; and it so happened that in the same gathering with it was exhibited a somewhat florid picture in brilliant colors. I think the subject was A Spanish Garden Party. A friend of mine was in the room and he observed that some persons who were walking about and looking at the pictures had got the card key of the picture of the Reformation and were applying it with considerable difficulty and confusion of mind to the picture of the Spanish Garden Party. (Laughter.) They made out that Copernicus was evidently a monk; that Columbus was evidently a Moorish juggler; that a Spanish dame with plumes in her head and a falcon on her wrist, in very showy garments was, no doubt, Queen Elizabeth; that a page who was leading a pet terrier by a silk cord was, in all probability, Martin Luther. (Laughter.) That is just about the way the men of the world judge of the missionary figures, illustrious in the history of this country. (Laughter and applause.) They think Henry Martyn was a dyspeptic recluse; that Judson was a man who might have made a capital engineer and a not unsuccessful politician, who absolutely threw himself away; and they think of Livingstone as a desperate crank.

Some time or other in the midst of all the life, with all the rush of progress, men of the world will find out that missions have in them the power that is to lift the world nearer to the throne of God and that the men and the women who go out with their lives in their hands to carry the tidings of grace and salvation to those whom they have never seen, whose languages they learn with difficulty, and to whose social customs they cannot adjust themselves, having to live as Christians in the midst of unchristian peoples—

that these are the true heroes and heroines of the century in which we live. Thus will come accelerated progress.

Some time or other men will find out that the only undecaying power in human civilization is the power of the Gospel of Christ.—*Dr. R. S. Storrs.*

MISSIONS IN THE FIJI ISLANDS.

It was in 1835 that two Wesleyan missionaries entered upon missionary work among the savage and cannibal Fiji Islanders. For many years they worked with but little success; other laborers were sent by the Wesleyans, and little by little the heathenism of the Fiji Islands was overcome. Miss Gordon Cumming, in her recent work "At Home in Fiji," has some appreciative words regarding the work of the Wesleyan missionaries. She says: "I often wish that some of the cavillers who are forever sneering at Christian missions could see something of their results in these isles. But first they would have to recall the Fiji of ten years ago, when every man's hand was against his neighbour, and the land had no rest from barbarous inter-tribal wars, in which the foe, without respect to age or sex, were looked upon only in the light of so much beef; the prisoners deliberately fattened for the slaughter. . . . Now, you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy Church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship rising from each dwelling at the hour of prayer?" And that this religious fervour is not an empty fanaticism is evidenced by the further fact mentioned by Miss Cumming, that in all their secular dealings, the people are distinguished by simplicity, honesty, and kindness.—*S. S. Times.*

A missionary from China says "that if there is anything which lays hold on the poor people there, it is the simple story of the crucifixion of our Lord Jesus Christ. It is not the morality, or the miracles of the Gospel, or even the wonderful sayings and speeches of our Lord Jesus Christ, but the old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience."

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The September number will, as usual, be largely occupied with a resume of the Report of the Foreign Mission Committee to the General Assembly. It will contain the annual "chart" and maps of some of the mission fields, besides a continuation of these delightful "Sketches from Palestine," and what will be a rare treat to some of our readers—the first of a series of papers on THE COVENANTERS. The September number will be worth a great deal more than the price asked for the whole year! Now is the time for new subscribers.

Literature.

CANADIAN COMMUNION TOKENS, by Mr. R. W. MacLachlan, Montreal; Wm. Drysdale & Co. publishers. This pamphlet contains some interesting historical information respecting the use of the Presbyterian Church Token. Price 25 cents.

THE PULPIT for May contains a number of excellent sermons in extenso by Archdeacon Farrar, Dr. W. M. Taylor, Dr. Maclaren, Dr. Cuyler and other eminent preachers. The Pulpit, has come out in neat magazine shape and has a very attractive appearance. EDWIN ROSE, publisher Buffalo: price \$2.00 a year.

Page for the Young.

THE CHICKEN'S MISTAKE.

A little chick one day

Asked leave to go on the water,
Where she saw a duck with her brood at play,
Swimming and splashing about her.

"Indeed," she began to peep and cry,
When her mother wouldn't let her,
"If the ducks can swim there, why can't I?
Are they any bigger or better?"

Then the old hen answered, "Listen to me,
And hush your foolish talking;
Just look at your feet, and you will see
They were only made for walking."

But chicky wistfully eyed the brook,
And didn't half believe her,
For she seemed to say by a knowing look,
Such stories couldn't deceive her.

And as her mother was scratching the ground,
She muttered, lower and lower,
"I know I can go there and not be drowned,
And so I think I'll show her."

Then she made a plunge where the stream was deep
And saw too late her blunder,
For she hadn't hardly time to peep
When her foolish head went under.

And now I hope her fate will show
The child my story reading,
That those who are older sometimes know
What you will do well for heeding:

That each content in his place should dwell,
And envy not his brother;
And any part that is acted well
Is just as good as another.

For we all have our proper sphere below,
And this is a truth worth knowing:
You will come to grief if you try to go
Where you were never made for going.

ADELE'S FAIRY.

Once upon a time a little French girl, whose name was Adele, sat on the porch-steps with her elbows on her knees and her chin resting in her hands.

She was idle, not because there was nothing to do, for there lay her bag full of books, and she ought to have been getting her lessons ready for the morrow, instead of dreaming.

Suddenly a funny little woman came along and stopped right before her. She had bright, shining eyes, rosy cheeks and pretty white hair; and carried a basket on her arm.

Adele was afraid of the stranger at first, but the pretty woman smiled and said: "My dear, I am Mrs. Always B. Content, and live in Sunshine Terrace; sometimes I'm called Always Busy or the good fairy that multiplies things. How can I help you smooth out the frowns and puckers that are spoiling your pretty face?"

The little girl found courage to tell her friend that she was just wishing that she didn't have to go to school and study those tiresome lessons; she wanted to take long walks and play in the fields where the flowers grow.

"I never have anything like other girls; Estelle has a lovely string of beads," she continued. This prompted the fairy to lift the cover off her basket and say:

"You shall have six times as many strings as Estelle; so pick them out my dear."

Oh how beautiful! there they lay on pink cotton, ever so many strings of lovely pearl beads, just what she wanted.

The little girl reached out her hand, hesitated, then began to cry because she did not know how many to take. She must take six times as many, no more, no less.

This made the good fairy feel pity for Adele, so she said as she closed the lid of the basket, "since you do not know how many you want I will go away and come in the spring time, and perhaps your good friends yonder" (pointing to the books in the bag) "will help you to become one of my family, then you will know how to count your blessings and not your trials. By forgetting ourselves we increase our own happiness and that of everyone around us.

"Don't loiter by the way to and from school. Don't dawdle in the morning when you are dressing. Learn to do everything quickly and well. I know somebody who sits on the floor with one shoe in her hand dreaming away—consequently has to be called many times to breakfast."

While Mrs. Always Busy talked, Adele's face turned crimson.

"How did this fairy know she did all that?"

The truth is there are many little maids like Adele. Are you?

The beginning of strife is as when one letteth out water, therefore leave off contention before it be meddled with. (Proverbs xvii. 14.)

Listen, my boy, I've a word for you,
And this is the word, "Be true! be true!"
At work or at play, in darkness or light,
Be true, be true, and stand for the right.

List, little girl, I've a word for you,
'Tis the very same, "Be true! be true!"
For truth is the sun, and falsehood the night
Be true, little maid, and stand for the right
—Select.

Acknowledgements.

Received by Rev. Wm. Reid, D.D.
Agent of the Church at Toronto.
Office 15 Toronto St. Post Office
Drawer 2507.

ASSEMBLY FUND.

Received to 5th June, 1891....	\$130.48
Mono East.....	2.00
Mono Mills.....	2.00
Mandaamin.....	4.00
Dracon.....	2.88
Port Colborne.....	1.92
Niagara Falls, South.....	5.69
Oncida.....	8.55
Alberton.....	1.96
Colquhoun.....	.50
Clatham & Grenville.....	5.00
McIntyre.....	1.31
Carendish & New Glasgow.....	4.00
West Dentinck.....	2.00
Kingston, St Andrew's.....	15.00

\$ 187.28

HOME MISSION FUND.

Received to 5th June.....	\$1447.97
A Friend, Union ch, Bruce-	
field, N West.....	50.00
Mono East.....	23.00
Mono Mills.....	13.00
A Friend to Mission Work..	2.00
Toronto, Central ch Mission-	
ary North-West.....	250.00
Dannville.....	20.00
Stirling.....	14.00
Aosa.....	25.00
Elora, Chalmers ch B Class..	7.00
Toronto, Erskine ch S S.....	32.00
Molesworth S S, N West.....	25.00
Nassagaweyn.....	20.00
Silver Creek.....	3.00
Parkhill.....	5.00
Rev M McKenzie, Honan.....	25.01
Scarboro, Knox ch (special)..	100.03
Collections, Muskoka.....	42.49
Kilworthy.....	18.31
Kayville.....	10.65
South River.....	15.27
Commanda.....	15.00
East King.....	7.00
Toronto, St Aw's, W H M	
Assoc, special per Rev D	
Macrae, B C.....	120.00
Lady Melville ch, Brussels...	2.50
Clearwater.....	9.00
Maxwell.....	3.00
Plantagenet, Pendleton and	
South ch.....	16.09
Duart & Highgate.....	10.00
Antler S S.....	10.26
Vie des Neiges.....	14.00
Port Serern, S S.....	7.00
Nemo.....	10.00
McIntyre.....	8.00
Hintonburg, S S.....	9.40
Crowland.....	3.10
Petroica, S S.....	11.14

\$2408.18

STIPEND AUGMENTATION FUND.

Received to 5th June.....	\$280.29
Mono East.....	3.00
Mono Mills.....	5.00
Dannville.....	30.60
Stirling.....	14.60
Nassagaweyn.....	9.60
English Settlement.....	21.60
Duart & Highgate.....	20.00
McIntyre.....	8.00

\$400.28

FOREIGN MISSION FUND.

Received to 5th June.....	\$3142.65
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Mono East.....	5.00
Mono Mills.....	5.00
Woman's F M Soc, Boarding	
School—Indoro.....	1500.00
A Friend to Mission Work	2.00
Mosa.....	25.00
Elora, Chalmers ch B Class..	2.00
Durin.....	6.68
Nunblane.....	10.54
Nassagaweyn.....	20.00
A Friend of Missions, Clinton	3.00
Silver Creek.....	3.00
Parkhill.....	5.01
East King.....	7.00
Carlton Place, Zion church	
special.....	20.00
Flower of North Bruce, M B	
Lady Melville ch, Brussels..	3.27
McBourne, Guthrioch.....	2.59
Maxwell.....	6.00
Montreal, Crescent st ch Rev	
J H MacVicar's salary.....	100.00
Plantagenet Pendleton and	
South ch.....	3.52
Manchester.....	14.25
Duart & Highgate.....	10.60
Lachute 1st ch.....	10.00
Nemo.....	10.00
Nemo, China.....	5.00
McIntyre.....	10.00
Hintonburg, SS.....	9.00
Lancaster.....	42.47
Crowland.....	1.35
H J Strang, Goderich, special	
—Rev D McGillvray, Honan	
Guillimbury, 2nd ch, S S....	20.00
	11.00

\$5023.23

INDORO COLLEGE.

Jessie F Baxter, Ingersoll	
Scholarship.....	\$ 25.00

KNOX COLLEGE FUND.

Mono East.....	\$ 1.00
Mono Mills.....	2.00

QUEEN'S COLLEGE FUND.

Mono East.....	\$ 2.00
Mono Mills.....	1.00

MANITOBA COLLEGE FUND

Received to 5th June.....	\$ 11.10
Mono East.....	1.50
Mono Mills.....	2.50
A Friend, Union ch, Bruce-	
field, Per Dr King.....	50.00
North Bruce & Saugeen.....	5.00

\$ 70.10

WIDOW'S AND ORPHAN'S FUND.

Received to 5th June.....	\$ 122.82
Mono East.....	2.00
Mono Mills.....	2.00
Manitou.....	11.00
Russell.....	11.00
McIntyre.....	5.00
Annie Lochend, Carp.....	25.00
Madoc, St Paul's.....	9.00

\$ 187.82

WIDOW'S AND ORPHAN'S FUND.

Minister's Rates.

Received to 5th June.....	\$ 188.00
Rev W H W Boyle.....	51.50
Rev Jas Sutherland.....	10.00
Rev Chas Cameron.....	8.00
Rev W J Dey.....	8.00
Rev Alex Wilson.....	10.00

\$ 276.50

AGED AND INFIRM MINISTER'S FUND.

Received to 5th June.....	\$ 168.79
Mono East.....	4.00
Mono Mills.....	4.00

Russell.....	9.60
Rev J B Muir, Huntingdon.....	2.00
Hymnal Committee.....	1192.77
McIntyre.....	4.00
Annie Lochend, Carp.....	25.00

\$ 1409.50

AGED AND INFIRM MINISTER'S FUND.

<i>Minister's Rates.</i>	
Received to 5th June.....	\$ 1.75
Rev J Geddes.....	10.00
Rev Jas Sutherland.....	3.75
Rev N Patterson.....	3.00
Rev W Robertson.....	21.85

\$ 115.35

KNOX COLLEGE ENDOWMENT FUND.

A McNair.....	\$ 10.00
Minosa.....	4.00
Listowel.....	7.50
Jas Gordon.....	10.00
Woodville.....	16.00
Wm Gordon.....	10.00
Owen Sound.....	18.00
Carluko.....	15.00
Rev J L Murray.....	10.00
Rev J Mackay.....	10.00
D Mackay.....	5.00

CONTRIBUTIONS UNAPPORTIONED.

Toronto, Knox ch.....	\$243.58
Bowman's Ile, St Paul's.....	125.00
Toronto, Central ch.....	350.00
Acton S S.....	28.60

JEWISH MISSION.

Molesworth S S.....	\$ 15.00
Rev M McKenzie, Honan.....	15.00
Nemo.....	20.00

AGED AND INFIRM MINISTERS ENDOWMENT FUND.

Jas M Alexander.....	\$ 84.00
Ottawa.....	43.00
London.....	197.70
Toronto.....	1489.00
Mrs J Buchanan.....	25.00

KNOX COLLEGE STUDENT'S MISSIONARY SOCIETY

Toronto, Erskine ch S S.....	\$ 25.00
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Knox College Scholarship Fund.

J B Armstrong, Guelph.....	\$ 50.00
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AGED MINISTER'S FUND.

Previously acknowledged.....	\$388.00
Int Amassa Durkee.....	18.00
Int Jas D Morrell.....	18.00
Int John Millar.....	25.04
Rev D Wright (Rate).....	5.00
Rev James Anderson (Rate).....	3.75
H C Barnaby, return of Ins.....	13.13

\$471.92

COLLEGE FUND.

Previously acknowledged.....	\$210.94
Div Can Bank of Commerce.....	143.50
Arch Wingood, Ham Ber.....	15.00
Int H E Chute.....	48.00
Kempt.....	5.00
Vale Colliery & Sutherland	
River.....	24.00
Kennetcook.....	6.80
Stict Harbor.....	8.00
Villefield, P E I.....	30.00
Miss Joanna Henderson,	
Brookfield, P E I.....	2.00
Mount Uniacke.....	8.68
Int Estaco Dr Baxter.....	150.00
Div U B of Newfoundland.....	274.20
Int John Doull, Trustee D.L.	
house College.....	244.00

\$1465.12

AUGMENTATION FUND.	
Previously acknowledged....	68.00
Shubenacadie.....	49.00
	\$108.00
HOME MISSIONS.	
Previously acknowledged....	\$249.81
Gore....	6.00
St James S.S. Dartmouth....	1.45
Arch Wingood, Ham Ber....	20.00
Lower Stewiacke.....	10.00
Coldstream.....	10.40
Carleton.....	2.00
Miss Joanna Henderson,	
Brookfield, P. E. I.....	4.00
Blue Mountain.....	5.00
Summerside, P. E. I.....	20.00
Blackville & Derby.....	12.00
Rev James Anderson.....	10.00
North-West.	
Summerside, P. E. I.....	25.00
River Louison, S.S., N.B.....	5.00
	\$350.65
Received during June by Rev. P. M. Morrison, agent at Halifax, office 39 Duke St. P. O. Box 333.	
FOREIGN MISSIONS.	
Previously acknowledged....	\$701.64
Coldstream.....	11.74
Arch Wingood, Ham Ber....	40.00
St David's S.S., St John.....	35.00

Sheet Harbor.....	4.00
Langier.....	2.68
Widows and Orphans Fund..	75.00
Miss Joanna Henderson,	
Brookfield, P. E. I.....	4.00
Blue Mountain.....	7.00
Summerside, P. E. I.....	31.75
Blackville & Derby.....	16.10
Rev James Anderson.....	10.00
United Ch. New Glasgow	
Ladies Soc.....	10.00
Pleasant Bay S.S., Cape North	3.00
	\$951.21

French Evangelization.
 Received by Rev Dr Warden, Treasurer of the Board of French Evangelization, 198 St James st Montreal to July 1st 1891.

Already acknowledged.....	\$ 657.48
Arthur, St Aw's S. Sch.....	8 13
Sumidale S Sch.....	5 00
Beverly.....	31.00
Wroxeter.....	13.13
A P Fraser, Ashland, Wis. U.S	4 50
Brulo N.S., Union W F M S.	25.00
E Gloucester S Sch.....	10.00
Lachine, St Aw's.....	51.75
Lower Windsor.....	8.89
(Geo) D Ferguson, Fergus	230.00
Windsor Mills.....	0 51
Bayfield Road.....	5.00
London, King st ch.....	5.00

Beverly.....	10.00
<i>Per Rev. Dr Reid.</i>	
Mono East.....	5.00
Mono Mills.....	5.00
A friend to Mission work.....	2.00
Elora, Chalmers B ch.....	3.00
Rev M McKenzie H man.....	25.00
East King.....	6.00
	\$ 115.00
<i>Pointe aux Trembles Schools.</i>	
Received by Rev Dr Warden Montreal, Treasurer to July 1st 1891.	
<i>Ordinary Fund</i>	
Already acknowledged.....	\$ 149.00
Little Harbour Sab schools.....	2.00
Motherwell Sab sch.....	25.00
	\$ 167.00
<i>Presbytery and College Montreal.</i>	
Received by the Rev R H Warden DD 188 St James street Montreal.	
<i>Endowment Fund.</i>	
Already acknowledged.....	\$ 99.25
Russelton & Covey Hill per	
Rev D L McR to.....	15.37
Rockburn & Gore.....	13.64
Gore (add).....	2.20
Kenyon.....	52.60
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 Columbia, New Westminster, 8th Sept., 3 p.m.
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 Lindsay, Wick, 25th Aug, 11 a.m.
 Lun & Shelburne, Bridgew'r, 11 Aug., 2.50 p.m.
 Truro, Portapique, 11th Aug., 2.30 p.m.
 Ottawa, Knox Ch., 4th Aug., 10 a.m.
 Lan & Renfrew, Carlton Pl., 8th Sept., 10.30 a.m.
 Halifax, Dartmouth, 18th Aug., 2.30 p.m.
 Toronto, St. Andrew's Ch., 4th Aug., 10 a.m.
 Peterborough, Port Hope, 22nd Sept., 9.3 a.m.



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