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The Presbyterian Record.

VOL. XVII.

MARCH, 1892.

No. 3.

Unfortunately, as a rule, the RECORD does not reach the homes where it is most needed. If fifty families in a congregation take it, and fifty do not, those who do, are sure to be the interested, active ones, who do nearly all the congregational working and giving. The other fifty have, as a rule, very little interest in any church work, and need most, any stimulus or help that the RECORD may be able to give.

A second proposition may be laid down, viz: that one part of the Christian work of the first fifty, a most important part, is to try and create a deeper interest in the other fifty. It is their special mission, given to themselves only, just as much as their general mission, together with others, as to send the gospel to our home or foreign fields.

A third proposition, is, we think, equally true, that no agency will yield so large a return for the time and expense involved, as the sending of the RECORD into these families. Often they have very little reading, and the RECORD lying about, ready to be picked up in the hours of idleness, when perhaps they will not go to church, will quietly give its message and do its work.

A fourth proposition, which we think as true as any of the others, is, that there is no work, which, for its outlay, will directly benefit, to so great an extent, the congregation itself. Were every congregation to see to it that the RECORD was placed in every home, the increased interest and liberality on the part of the more careless of its people, toward its own work, would richly repay the expenditure. A congregation that wishes to bring out more fully to its aid its own careless members and adherents, would find it a profitable investment to put the RECORD in every home.

In some places the best way of doing this is to get each one to subscribe for it. In others, or where the personal canvas fails, it is best to vote a small sum from the congregational funds. The money thus expended is not money spent in what may seem merely mission work. It does that work, but in most cases, it brings directly

into the funds of the congregation more than it takes out.

To any ministers, sessions or others, who may be willing to undertake this good work, any number of sample copies they may wish will be sent free of charge.

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With regard to the RECORD itself, we have to say, (1) that, owing to a variety of causes, the last three issues have been unavoidably a few days late, but it is expected that henceforth it will be on time. (2) "The Family Circle" though crowded into very small compass in this issue, is intended to contain, each month, five or six pages. (3) Another department which we hope to add to the RECORD, after "Our Foreign Missions," is "Other Churches and their Work," a brief review of the religious life that lies outside ourselves.

* * *

We would like a word quietly with our Home Missionaries. On another page, the Foreign Missionaries are reminded to how great an extent their department depends upon them. Not in such large measure, it may be, and yet in some measure, the interest of "Our Home Work" depends upon our Home Missionaries. The Home Field needs to be kept before the Church as much as does the Foreign; perhaps more so, inasmuch as people are liable to look past the work at their doors to the enchantment of the more distant. We know that many of our Home Missionaries never think of thrusting their work into print, many of them, if they did think of it, would shrink from it. It is to help such that this public request is made, so that they may feel, in responding to it, that they are but doing a favor for which they have been asked. Do not send sermons, lectures, homilies. Tell where your mission is, whether by the Pacific or Atlantic seas, on the Prairie sea that lies between, or to the lonely dweller by mountain, lake or wood; tell about the people, their condition, socially and religiously, what they are doing and what they need, help the church to see through your eyes and hear through your ears, the wants of our own land.

The Missionaries, both at home and abroad, have been reminded of the extent to which the RECORD is dependent upon them. To still another class must it look, viz., to the various committees of the Church. They each know their own work, its needs, its hindrances, its helps, its progress; and if they will simply tell the Church what they know, it will both interest the people and help their own work. The quality of mercy in thus giving knowledge will be thrice blessed. It will bless the people by quickening their interest in the work of the Church; it will bless that work by the increased liberality towards it, and, will gladden the committees by turning in some measure, their sighings into song.

* *

The Foreign Mission Committee, E. D., met in Truro, Feb. 9th. Reports from Trinidad, and, so far as received, from the New Hebrides for 1891, gave cheering accounts of progress. But success means a wider field, more open doors, greater demands; making necessary larger giving and more earnest work on the part of all. Congregations, missionary societies, women's societies, and all others, should unite in a strong hearty effort, to close the Foreign Mission accounts on the first of May, free of debt. Full five thousand dollars will be needed. Let all who can do something additional, do it, and the end may be attained, but otherwise, it cannot be done. The willing hearts and open hands of our people have hitherto never failed to respond to the claims of this fund, and we trust they will not do so now.

* *

The children of light are trying in some respects to be as wise in their generation as the children of this world. In the great International Exhibition to be held in Chicago in 1893, there is to be a Bible House with an exhibit of the word of God in each of the three hundred languages and dialects in which it has been printed. In addition to this, the Executive Committee of the International Sabbath School Convention, request the Sabbath School workers of America, to unite in the erection of a model Sabbath School building, which will stand as a pattern to all, of what a S. S. building should be; and to have in it, appliances of various kinds, in the way of books, maps, charts, etc., showing the present condition of S. S. work in different parts of the world, to hold in it special conferences, &c. &c.; in short to do all that can be done in the way of spreading abroad a knowledge of the best methods of Sabbath School work. They ask from each Sabbath School in the United States and Canada, a contribution of not less than 10 cents per teacher and one cent per scholar, and more if they can give it. All contributions to be sent to Mr. R. W. Hare, treasurer, 240 Fifth Ave., Chicago.

Our country is seething with political interest. Like Vesuvius, the fire is always there, but sometimes more manifest than at others. At present it is somewhat "active;" and a little sermon on politics may not be uninteresting or untimely. Let it have a text and the three orthodox divisions.

The text is: "The powers that be are ordained of God." Rom. xiii: 1. Which means, not that any particular ruler or party, is God-like, but, that "Government" is Divine, civil government, is God's ordinance, "ordained of God," though He may often have to make use of very poor agencies for carrying it out.

The divisions are:—

Firstly, If civil government be God's ordinance and not a merely human institution, then, in a country, where, in His Providence, God intrusts the governing power to the people, it is the duty of every man to honor that trust and perform its duties. The man who does not vote, unless there be reasons or circumstances to justify him, shirks his duty, just as much as does the man who neglects church, subscription paper, collection plate, poor box, prayer meeting, honest working, debt paying, or anything else that may come in the line of his duty.

Secondly, It is the duty of every man to keep himself as well informed as possible, with regard to such government, and those who exercise it, for they are doing the work as his agents, and he is responsible for the manner in which he permits them to do it. Moreover, unless he inform himself, as best he is able, he cannot vote intelligently, and the careless doing of any work which God intrusts to man, dishonors him.

Thirdly, The working and voting should be done, not only intelligently, but conscientiously and prayerfully. Anything that God intrusts to men should be done, as in His sight, and looking to Him for guidance and help.

To complete the sermon, there should be application and inference. We leave each reader to draw his own inferences and make application of the truth to his own case.

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Among the honored names that have been recently removed from earth's roll call is that of Rev. Donald Fraser, D.D., of London. He was born in Inverness, Scotland, January 15, 1825. He studied in Aberdeen, and coming with his father to this country, received his theological training partly in Knox College, Toronto, and partly in the New College, Edinburgh. Completing his preparatory course he was ordained in 1851 as pastor of Coté Street Church, Montreal, where he laboured for eight years. He then accepted a call to his native town, and eleven years later to London, where he has made full proof of his ministry for the last twenty-one years, until his death on the 13th February, at the comparatively early age of sixty six years. London has lost three great gospel preachers within the last few weeks. John McNeil has gone to labor in Scotland, and Charles Spurgeon and Donald Fraser are at rest.

The term "great preacher" does not always convey the same idea. He who is "great" in the estimation of one class of hearers may not be so to others. And the "great preacher" in the estimation of men may not always be great in the sight of God. But, taking the term in its broadest, truest sense, taking it, as including all that men of varying tastes would place in the category of greatness, and, as including what we may suppose is great in God's sight, the greatest gospel preacher of the age has passed away in the death of Charles Haddon Spurgeon, on the 31st of January, at Mentone in the South of France, at the comparatively early age of fifty-six years. There was no line of what almost any man would call success along which he did not attain. Crowded throngs hung upon his words for 40 years, from the time he began to preach in 1850, at the age of 16, until his work was done. With a clear, logical mind, quick wit, fertile fancy, vivid imagination, sound common sense, terse, strong, Saxon style, a capacity for organization and work, equalled only by his silvery eloquence, and an earnest consecration to his life's aim; while he kept in operation a number of charitable, educational and evangelistic agencies, he drew and held, in one place, for more than a generation, what was perhaps the largest single congregation in the world. Week by week with unparalleled continuousness, the press, in many languages preached his sermons all over the world. If the recognition of earth's great ones be deemed an honour, that too was his. But through it all, there seemed no swelling of human pride. There was no catering to earth's tastes, nor seeking of its applause. Unmoved by flattery or fame or frown, seeking the good of men and the glory of God, a friend to right, a foe to wrong, true to his Master as the needle to the pole, he remained the same simple, evangelical, scriptural preacher, the same intense earnest worker, the same humble Christian man and minister to the end. A strong mind, impelled by a strong earnest heart, and sustained by a strong, simple faith, his life seems like the shining of a great pure light, that made the world brighter while it shone, and will shed a mellowed radiance long after it has set.

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Will the seventeen thousand Sabbath school teachers of our church, please give a thoughtful perusal to Principal MacVicar's address to them in this issue. If they would all take hold of its one great thought, "the teacher reproduced in the pupil," and would then let that thought take hold on them, what added care and prayer would there be on the part of these teachers; and this increased Christ-likeness reproduced in the nearly one hundred and fifty thousand Sabbath school scholars, who are soon to be the workers and givers in our church, would have an influence that none can tell. In sitting for a photograph we seek to be our best, both in person and array. If such care be taken when that reproduction is a lifeless picture, what care should there be when the camera is the avenue to a human heart, and the negative reproduced, is a human life.

THE TEACHER REPRODUCED IN THE PUPIL.

BY REV. PRINCIPAL MACVICAR.

To Sabbath School Teachers.

☉ SOLICIT your attention to this subject:—
☉ I. AS A FACT.

What you are yourself, your pupil gradually becomes; a most serious matter both to you and to him. All the relations of life are infinitely serious, and fraught with momentous issues. We mingle freely in social intercourse, and life and death are the outcome of our doing so; for as decayed fruit rots that with which it comes into contact, so "evil communications corrupt good manners." This becomes appallingly evident when young unsuspecting persons are drawn into haunts where the ungodly and the scoffer are supreme.

It is equally true, and, blessed be God for the law of His Kingdom which makes it a truth, that strong intellectual and spiritual natures impress themselves upon others. If vice is contagious, virtue is unquestionably so. If man is naturally qualified and disposed to disseminate evil, he can, by grace, gain and wield the power to propagate good. He can sow to the spirit as well as to the flesh, and is as sure to reap, and to reap vastly more than he sows, in the one case as in the other.

If for example, as a godly, earnest, consecrated teacher, you are really successful in your work, the very lineaments of your soul are being stamped upon your pupil. He is the index or exponent of your thinking, of your spiritual activity and intensity.

The medium upon which you work must be taken into account in judging of your success or failure. That medium may be dull and comparatively unimpressible, or it may be highly sensitive and receptive, and hence, without any special fault or merit on your part, your image may reappear obscurely or vividly, all imperfect and blurred, or accurate and clearly defined.

But reappear it must in some form. You are to have immortality in your pupils. They will speak of you when you are gone, and speak and act under the controlling power of your teaching without being conscious of it, or able to distinguish it from what they may claim to be the product of their own minds. They will be the mirrors, the reporters, of your failure or success, and well will it be for you to be able to say in apostolic words, "ye are our epistle written in our hearts, known and read of all men, being made manifest that ye are an epistle of Christ ministered by us, written not with ink, but with the spirit of the living God."

This fact of the reproduction of the teacher in the pupil, is seen in the formation and history of great schools of art, poetry, theology and philosophy. The critical, and almost, the untrained eye, can easily distinguish Italian art from that which is French, German or English. Each of these have reappeared a thousand times in their admiring pupils.

So in poetry, while commonly counted a divine gift, it cannot be denied that the vast majority of the votaries of the Muse sing as they are taught by loftier spirits. Hence the many imitators of Wordsworth, Burns and Tennyson.

Theologians too, follow their leaders. Great masters in Israel like Augustine, Calvin, Arminius, Episcopius and Luther, leave their impress upon generations of feeble thinkers.

Philosophers are no exception to this rule. They may theoretically assert absolute independence of thought, and each one who appears either in an essay or a voluminous treatise, may promise to show the world truth never before disclosed, yet when closely searched, what they are least remarkable for is originality. Their utterances are the echoes of the near or distant past. Take but one illustrious example. God sent Socrates into the world endowed with amazing power of thought, and while he founded no college, and presided over no great university, yet, as a teacher, he so reproduced himself in his pupils that after the lapse of more than two thousand three hundred years, men have not ceased to speak of the Socratic philosophy. And so in numerous other well known instances, such as Plato, Hegel, Kant, Hume and Hamilton.

But high above all teachers stands the one who speaks as man never speaks, the perfect one, who is the pattern and guide of all the Sunday school workers. They cannot improve upon His methods, their business and wisdom is to understand and follow them. Having in Himself the fulness of the Godhead, and having come to this world as the supreme teacher of our race, He is represented in and by His pupils, in all ages and countries, and He shall continue to be seen in them to the end, and through eternity, while they "with unveiled faces reflect the glory of the Lord," 2 Cor. III : 18.

It may be conceded, with necessary limitations, that the strength and the weakness of a teaching staff, whether in a Sunday school or a secular institution, can be more or less distinctly discerned in the character and conduct of those who pass through their hands. "By their fruits ye shall know them." Hence the state of the classes is the best practical test of the skill and efficiency of the teachers.

There are, of course, exceptions to this rule, for which full allowance must be made. The power of the very best teacher to stamp himself upon his pupil may be largely neutralized by noisy surroundings, and lack of isolation, where he is called to do his work. Then there are wayward persons, old and young, of limited capacity and abundant dullness and stubbornness. There are persons whose natures are not plastic, but hard and non-receptive, and incapable, especially because of overweening conceit, because of their firm belief that they already possess all the knowledge they need—of being moulded to any considerable extent. But this is not commonly the case with children at the age when we have to deal with them in the Sabbath school, it is rather a feature of crude and ill balanced manhood.

Then indeed it must be acknowledged that in some instances the very best teacher may fail to reproduce himself in his pupil. For example, there may be a prepossession of fancied knowledge, or an incarnation of vice, that will completely destroy this possibility. Judas Iscariot entered the training class of Jesus Christ as a thief, and, although he listened to the lessons of his Master against serving mammon, and as to the sin and danger of inordinate desire for riches, he closed his three years course in the best college ever instituted without being cured of his overmastering vice, and crowned his sin and infamy by selling his master for the price of a slave.

The teacher and the lessons were not at fault. They were most impressive and successful in the case of eleven out of the twelve students, so much so that they were ever after recognized as graduates from the school of the unequalled Teacher of Nazareth, and therefore when Ananias, the high priest, and his distinguished associates, saw the boldness of Peter and John, as they stood before them, and when they "per-

ceived that they were unlearned men"—according to their standard of learning—"they marvelled and took knowledge of them that they had been with Jesus." The clearness, courage, and convincing power with which they uttered their views, and the spirit which governed them brought forcibly to the mind of the council the great Master by whom they were taught. They saw in Peter and John a reproduction, a facsimile, shall I say, however imperfect, of that unequalled teacher, sent from God, as all teachers should be. Thus much for the fact that the teacher is reproduced in the pupil.

II. THE RATIONALE OF THIS FACT.

The question now is, by what principles or laws of our nature does it happen that the teacher reappears in the pupil? We answer:—

I. *The dominant thought or passion in the instructor lays hold upon and pervades his class.*

They are all affected in degree as he himself is. This is preeminently the case in teaching spiritual lessons. The sincerity and intensity of conviction with which the truth is held and declared by the teacher is in some measure communicated to the pupils, just as when one string upon a harp or violin is made to vibrate forcibly, all the rest is moved in sympathy with it.

Thus it is by the law of sympathy between man and man, a hearty burst of laughter carries a whole household into a similar state of mirth. A sudden rush of anger from one heart quickly spreads among hundreds and a furious mob may be set in action. The cry of some timid one exposed to danger, real or imaginary, may create a panic among a multitude. The word of a brave and resolute captain may infuse courage into a whole regiment. A piercing wail of sorrow from the lips of some broken hearted one, often moves to tears a whole company. When the Perfect Man stood by the grave of Lazarus and saw the two sisters of the deceased, sobbing with grief,—"Jesus wept." This was not an exception or accidental occurrence, but an illustration of the laws of our common humanity.

And this law, be it remembered, is true in relation to an intellectual activity as well as our emotional nature. As already hinted the depth and permanence of the experiences we cause others to have as the result of our lessons, are determined by the vividness and intensity of our own mental and emotional activity. What I mean is this, when, in teaching, you are so controlled and absorbed by one overmastering thought, that all others are necessarily excluded, and the entire force of your spiritual nature is so concentrated upon it that you can truly say—"this one thing I do"—that thought is sure to become the mental property of your pupil, to enter into his very being.

This law acts to a great extent irrespective of the subject matter of what is being taught. It may be geography or geometry, history, or the eternal verities of christianity. If the soul of the teacher is burning with intense, consecrated, enthusiasm, over the matter in hand, whatever it may be, he will lay the truth thus apprehended upon the mind of his pupil with such transforming power as to throw him for the time being into a precisely similar condition to his own. When this is the case success is achieved, the work of teaching is really done.

But, failing to be thus borne along by a strongly dominant purpose or thought, which should always be the central or ruling thought of the lesson, the care of the Sabbath school teacher, his work, is largely lost, and he but feebly and obscurely reappears in his pupil. Deservedly so, too, because he is lacking in one of the prime elements to success.

2. OUR PASSIVE STATES OF MIND GROW WEAK BY REPETITION.

It is necessary to explain and illustrate this law and to show how it acts in relation to the work of the teacher.

Passive states are those induced by impressions made upon us through our bodily senses, and without any effort of will on our part. The more frequently these impressions are experienced without any exertion of will power, the feebler they become. For example, we witness a spectacle of abject poverty and deep distress, and the impression made upon us the first time is strong and vivid, but we do nothing, exercise no volition, to relieve the distress. Let this be repeated a sufficient number of times and the impression becomes so feeble as to be almost imperceptible. By this process being continued long enough our sensibilities become slowly but surely deadened, and we become so hardened by the sight of distress as to be almost past feeling.

Look now at a correlated law.

3. OUR ACTIVE MENTAL STATES ARE STRENGTHENED BY REPETITION.

Active states are those into which we pass by volition, the exercise of our innate will power.

Look again at the case of unmistakable distress. By a deliberate act of the will you overcome a feeling of disinclination to deal with it, and you exert yourself to afford relief. That is to say, by an act of resolute choice, you turn to proper account the passive state into which you have been thrown by the sight of misery. You do it again and again, ten, fifteen, twenty, times. What is affirmed is that these repetitions give greater strength, a larger measure of ability to grant relief. Such actions become easy and natural, because a habit of virtue is gradually formed in the direction of benevolence, and thus you escape the serious danger of personal deterioration, by having your feelings weakened and destroyed through frequent appeals to them without corresponding action on your part.

It is under the action of these laws, I go aside to say in passing, that excessive readers of sensational novels, and habitual theatre-goers inflict irreparable mischief upon themselves. Their emotional nature is stimulated to the last degree by exaggerated representations of imaginary woes over which they weep in their boxes or on their luxurious couches, while they do nothing to relieve suffering humanity at their doors. Practical action is wholly lacking with them. Their feelings are being worn out, so that a stronger and still stronger stimulus is required to reach and move them, while no manly or womanly vigor is being gained by the cultivation of active habits of virtue.

But what has all this to do with teaching, or with the teacher being reproduced in the pupil? Very much. These three laws now stated and illustrated, viz: that touching the diffusion of strongly dominant ideas, that under which our emotional nature may be weakened and virtually destroyed, and that by which we can gain mental strength and rise to true manhood, are all operative during the process of teaching, and success depends in a very large degree upon the wise and skillful compliance with them. Rightly used they enable the teacher to imprint his own image, and the views of truth which he holds, upon the mind of the pupil. But this will be more apparent when we consider

III. THE OPPORTUNITY AND DANGER INVOLVED IN THIS FACT THAT THE TEACHER IS REPRODUCED IN THE PUPIL.

Generally speaking, privilege and responsibility

go hand in hand. It is obviously so in this case. The teacher of spiritual truth has grand opportunities of stamping his own character, views and convictions, upon the minds of his pupils. Acting under the first law as to the propagation of dominant thoughts or desires, he may, through the power and working of the spirit of God, become to them, not only the instrument of instruction, but also of salvation. How so?

Let me suppose that he is first of all earnestly bent upon the intellectual task by means of correct logical argument, lucid statement, and apt illustrations, to make the meaning of the lesson in hand, clear, convincing and memorable. This is a commendable aim, and when faithfully pursued usually result in holding a class together, whether junior or senior, and evoking their interest in the study of divine truth.

But while thus intent upon the work of instruction it is only a means to an end. He has one strong, over-mastering desire ever present in his heart, that through this truth and the ministry of the Holy Spirit, the members of his class may be led to trust in Jesus Christ for pardon and eternal life. This feeling is so constant and so vehement in his heart 'that he cannot conceal it. It is seen in his countenance, heard in his voice, breathed in his prayers. Without perhaps making any formal announcement of it, in various ways which it may be impossible to define, he convinces his pupils of the existence and intensity of the desire. The feeling spreads among them, pervades their minds, or, in other words, they respond to his dominant desire, and the result is that it rises to God as the united wish of all in the true spirit of prayer. He not only prays for them but they pray with him. They are agreed touching what they ask. His desire has so penetrated their hearts that it has become theirs.

What then? Then we have the word of the Savior for it that "if two of you shall agree on earth as touching anything that ye shall ask, it shall be done for them of my Father who is in heaven." Do not doubt the possibility of making your pupils share your feeling in their behalf and thus drawing them after you into a praying attitude that will result in their eternal good.

Witness the power exercised through intense desire in behalf of others by the Apostle Paul. You recollect how he said to the Philippians:—"I have you in my heart. For God is my witness how greatly I longed after you all in the tender mercies of Jesus Christ"; and to the Galatians:—"My little children of whom I am again in travail until Christ be formed in you."

And this intense spiritual solicitation, this agony of soul, this ruling passion of the heart was so reciprocated by them that he declares:—"I bear you witness that if it were possible ye would have plucked out your own eyes, and have given them to me"; so completely were they carried away by his travail of soul in their behalf.

In another instance, you may remember, that Precilla and Aquila, his fellow-workers in Christ Jesus, for his life, actually "laid down their own necks." And listen to what he says respecting his Jewish fellow-countrymen. "For I could wish that I myself were anathema from Christ, for my brethren's sake, my kinsmen according to the flesh."

A man thus governed by one mighty, irresistible desire could not help being influential for good among his countrymen, and far beyond them. And as a matter of fact, he reproduced himself as to thought, energy, courage and conduct, in Barnabas, and Apollos, and Timotheus, and Titus, and hundreds of men and women who caught his mighty spiritual enthusiasm to enlighten and save souls.

And thus it is in degree with every true teacher according to his ability; and in so far as the right spirit and aim are overwhelmingly dominant in him; but, let there be absence of this, or let the wrong spirit prevail, and incalculable mischief and ruin may be the result.

Whether dealing with secular or sacred subjects, the teacher should rouse his pupils to the repeated exercise of the highest states of mental activity; and train them to think for themselves, that they may thus develop their mental faculties and grow in intellectual and moral strength. A little that the pupil *does for himself*, under proper stimulus, is vastly better for him than a *great deal* that may be *done for him* by the teacher.

And just here we are on the verge of danger of the most serious nature, instead of aiming constantly by wise forethought and preparation, at awakening *active* mental states, the teacher may have his pupil almost habitually in a passive condition, or even in a state of active resistance to his own efforts because of his not moving along the plane of child nature. He may deal boisterously with the child's nervous sensibilities by scolding, shouting, threatening, and other methods of showing fidelity to professional duty; forgetful, all the while, that the feelings will not stand to be handled roughly, and if approached in this fashion that they will retreat and refuse to be dealt with.

In accordance with the second law, given in another connection, the longer this vicious course is pursued, the feebler the impression becomes, and if persisted in for years, callousness and general mental imbecility are the result.

Thus it happens that a pupil of perhaps average brightness and intelligence degenerates into a first-class dunce, and usually, after having slowly and painfully passed through the deteriorating process by which the vivacity and freshness of childhood have been worn off, and the power of original thinking effectually crippled, the unhappy victim gets credit for having been a dunce from the beginning.

This is an easy way of explaining educational failures wholly from the one side. I do not say that Sunday School teachers often bring about such results. Perhaps they never do so, because half an hour of teaching per week, amid the bustle of a large school, is insufficient for the purpose. The evil can only be seen in matured form where the child is for six or eight years subjected daily to such wrong methods. Hence it is not a very uncommon thing to find boys who have been left very much to their own resources, who have escaped the technical grind of the schools, escaped the coercion of well meant but unwise training, come to the front in after life just because they have been free under the influence of natural environment to exercise thought, instead of being treated as animated receptacles, into which all sorts of stuff should be poured, in the sacred name of education.

Finally, from this brief discussion of a single point in the philosophy of education, one or two inferences are pertinent.

(1) THE NEED OF SPECIAL TRAINING TO QUALIFY THE TEACHER FOR HIS WORK.

This is now happily conceded by the directors of secular education, and to an increasing extent by the managers of Sabbath Schools.

It is not denied that good, and in some instances a very great amount of good, is done by those who have not enjoyed the advantages of such training. It is readily admitted, indeed, emphatically affirmed, that a renewed heart and a mind illumined by the Holy Spirit and guided by His infinite wisdom are of inexpressibly

greater value than all the Normal classes and teachers' institutes can confer upon those who attend them. But how much better is it where natural ability and high spiritual qualifications are united with the skill which technical training imparts. The work of the Spirit of God is not hindered, but helped, by the superior intelligence and attainments of devout teachers. There is no antagonism between spiritual fervor and educational competency. The deepest devotion in the service of God, the strongest desire to save souls, to honor the Spirit, and to exalt our blessed Redeemer, may be found in minds of the highest culture and most profound and practical acquaintance with the science of education, and I feel confident that what the superintendents of the Sabbath Schools of our land need in order to increase the efficiency of their great work is a large army of such persons. We should therefore urge and encourage godly young men and young women to aspire to become distinguished by the thorough mastery of the true laws and best methods of teaching.

(2) TEACHERS SHOULD ALWAYS SEEK TO BE DOMINATED BY THE RIGHT SPIRIT, AND TO HAVE THE RIGHT FEELING STRONGLY DOMINANT.

But how is this to be attained? I can only answer by hints or suggestions, without elaboration.

Cherish an habitual sense of the sacredness of your office and work, and of the mighty issues dependent upon it. We are working upon immortal spirits, making them more or less like ourselves, moulding them for time and eternity. This is a most serious matter. How needful that we ourselves should be Christ-like that we may help to transform them into His image.

We, the teachers of the Gospel, of God's message of love; We, "are as a sweet savor of Christ unto God in them that are being saved, and in them that are perishing," that is to say, we actually represent Christ in these solemn matters. We pray them in Christ's stead, and thus become to the one "a savor from death unto death" and to the other "a savor from life unto life. We, not our message or lesson, but We ourselves, the bearers of the message and the teachers of the lesson, are this savor of life and death. Accordingly Jesus says that "the sons of the kingdom" are the good seed from which the great harvest of souls is to be gathered. Matt. 13: 38.

But who is sufficient for these things? The question may well be asked; and may we all feel its full force in our hearts and consciences that we may pray without ceasing that we may be filled with all the fulness of God, that His Holy Spirit may be consciously our teacher, that enjoying this baptism of fire from on high, being thus acted upon, we may have that live and vivid apprehension of truth, that burning love of souls, and, that intense fervor of heart which *above all things* qualifies us to reproduce ourselves in our pupils to the glory of God and their eternal well being.

"Earth's crammed with heaven
And every common bush alive with God,—
but we need to have our eyes anointed with eye-salve that we may see and teach these wonders.

—:—:—

He that allows himself everything that is permitted, is very near to that which is forbidden.—
St. Augustine.

He that dwells in the highest heavens, dwells in the lowest hearts, and inhabits sincerity as surely as he inhabits eternity.

Our Home Work.

AUGMENTATION.

BY REV. E. SMITH, CON., EASTERN SECTION.

IF a member of any family is weak and delicate the attention of the other members will be fixed upon this one. Within the bounds of our Church we have many weak congregations which are not able to maintain ordinances unless they receive assistance. And to whom are they to look for help? Certainly to the strong members of the same body.

In bringing the claims of the Augmentation Fund before our people we submit the following points:—

(1) We have on the Fund this year, in the Eastern Section, 55 congregations.

(2) These congregations though augmented do well in their efforts to help themselves.

(3) We require at the very least \$9000.00 to cover our demands, and if the committee is to meet its obligations we should receive this amount in full.

(4) These last two years we have drawn from our Working Balance thereby reducing the amount considerably: but this year the Committee hopes that the response from our congregations, members and adherents will be so liberal that we will be saved the necessity of repeating the action of former years.

(5) The allocations have been made, and Presbyteries and Congregations know what is expected of them. Already about one third of the \$9000.00 has been forwarded to the treasurer, and we make an earnest appeal to the congregations which have not yet contributed to do so immediately. Hitherto the Augmentation Fund has had a grand record, and our earnest prayer is that when the balance sheet for this year is produced it may show that the income has met the expenditure.

E. SMITH, *Convener.*

THE NEEDS OF THE NORTH-WEST.

BY REV. DR. ROBINSON.

TO lend force to our contentions about a summer session, we have to acknowledge that 34 important missions with about 150 stations are this winter without supply. At all occupied points our church work is being vigorously pushed. There must be a large expansion in spring. The good crop reaped last year is going to stimulate immigration to the west, we must do our part in providing for them. The C. P. R. people extended their lines last season and are still further extending branch lines this season; Settlers follow the railway and we must follow the settlers. Between Calgary and Edmonton in a distance of 200 miles we have only one missionary. In the mining district of British Colum-

bia the people are asking for four missionaries where we have one now. In a stretch of 80 miles with a railway in S. E. Assiniboia, we had not this winter a single missionary. We should have four next spring, for the district is well settled. In Manitoba important districts are also waiting for suitable men.

Last spring Stonewall and Richmond became self-sustaining congregations and since that time, Oak Lake, Souris, Fort William, Alexander and West Westminster, have followed them; while Shanks, Hamiota, MacGregor, Whitewater, Wawanesa, Chilliwack, Indian Head and some other missions have become congregations. Lethbridge and Augustine churches, Winnipeg, have called pastors and both are self-sustaining. Careful nursing will give the church a large list of congregations in the near future in Western Canada.

Church building is going on too. The church and Manse Board has helped to build over 20 edifices, and a few were built without its aid. The board is appealing to the church for \$45,000 additional aid for this fund. In nine years it has helped to build 192 churches and manses and yet the whole capital was only about \$55,000. The fund gets no collection from the church and the wealthy never remember it in their wills. And yet it has given visibility to our church and housed her congregations and pastors. A larger fund is urgently needed. Of the \$45,000 the North-West will itself give \$15,000.

Through the aid of the summer session we want to man our fields the whole year. We are losing heavily now by leaving so many fields vacant for six months or more. Winnipeg students appear willing to accept the summer session in the present crisis of our work, but they cannot undertake the burden alone. Seventy or more men at least will be required for Ontario and the West. Are 35 or 40 students from eastern colleges—Pine Hill to Toronto—willing to come to our aid? The staff in Winnipeg as provided for cannot be excelled in any of our colleges, there will hence be no loss in teaching. The emergency would seem to demand whatever of sacrifice may be involved in changing from a winter to a summer session for one year. The success or failure of the summer session seems to depend now on the young men.

The Home Mission Fund must receive a larger share of the Church's givings. The present revenue should be increased 30 per cent. at least to meet the winter supply and extension. And is there any better investment of mission money than in starting and cherishing healthy shoots planted on the prairie and in the mining districts of the West? Ten years ago we had only two congregations in the West and now about 70. While the revenue has gone up from \$15,100 to \$194,700. Seven years ago we had only one congregation in British Columbia, and now 11 con-

gregations and 18 missions including those received from the Church of Scotland. There are about 140 missions under our charge now in the Synod; it will take but a few years with God's blessing to make them congregations.

WORK AMONG THE FRENCH IN MONTREAL.

BY REV. R. P. DUCLOS.

To the Editor of THE RECORD:—

ABOUT two years ago I asked and received from many of your readers in Ontario and Quebec, contributions in aid of a work of evangelization in the east end of Montreal. I wish to say a word about the work carried on in this new and growing district.

Up to ten or fifteen years ago, Montreal was growing steadily westward. Of late the growth of shipping and other interests, have drawn towards the east the attention of capitalists. Millions of Protestant capital are now invested in sugar refining, cotton, shoe, rolling mills, glass, oil cloth, iron bridge works, tobacco, rubber and wall paper industries; besides the machine and car shops of the C. P. R., giving employment to some twelve or fifteen thousand working men.

But every day nuns and priests cry at the door of the poor workers "give—give," and thus Protestant money honestly earned goes to enrich the Romish hierarchy. Some part with their offerings with pleasure thinking it will pave the way to heaven, others are weary of their church and losing the hope of ever improving their condition, say to themselves, "Let us drink and be merry."

That district, about three-fourths of a mile wide and two miles long, where some 40,000 souls work and live, is the field where I have been called to labor. How to get admission to the homes; how to get access to their intelligence; how to secure the confidence of their hearts; these were the problems.

The first step was to secure a room. A few families recently arrived from France and Belgium, pleased at the attention shown them as strangers in the land, and two French Canadian converts furnished the nucleus of our first meetings, and their children the first Sunday school class. And what a class! Ten, fifteen, twenty children, coming in and going out, uncontrollable, unable to sing, staring at Mrs. Duclos and understanding little or nothing of what was said, walking out and peeping through the windows! What a work to awaken in such a gathering, some spiritual interest and then what a struggle on their part to shake off old habits; old superstitions, old creed and old associations; and what courage to face a whole public, which do not, and doesn't want to, understand.

For quite a while attendance was very irregular and very changeable—children would come one Sunday and stop away—then come again bringing another.

After a time preaching of the word was begun. Light penetrated their minds—interest grew—children and parents began to be more regular in their attendance. I remember one evening when at the close of the service the first nineteen rose and expressed the desire to renounce formally the errors of Rome.

It was found desirable to open a day school—which proved an effective stimulus to the work to awake all the faculties of the mind, that is the great secret—when the mind is set thinking the work is half done. Some larger accommodation where to carry on the work became necessary.

Thanks to the recommendation of the Presbytery and the liberality of friends, a brick church with accommodation for 250 and a school room for 50 were erected and opened for public services in March, 1890, under the name of "Eglise de la Croix"—church of the cross. Our people liked the name and chose it, because the congregation traces its existence to the doctrine of the cross, to their faith in the cross and because also in our time of special difficulties they grow, work and live under the cross.

But growth is difficult, when confessing Christ means loss of friends, loss of work, exclusion from manufactures; when will the Christian capitalists, christian manufacturers, christian firms, understand that they wield one of the strongest powers ever used for the promotion of morality and truth! Will the fire that burns in the hearts of some christians in other lands ever animate our public here? Still the work is growing in the east end of Montreal—some 90 to 100 adults meet in the Eglise de la Croix at either of the Sunday services to worship God. Seventy-six young people including a Bible class, have attended the Sunday school during the year. Seventy have attended the day school. There are at present 58 children on the roll of the day school, though there is virtually room for only 48. While some of our children acquire a taste for English and attend our public schools of the Protestant Board of Commissioners, a large number of R. C. children attend our mission school.

The annual festival was enjoyed by 110 grown up members of the congregation and 104 young people.

As fishers of men we have so far drawn but one here and another there. But minds are being prepared, opinion is slowly being modified and the time is coming when nets will be required and become in use—that is the hope of the work and of the country.

R. P. DUCLOS.

MONTREAL, February, 1892.

Our Foreign Missions.

The Institution in Trinidad for training native laborers, was opened Feb. 2nd. The formal opening was at 2 o'clock by the Presbytery, when the students were enrolled and addressed. In the evening there was a general meeting, with the Mayor of San Fernando in the chair. It was a crowded and enthusiastic gathering, and was addressed by Rev. Mr. Ramsay, of Port of Spain, Rev. G. M. Clarke, of Ottawa, and Rev. E. A. McCurdy, late of Nova Scotia. We have a full and interesting account from the pen of Mr. McCurdy, which will appear in next issue.

In his letter on page sixty-nine of this issue Rev. J. H. MacVicar speaks of leaving his wife on the coast, at Tientsin, on account of the difficulty of travelling. We have since learned that both he and Mrs. MacVicar left by cart for the interior, Dec. 29, a journey of 400 miles. He had come to Tientsin, to lay before the Consul and the Viceroy the matter of the attack made upon their new station and to seek protection in future. She had been there previously. Meantime the canals had frozen, making travel by boat impossible. Let us think of a journey of 400 hundred miles in winter in a rough Chinese cart, over rough frozen Chinese roads, and ask ourselves how much comfort we are denying ourselves that the heathen may receive the Gospel.

This department belongs to our Foreign Missionaries. To them, almost wholly, we must look to keep it filled. Upon them largely depends the prominence which Foreign Mission work will receive in the RECORD, because they are the only source of information, and the church wants information rather than exhortation. If our foreign work occupies a small place in any issue, it will be simply because we have nothing to give. We might make brick without straw, but must at least have clay, which means, that when too busy for finished letters, we would gladly receive from them in the crudest, simplest, form, the incidents of their daily work, something upon which a paragraph or article may be builded. Things which are familiar and commonplace to them are of interest to their readers. We know well that they are often worn and weary and do not feel like writing, but it were better to leave undone some other work. If any must be passed by let it not be this. We know too that there is on the part of some of them, a modest shrinking from publicity, but they must be willing to sacrifice a little feeling for the good of the cause. Dear fellow workers, you are doing the church's work at the front. She is working there through you, and wants to hear your voice, to feel the touch of your hand, to see what you see, to feel and hear

what you feel and hear. Thus only can a missionary spirit be fostered and extended.

REV. DR. MORTON'S TWENTY-FOURTH ANNUAL REPORT.

CANADIAN MISSION, TUNAPUNA,
TRINIDAD, Dec, 31, 1891.

It is our pleasant duty at the close of another year to report that all our workers have been spared and with the exception of one teacher all are at their posts as when the year began.

The following table shows the attendance at the schools in this (Tunapuna) district :

Name of School.	Boys.	Girls.	Total.	Average Daily.
Tunapuna.....	31	74	105	39
Lacarigua.....	74	47	121	94
Arouca.....	30	12	42	33
St. Helena.....	30	10	40	29
Mausica.....	19	13	32	19
St. Joseph.....	45	16	61	40
Caroni.....	31	14	45	39
Warrenville.....	25	23	48	39
Cunupia.....	21	17	38	32
Charlie Ville.....	35	18	53	44
Chaguannas.....	12	20	32	10
Las Lomas.....	12	1	13	10
Sangregrande.....	24	12	36	25
Total.....	425	216	641	481

El Socorro Hindi School was closed in May as the Estate was abandoned and nearly all the East Indians removed to other districts. Andrew Gayadun, the catechist who taught it was removed to Caroni and has since given all his time to that important district.

Red Hill school was merged into the Government school about half a mile away ; but the experiment has not been satisfactory and may not continue.

A new school was opened at *Sangre Grande*, a place 21 miles from Tunapuna where the people are chiefly cocoa planters. The distance is great but it is expected that the railway will shortly be extended from Arima to at least the edge of this settlement. It is important to secure a hold among these land owners where the soil and the prospects are good. We are therefore making a tentative effort in a hired house.

The *Mausica* school has suffered greatly from the removal of the population to more fertile lands farther inland. A forest fire which burned down eight houses hastened this movement.

The rainfall this year has been unusually small, and although there has been no great mortality there has been a great deal of sickness among the children of all the schools. Sore eyes were for a time epidemic, and fever prevailed so that for some months it was hard to keep up a good average attendance. Night schools have been carried on at nearly all the stations for adults in Hindi and for lads in either Hindi or English.

CATECHISTS.

The catechists employed were :-

Paul Bhukhan at Arouca.

Chararja Lalla at Arima.

Ajodhya at Chin Chin Savanna.

F. Davis at Tacarigua.

John Buddhu at Tunapuna.

Geof. Subarn at St. Joseph.

Andrew Gayadeen at Caroni.

John R. Ganesh at Chaguana and Chandernagar.

The first on the list is Co.-manager with me of all the schools, and besides his own field has some oversight of Arima and is liable to be sent to any part of the district. Lalla has only been employed one year and is under the oversight of P. Bhukhan. Ajodhya is an old man who gives only part of his time to the work at a very small allowance.

It is the duty of these men to visit and look after all the Christians in their district, to encourage the people to send their children to school—to assist the teacher in giving religious instruction at the appointed hour—to teach adults to read in the evening—to conduct services on Sabbath and on one week evening—to visit hospitals and the people at their homes and hold open air services. Friday afternoon they report to me for the past week, get directions for the next week's work and receive three hours special instruction. In the evening, along with the teachers, the girls from the Home, and all who can be got together, they are examined and instructed in the Bible lessons for the week.

These men have laboured faithfully and studied diligently throughout the year. They have been at peace among themselves and proved themselves peace-makers among the people. Some of them have at times been reproached for the name of Christ and have taken it patiently.

THE WORK OF THE MISSIONARY

has been to manage twelve schools and see to their efficiency—to direct the work of eight catechists and train them for it, and to visit and hold meetings in all sections of his field. This year an unusual amount of labour has fallen upon me in connection with the general work of the mission and of Presbyterianism in the island. It is hoped that the settlement of Rev. E. A. McCurdy in Grey Friars congregation and the more regular operation of the new school ordinance has brought this extra work somewhat to a close.

TEMPERANCE WORK

has been carried forward in the lines reported last year. Three crowded meetings were held and 56 names have been added to "The Tunapuna Blue Ribbon Band" which now numbers 331. Except for the lowest castes, strong drink is forbidden to Hindus as well as Mohammedans. The temptation in Trinidad breaks down this rule with many. And if when they become

Christians, it is understood that the restriction is abolished as a legal command, and not required by the law of love to God, our fellows, or ourselves, only disaster can be expected; for self-control is weak, drinking customs prevail, and drink of the most dangerous kind is for sale at every corner. Beyond dispute abstinence is good for the present distress. Drinking is the reproach of Christians and that reproach we wish to remove.

WORK AMONG WOMEN.

St. James' Church, Charlottetown, P. E. I., supplied \$100 for this work. Fanny Subarn, and for a time Annie Mewa aided Mrs. Morton in carrying it on. Women's meetings were held at all the stations and at most of them at a fixed hour weekly or fortnightly. The difficulties in this work are great; but the good results are in some cases very apparent and I can testify to the excellent general influence exerted by this branch of our work.

HOME FOR GIRLS.

In 1890 I reported that Mrs. and Miss Morton had six girls from 14 to 18 years of age under special instruction in secular subjects, Bible knowledge, sewing, cutting, washing, cooking, etc. This year the average number in this extemporized home was nine. They acquitted themselves well in my Friday evening Bible class and fell very harmoniously into the line of work marked out for them and into our home life. Five were married during the year, four of them to teachers. All of these help with work among the women of their own district and three of them teach the sewing in their husbands' schools. In this connection, Alice, wife of N. Traambakhsh, teacher at Chaguana deserves special mention. She had more advantages than some of the others, and in one of the most remote districts has kept up a regular course of meetings and house to house visitation. Hitherto this work has not been on the estimates. The money for carrying it on in 1890 was offered us when in Canada in 1889. The Ladies' College, Halifax, the Women's For. Miss. Society, Congregational Societies (chiefly in Truro,) and personal gifts, have supported the work for two years, and the year closes with a good working balance. The management and training now cost nothing in money; but money could not easily purchase the time, toil and thought given to it by our volunteer workers. It has told most distinctly for good on the persons chiefly concerned, and it has commended itself to onlookers, both heathen and Christian as a practically wise effort. It may not be needed in all the districts or always in this one; the means of carrying it on may not always be available, but in present circumstances it seems clearly one of the things providentially provided to meet a need.

STATISTICS.

Thirty-seven adults and twenty-five children

were baptized during the year. Fifteen marriages were celebrated, and the year closes with fifty-eight on the communion roll, being an increase of eight.

Our thanks are due to the Women's Foreign Mission Society (W. D.) for a contribution of \$300, to all who contributed by money or mission goods to the success of our work, and to God the Father of all for health, home mercies, and tokens of his favour.

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**TWENTY FIRST ANNUAL REPORT OF
 REV. K. J. GRANT.**

San Fernando, Trinidad Dec. 31st 1891.

A YEAR ago your missionaries were busily engaged in bringing their schools into line with the new Education Ordinance, which came into operation on the 1st February. In this district we erected nine new buildings, six school houses, and three houses for teachers; we also repaired nine school houses and in some cases the repairs were extensive. On the completion of the building work in the country sections, we began the college building, and following on that work, the refitting of 'Shady Grove' dwelling house. Personally I would not have been equal to the work of supervising and directing, that all these operations imposed, but without any charge. I received much assistance, and particularly from Mr. Sammy, one of our members who had complete charge of our new building in this town.

The managing committee of the congregation repaired the church at a cost of \$350.00 all of which was collected from the members of the church.

School work was carried on in the usual way in 17 schools by 44 teachers and assistants. Pupils on roll 891. Of these 619 were boys, and 272 were girls. The daily average was 669. This of course does not include the attendance of the four Indian Schools transferred to Government. From this date Picton and Wellington Schools will be merged into the Government School which will also include the children of an Anglican and a R. C. School. In all schools religious instructions may be given at a specified time, but in Government Schools the teacher is not permitted to give this instruction.

Needle work is taught in many of the schools. but in some much more efficiently than in others. Much depends on the mistress.

An advanced sewing class, consisting of young women numbering about 20 was under instruction at the Manse during the year. Mrs. Ragbir assisted Mrs. Grant, and she in turn acknowledged Mrs. Ragbir's services by handing over a portion of the donation from W. F. M. Society which enabled her to do more efficient work in her own section. This weekly gathering of these young women has done very much good, and in many ways, which I need not specify. It was a

pleasure to all concerned. From one piece of work by the class \$32.00 were realized.

The work of evangelizing has been carried on by your two ordained native agents Babu Lal Bihari and Mr. C. Ragbir and a dozen catechists, some of whom are intelligent, efficient workers. On Saturdays all assemble in San Fernando for instruction. In addition to the daily work from door to door, we have on the Lord's day, services at 20 Stations, besides the English and Hindustani services at the Central Church.

The tabulated results are 175 Baptisms. Of these, 83 are adults, and 92 children. There are 33 additions to the Communion Roll. Christian marriages 25.

From the beginning of our work to date we baptized 1479 and admitted to the communion 381. Communicants now in good standing after removals by death and otherwise 291.

The year now closing affords many satisfactory marks of progress.

After the regrettable retirement of Miss Graham, Annie Olmel aided by Mr. Thorne, gave such proof of her ability in the working of the school as to warrant her appointment from this date to Vistabella School. Her four assistants, all young women of our church, will be employed under Miss Kirkpatrick.

Usine St. Madeleine School did exceptionally well under Mr. Kinsale.

Our Central Sabbath School has steadily risen. On Sabbath last 211 were present. I had 24 young men in my class. We have over 20 teachers, and half that number was present every Sabbath during the year. As the close of 1890 three pupils gave the titles and golden texts without error for 52 lessons; this year 25 repeated them; one giving chapter and verse in addition without mistake. The school contributed \$141.00 which provides the Westminster teacher, the quarterlies for pupils, and S. School papers for town and country schools; the Christmas treat, and £5 sterling for the B. & F. Bible Society. In acknowledgment of this donation, we received 35 neatly bound Bibles which served as prizes.

The interest taken by several of the young people in the Christian Endeavour Meetings under the superintendence of Mrs. Geddes Grant is very gratifying. I know that these meetings have been very helpful, and three young men from this Society have sought and obtained admission to the Communion recently.

Our managing Committee, with the exception of my son, consists of Asiatics, who conduct all outward affairs of the Church with ability; and in a thorough business like way.

The contributions of the native Church exceed those of any former year. The Central Church contributed, including a small balance from previous year, \$1401.62, and the out stations \$392.45, making a total of \$1797.07. From this they voted \$150.00 for the College building.

Burdens that had to be borne in former years by your missionaries are now taken up by willing, skilful hands, For example we bring together annually the membership of the whole district; this year the Catechists subscribed the cost of the treat, and in a most satisfactory way carried out the whole arrangements.

As in the past old friends have stood by us. Messrs. Tennant, Lamont, Cumming and the Colonial Company estate proprietors, and also Mr. Robertson, Mayor, have our best thanks.

For every favor we desire to acknowledge him in whose hands are the hearts of all men.

REV. MR. MACRAE'S FIFTH ANNUAL REPORT.

PRINCESTOWN, Trinidad, Dec. 31st 1891.

DURING the year I was somewhat over seven months absent from the field on furlough, having left on the 9th of May, and owing to an unavoidable delay did not return until the 7th January.

In the first part of the year two new school houses were built, one at Morichal and the other at Fairfield, also two teachers houses—one at Ben Lomond and the other at Jordan Hill.

This completes the list of buildings provided for in the estimate for 1891, viz; four school houses and two teachers houses, the only change being that a teachers house at Jordan Hill was substituted for a schoolhouse on Lothian's Estate.

The Catechist work was carried on with the usual vigor. Besides Mr. Soodeen, ten men were employed during the year all of whom with one exception, did good work. The usual instruction was given to both Catechists and teachers on Saturdays.

The school work required vigorous efforts on the part of the managers to keep up the attendance. The schools at Morichal and Fairfield, two important districts, have hitherto been carried on at the expense of the Mission, but as the requirements of Government are now complied with we hope they will soon be put on the list of Government Assisted Schools.

Owing to the amalgamation of two schools into one there are now 13 schools in this district having an aggregate roll of 627, and a daily attendance of 495.

It was a great comfort to me on going home, to leave Mr. Thompson in charge of the field, and a greater comfort still on returning to find that by himself and Mr. Soodeen the field had been managed so well and the work carried on so successfully.

Besides \$25.00 donated specially to the college, the Native Congregation contributed this year \$42.00—the amount estimated.

The number of marriages for the year is 14. Baptisms 45; viz., Adults 26, Infant 19.

REV. J. COFFIN'S SECOND ANNUAL REPORT.

COUVA, Trinidad, Dec. 31, 1891.

THE past year has been one of extension and progress. The field has been more fully occupied with schools and catechists than in former years, and a foundation laid for future work in a large section previously under no-Christian teaching. Amid many influences that are not helpful there are hopeful signs visible. Gradually our work is being more felt by the mass of the people, greater confidence is bestowed, the way is being prepared for the reception of the truth and the door of opportunity is wider open. The Christian people are exhibiting more interest in the work of the Mission, while a feeling of strength, and hopefulness for the future is manifested. Greater intelligence on the part of converts has been noticeable throughout the year.

SCHOOLS.

Much time has been given to school-work which has been considerably extended during the year. I add statistics for 1891.

Name of School.	Boys.	Girls.	Total	Dail Average.
1. Exchange.....	67	39	97	63
2. Esperanza.....	49	16	64	48
3. Perseverance.....	30	21	60	39
4. Chandernagore.....	33	14	47	33
5. Chnseville.....	27	14	41	29
6. Milton & Rivulet.....	39	30	69	50
7. Praysal.....	35	9	44	31
8. Calcutta.....	13	30	93	50
9. Carapichaima (upper).....	30	10	40	30
Total.....	381	174	555	373

Compared with 1890, the above shews an increase of 181 enrolled and 103 daily average; compared with 1889, an increase of 329 enrolled and 214 daily average. Schools, Nos. 1-6, have been, during the year, on the list of schools assisted by the Government. *Praysal* and *Calcutta* schools, owing to delay of Government, have not yet been placed on the list, but as they fulfil all the conditions and have been recommended by the Inspector of schools, in all probability they will come on as Government assisted schools from January 1892. *Carapichaima* (upper) was opened during the year and conducted at a small expense to the Mission as a branch of the *Calcutta* school.

Few changes have occurred in the teaching staff for the year. Considerable improvement has been shewn by the teachers in activity and increased interest in their work. Throughout the year I trained the teachers in secular studies from 8-11 A.M. on Saturdays, devoting also some time to the study of the Bible-lessons to be taught in the schools in the following week.

New school-houses have been erected and occupied at *Calcutta*, *Rivulet*, *Praysal*, *Perseverance*.

ance and Chandernagore, and teachers-houses at Calcutta, Chandernagore and Esperanza, all of which are most suitable and substantial buildings. The new district, covered by the Praysal, Carapichaima and Calcutta schools is a most hopeful one. There are in the section nearly 300 Indian children of school age, of a class most easily reached, desirous of education and little prejudiced against christian teaching.

Sabbath schools are regularly held in the different stations and have been well attended. By means of religious instruction in the day-schools and on the Sabbath the young are being taught the truths of the Gospel.

CATECHISTS.

The number of catechists employed was larger than in former years, to cover new ground and meet the growing wants of the district. Seven men gave all their time to religious work with whatever assistance they were able to give in the schools of their district, by gathering in children, teaching Hindi or giving religious instruction. Three others gave their evenings and Sabbaths to religious work, while another, who has charge of Dr. Morton's work in the Chaguanas section, gave part of his time to this field. Each man has his own district, for the oversight of which he is responsible, thus being gradually trained to more self-reliance. Eleven places have had regular Sabbath services, while hospitals, and barracks are visited on Sabbath as opportunity is given. During the week the catechists visit the Estate-Hospitals, barracks, villages, and homes of the Christian people systematically, teaching the Word as opportunity is offered and in whatever way circumstances may permit.

On Friday afternoons our Catechist class has met regularly for Bible study and report of week's work. In January we began the study of the acts of the Apostles and spent most of the year on this book. It was my first attempt to teach in Hindi and by careful preparation, and the aid of an interpreter, when my vocabulary failed, the study proved helpful to myself in every way, and much enjoyed by the catechists. It was encouraging to find these men so eager to study the Word and to take so much pleasure in the grasping of new views of the truth. Without an exception they have proved faithful and their conduct has been satisfactory and commendable.

The Sabbath evening English service has been kept up throughout the year with regularity. Mr. Thompson, who remained in Couva from his arrival in February until May, rendered most acceptable service in this connection as also to myself by his good-fellowship and assistance in other departments of the work.

Miss Fisher in addition to her day-school duties, has taken the leading part in temperance work among the young, and by leading the

music at the English service and assisting in two-sabbath schools, has greatly assisted in our work.

As in the past, our thanks are due to proprietors for their liberality, to managers of estates for their courtesy. We also record our thanks to the S. S. of Kamloops, B. C. for the sum of \$15.00 paid to Mr. Morrison for this field; also to the Ladies Societies of Kensington, P.E.I. Woodstock, Richmond, Florenceville and Oak Mountain, N.B. and United Church, New Glasgow, for valuable boxes of clothing.

Such is briefly the record of the year's labours. We can supply facts and figures. Beneath these is the silent working of God's Spirit which we cannot measure. There is much encouragement to press forward. The promises are sure and abiding "But the word of God grew and multiplied."

Baptisms :—

Adults	40
Children.....	26
	66
Communicants at present in good standing.....	50
Communicants added during the year.....	30
Marriages.....	4

REV. A. W. THOMPSON'S FIRST ANNUAL REPORT.

PRINCETOWN, Trinidad, Dec. 31st 1891.

ON my arrival in Trinidad early in February I went to Couva and remained there until the end of April rendering some assistance to Mr. Coffin in his English work.

In the month of May Mr. Macrae left on a furlough to Canada and I was put in charge of the Princetown District during his absence.

The work of this District was carried on so far as possible according to the plans of Mr. Macrae.

Of necessity the most of our time was given to school work. All the schools of the Mission in the district were regularly and systematically visited. Mr. C. C. Soodeen rendered invaluable assistance in this connection as well as in the general management of the field.

On the suggestion of Mr. Macrae and with the sanction of the Mission Council, Mt. Stewart School was merged with Palmyra School after the first of July. This necessitated the enlarging of the Palmyra School building.

To meet this expenditure—not otherwise provided for, the Mission Council voted \$200.00 which had been received for supply rendered to Grey Friars's Congregation previous to the arrival of Rev. Mr. McCurdy.

A small school at Lengua Wood was discontinued at the end of October, and the pupils were brought to the Lengua School. This arrangement has proved satisfactory. The present number of schools is 12, with 1 branch school (Elswick).

A word of explanation may be added in connection with the number of the communicants reported as now in good standing. In the absence of Mr. Macrae, it was thought best not to receive any new applicants. The "Return" is therefore about as last year.

This field, more than others, has had trials and difficulties, but it is hoped that these are now things of the past. In the face of them all the work has prospered and the outlook for the future is very encouraging.

The past year's work is ended. It has been thoroughly enjoyed. There is but one regret—so little done.

Reviewing the past and looking forward to the future, we "thank God and take courage".

LETTER FROM REV. DR. MACKAY.

TAMSUI, FORMOSA, Oct. 17th, 1891.

REV. DR. MACLAREN,

MY DEAR BRO.—Nearly south of North Hill or Tai-tun Mountain and nestled at its base stands *Pak-tau*, a Chinese village, with upwards of 100 aborigines in hamlets around.—It is two hours sharp walk from here—three from *Bang-kak* and four from *Sek-khau*. Sulphur springs roar in the vicinity and a warm medicinal stream runs within five minutes walk from our place of worship there. It was secured in the beginning of this year, but not formally opened till April 26th. Dr. Rennie referred to it in our report of the "Mackay Mission Hos." for 1890.

I had in view the establishment of a chapel here fully twelve years. We know that Scabies can be completely cured by bathing in these waters and Tinea in various forms can be so far removed that other medicines eradicate the *fungi* with increased facility. In conducting a Mission few things demand more attention than the placing of suitable men in right places. Who should be sent to *Pak-tau*? A young, able, earnest Chinaman whose wife is a *Pi-po-hoan* from the East coast and received six years instruction here.

But then a dozen other stations needed precisely such labourers. Hence the difficulty and anxiety connected with the superintendence of our Master's work here. I now report success attending the above appointment. Sab. 11th, Mrs. Mac. three children, women from the girls school and students from the college went to *Pak-tau*. The chapel was literally packed full, whilst scores sat on the branches of a tree in front. These could both see and hear, because boards were removed as the building was formerly a trading shop.

Here comes another important matter. Who should be speakers that day? Why, *Tim-Sui*, who was once a Taoist Priest, because his old associates, the *Lun à-téng* people were present.

Béng Tsu, an East coast man, and *Téng chheng* a native of *Sin-kéng* (he is a *B.A. Sin-tsai*) both *Pi-po-hoan*, because their blood related friends were amongst the hearers. Then four *Pi-po-hoan* women whose homes are in *Kap-tsu-láu* stood up and rang out "Jesus loves me," &c. because their Malayan sisters sat near by. These were followed by six Chinese Bible women from the girls school who sang, "Ther happy land," &c. because Mongolian cousins were listening. Profitable variety made the services of enjoyable interest. Not one was left without a suitable portion of the "bread of life."

I addressed them on Josh. 2, 4:15 and at the close called on them to decide for or against the world's Mighty Creator and Redeemer. Twenty-five women who were sitting on front benches rose and sang "I'm not ashamed to own my Lord."

Between 30 and 40 assemble every Lord's day. Three have already learned to read the Bible in Rom: Col. Twenty-five are able to repeat and sing 20 Psalms and hymns. Ten *Pi-po-hoan* women came out here yesterday purposely to see the Girls School—College—Museum &c. Agreeable and intelligent, they took a lively interest in all that pertains to our work here. Warmly welcomed by old and young they reciprocated fine feelings—sang at our eve-meetings, and left this morning hopeful and happy. One of our students photographed the group at 8 a.m., and I forward a copy to you. I again state what has been written from here so often, viz. the extreme difficulty of getting *one* soul to forsake idolatry and worship the one Living and True God. It is in view of that fact, I now *emphasize* the successful work at *Pak-tau*. Means have been blessed by God and to Him alone we ascribe the power, glory and dominion for ever.

Yours sincerely,

G. L. MACKAY.

LETTER FROM REV. J. H. MACVICAR.

TIENTSIN, December 3, 1891.

MY DEAR MR. CASSELS:—I have received a telegram from the interior informing me that all is quiet in Hsin-Chen, and that I may now return from Tientsin, where I have been staying, at the Consul's request, till such satisfactory word should come.

In the meantime fresh cause for alarm has arisen in connection with the general situation in China. When your cablegram came, three weeks ago, asking Mr. Bostwick to "warn" us and "urge retirement to the coast if necessary," not a cloud was to be seen in the horizon in any direction, and we therefore concluded that your solicitude on our account had been caused by imperfect or inaccurate reports in the newspapers. Whether this was so or not, the clouds are now

gathering, thick and fast, for rebellion has broken out in the north.

The first city captured by the insurgents, Ch'ao-Yang, in Manchuria, is a place where Mr. Parker, of the London Mission, has been stationed, and fears are entertained that he has been killed; though nothing is positively known. It is only a year since he came to China. We Canadians feel particular anxiety about him, as he studied for a while in the Presbyterian College, Montreal, and six of our number met him here only a couple of months ago.

No one, of course, knows whereunto this may grow, but it is understood that the Imperial forces are being sent to the scene of the disturbance and that extra gunboats have been called for by the foreign consuls here.

Several missionary families arrived under military escort last week who had been turned out of their station near the great wall, on account of dangerous proximity to the rebels. These are said to be massed in thousands just outside the famous "Myriad Mile Wall."

The British consul, Mr. Brennan, thinks that we will be undisturbed in Honan, and I propose, therefore, with his full approval, to return in the course of a day or two. I shall have to go overland by cart, as the river is now frozen up. "Pray that your flight be not in the winter," has special significance to us at a time like this. Even in favourable weather, overland travel is very trying, especially for ladies, but it is much more so when the cold weather sets in. Consequently, with reluctance, I leave Mrs. MacVicar on the coast. Should necessity arise for us to abandon our station in the interior, Mr. Bostwick will telegraph to a point not far from Pang Chuang, and this word will reach us quicker than by the ordinary courier service.

And now I take upon myself to thank you and the Foreign Mission Committee, in the name of the Presbytery of Honan, for the thoughtful concern for our safety evidenced in your cablegram, and to assure you of our thorough sympathy with the old missionary who wrote some months ago: "Many of us are in inland stations where we can have no European protection, but He who piled the mountains and speaks in the thunder, the Almighty God, is our defence, compared with whom a fleet of ironclads is no more than a bundle of firecrackers."

Yours sincerely,

J. H. MACVICAR.

LETTER FROM REV. JOHN McDUGALL.

The following is from a private letter written by Mr. McDougall to his brother, but though of earlier date than some already published, it gives a picture of the state of China which will be of deep interest to our readers.—Ed.

HOUSEBOAT ON WEI RIVER, Oct. 6, 1891.

DEAR BROTHER:—I am writing to you on our way back from Tientsin. When we last

wrote I was just getting up after an attack of malaria. I have been getting stronger ever since. * * * * *

China is in a very unsettled state at present. It is believed by all foreign residents that changes of some kind are imminent, but no one can foretell what they may be. China is full of secret societies; some religious, composed of most devout men, who are dissatisfied with the three religions, and some of which have given many converts to Christianity; some having robbery and injustice as their object; and others political in character. The Government has proscribed them but they continue to flourish.

To a political one, the *Ko Luo Hui*,—pronounced like *gu* in gun, *lou* in loud, and *wha* in whale—the riots of last June are ascribed. It is said to have its adherents in every province. Most of Gordon's old soldiers are believed to belong to it, and in two or three provinces it is able to levy money from the mandarins, either in the form of pensions for the soldiery, or directly as blackmail. Its object is to overthrow the present dynasty. It was generally believed at the time that the riots at that time were not intended to drive out the missionaries but to implicate the government with the foreign powers.

Distinct from this there is a strong anti-foreign and anti-Christian movement. It has its headquarters in the province of Hunan, (not Honan where our mission is, Ed.), but its effects are felt in most of the Empire. It is carried on by the scholars, the soldiers, the Government officials of Hunan, and the officials in many yamens in other provinces. Its printing presses are pouring out thousands of copies of infamous placards and pamphlets. Some of these are well known to the missionaries, but many are distributed secretly. When in Tientsin I saw a collection of *twenty-six* different ones made by Griffith John, of Hankow, and forwarded to Mr. Richard to be presented by him to the Viceroy Li Hung Chang, and I acted as his amanuensis while he translated them. They range from a sort of Josh Billings Chinese to high classical style.

Let me give you a few examples from memory of some of the anti-Christian ones. One of the names for God in Chinese is Tien Chu, or Heaven's Lord. But another word of exactly the same sound, *chu*, though with a different character and different tone, means pig. Christianity is therefore spoken of by some of them as the religion of the heavenly pig, the cross being represented in the illustrated placards with a pig clinging to it. Those points on which our religion comes into conflict with theirs are thus spoken of:—"It (Christianity) does not permit reverence to ancestors, let the aged beware. It does not venerate heaven and earth. It would leave the temples desolate, let the priests ponder this. It does not sacredly gather printed characters, let the learned root it out," etc. Even the

constancy of the converts is made an argument: "Once the pill by them is taken they are bewitched and care for nothing but the pig they follow." (By "pill" they mean the wafer or bread of the Lord's supper.)

The people are particularly warned against Christian books, "Any one having one is to be avoided by others and his goods are lawful spoil." The placards preach a crusade of extermination against all converts and all missionaries. One, in rhyme, well written and easily memorized, has a note in prose appended, calling on all virtuous people who receive it to "paste it up on their gate lest they be mistaken for Christians and perish with the rest." Another says: "To kill men is sacrilege, to kill pigs is meritorious." One, bearing the names and degrees of about a dozen literati, says:—"There are 200,000 hsien shung (teachers) in Hunan, and we all have sworn to root out the foreign religion." And it asks: "Are there not men throughout China who will make an oath to this purpose." This class are regular firebrands, inciting the populace to all kinds of violence, directing them to let neither sex nor age of the hated sect be spared. But most of these placards in their attacks upon Christianity are obscene, and I do not think it would be possible for human language to put into form greater depths than some of them contain. They can never be given to the public at home.

Others are political. There are pretended despatches from the Foreign Ministers at Peking to the Tsung Li Yamen (Board of Foreign Affairs), and from the Tsung Li Yamen to the Foreign Ministers; from the Tsung Li Yamen to the mandarins of Hunan and their replies; forged despatches from the Viceroy, Li Hung Chang and Chang Chih Tung; directions from the literati of Hunan to the people of the Province, &c., &c.

One of the spurious political despatches, purporting to be a reply from a magistrate to a viceroy, says:—"You call on us to suppress the death blow to corrupt doctrines," these tracts, "but what would be the use? There are hundreds of other tracts and they are found in every home in Hunan. We publish them in obedience to the sacred edict and who will dare to command us to suppress them." They even attack the Emperor's proclamation, saying he has gone contrary to the sacred edict issued by a former Emperor, and in China the ancestor rules.

Another and equally great source of danger is that many of the highest officers of the government are abettors in all this. The only two places in Shan Tung province, where there has been trouble lately, are ruled by two former secretaries in the Tsung Li Yamen, and a word from their former masters, who are still in the Yamen, would have prevented any disturbance. Many facts are coming to light which show this,

and it appears to be a case of that madness which goes before ruin. It is said in diplomatic circles here that Lord Salisbury lately telegraphed to Peking: "It is our custom when a government cannot take care of their people to do it for them."

Another cause of uneasiness has been added within the past few weeks. A large seizure of smuggled arms was made at Shanghai lately. It is said they were for the Ko Lao Hui. Four similar seizures were made at Tientsin the last week we were there. Their destination is not made known, but they were for some secret organization. It is said by some old residents that the government has two insurrections about to fall on its head—one, of the dissatisfied soldiers and secret societies, and the other the progressive, the pro-foreign party. At any rate (this I know China is ripe in mis-rule, and if reformation does not come revolution may.

The Saturday before we left Tientsin a public meeting of the foreign residents, the British Consul in the chair, was held in Municipal Hall, the Gordon Memorial Hall, to take measures for self defence if trouble should arise. About 140 enrolled themselves, (there are less than 400 foreigners, including women and children in the place), and engaged to submit themselves to organization and discipline. It is regarded simply as precautionary, they do not expect to have to act.

As for ourselves we are going inland without any serious apprehensions about our own safety. Indeed, the missionaries, though they know most about the state of the country are the least anxious. They know there is one who protects them, not for their own sakes, but to glorify Himself in the sight of the people. Families and communities here have been outwardly blessed or punished, according as they have treated Christians, even as they were in the time of the patriarchs, and even the heathen have had to acknowledge it. I believe God uses such means at a particular stage of the Church's progress. And as for the cause itself here, it is sure, a revolution may scatter the present work to the winds, but unless the people themselves reject the gospel, any revolution will but hasten its triumph. This is the testimony of all history.

Yours, &c.,

JOHN MACDOUGALL.

A London paper offered a prize for the best definition of money. It was given to one Henry E. Baggs, of Sheffield, whose definition was the following: "Money is an article which may be used as a universal provider of everything except happiness, and a passport to everywhere except heaven." Who of us can excel him? We can cheerfully say the prize was well won.

The Family Circle.

AN OLD MAN'S THOUGHTS OF HEAVEN.

IF I am indeed what I have long professed to be, and hope that I am, I shall ere long be there. I some time since passed the bounds of three-score-and-ten years, and in the natural course of things my life must soon be cut off, and I shall fly away. And, by the grace of God, I shall enter within the pearly gates and become an inhabitant of the celestial city.

"There I shall see, and hear, and know,
All I desired or wished below."

I shall see my blessed Saviour face to face. I shall behold him arrayed in the glory that he had with the Father before the world was. I shall have near and uninterrupted communion with him. Here it has often been hindered by sin and unbelief; but there nothing shall intervene, and the unclouded sunshine of his face shall ever cheer my soul.

There I shall be forever done with sin. This has long been my greatest evil. Long have I waged warfare with it, and in vain sought to overcome. Many a time have I cried out almost in despair: "O wretched man that I am! who shall deliver me from the body of this death?" But I shall be presented faultless before the presence of the Divine glory with exceeding joy. I shall have wrought in me that holiness, without which no man shall see the Lord. I shall shine in blessed resemblance to him. I shall awake in his likeness and be satisfied.

And glorious will be the company with which I shall be associated. Here, an imperfect creature myself, I have dwelt amongst imperfect creatures. Thus has my soul often been vexed. But there I myself, and all with whom I shall be associated, shall be holy as God is holy. We shall all bear the spotless image of the Saviour. The saints will be the spirits of just men made perfect. All shall be arrayed in fine linen, clean and white, which is their righteousness. There I shall have fellowship with Abraham, and Moses, and David, and Daniel, and all the worthies of the old dispensation, who walked with God; and with John and Peter, and Paul, and with all the holy and the good of every age.

And most delightful will be my employments. I shall contemplate with supreme satisfaction the perfections, and works and ways of God. I shall be forever increasing in the knowledge of him. I shall know more and more of the wonders of the redemption into which the angels desire to look; and I shall bear some humble part in that immortal song of which it is the exalted theme. I shall be forever unspeakably blessed. I shall drink of the river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, and I shall eat of the fruit of the tree of life in the midst of the Paradise of God. I can now but faintly conceive of the glorious things that God has there prepared for them that love him. Nor can I but faintly realize that I shall so soon wake and find me there.

"O glorious hour! O blest abode!
I shall be near and like my God,
And flesh and sin no more control
The sacred pleasures of my soul."—*Ex.*

There is evil enough in man, God knows; but it is not the mission of every man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*John Hall.*

THOROUGH CONVERSION.

BY REV. C. H. SPURGEON.

ALL men do not pass through the same depths of sorrow in coming to Christ, but they all have to come to Him empty-handed, feeling that "Cursed is he that trusted in man and maketh flesh his arm." There must be a stripping before there will be a clothing; there must be an emptying of self before there can be filling with the Spirit's power. Have we all been led in the right way?

How like this finding peace is to the way in which John Bunyan describes it in his *Pilgrim's Progress*. There stands the poor burdened wretch who fain would go on the pilgrimage to the Celestial City, but finds it hard work to toil thither while bowed down with a load of sin. He sees before the eye of his mind the atoning sacrifice of Jesus, and as he looks to the Cross, suddenly the strings which hold his burden to his shoulders begin to crack, and the burden rolls into the sepulchre, so that he sees it no more. "Whereupon," writes Bunyan, "he gives three great leaps for joy, and went on his way singing."

We have not forgotten those three great leaps which some of us gave in the days when Jesus took our sins away, when he became to us all our salvation and all our desire—Christ in us the hope of glory.

It strikes me that George Fox would never have been the man he was, nor such an instrument in the hand of God for usefulness, if he had not been led about in the wilderness of self-despair, and made to see the dark chambers of imagery of his own natural heart. When our heavenly Captain means to use a sword, He passes it through a series of annealings to make the steel hard, so that it may not snap in the day of battle, and He passed George Fox through all these annealings in his inward conflicts. Why, how could he fear the face of a man when he had feared the face of God, and been made to quake and tremble beneath His awful presence?

He who has heard a lion roar will not shake at the voice of a sparrow or the buzz of a fly. Why should he tremble at what man could do to him, when he had felt the arrow of the Almighty sticking in his heart and drinking up the life-blood of his soul? and a man who has had dealings with Almighty God, and has been in the secret place of thunder, and heard God's wrath go forth against him, and then inwardly seen the tempest spend itself upon the person of the Saviour, such a man can look his fellow-creatures in the face without trepidation. He has learned to fear God, and he has therefore nothing else to fear.

Would Martin Luther have been so blazing a torch if he had not been thrust into the fire? If it had not been for that dark period when the monk was painfully climbing up and down Pilate's staircase, seeking rest but finding none, would he have so plainly said: "By the works of the law there shall no flesh living be justified?" Can we imagine honest John Bunyan writing that noble allegory, the "*Pilgrim's Progress*," if it had not been for those years of soul distraction, when he was looking to the broken cisterns of the creature, and learning to his sorrow that they held no water. Temptation, adversity, and soul trouble are the training exercises for the heroes of the truth. Upon the wheel of soul-conflict the vessel is fashioned for the Master's use.

The real man is one who can find excuses for others, but never excuses himself.—*H. W. Beecher.*

Church Notes and Notices.

NEW CHURCHES.

KNOX Church, New Westminster, opened, Dec. 20.

Knox Ch. Milbank, opened Jan. 31.

New Church at Beachburg, opened, Jan. 30.

CALLS.

Rev. Geo. Lockhart, B.A., to Alexander, Man.
Rev. Robert Stevenson, to Heckston, and S. Mountain.

Mr. John McKennon, to N. Williams and E. Adelaide.

Rev. Thos. S. McWilliams, of Ohio, to the Am. Pres. Ch. Montreal.

Rev. G. T. Kinnear, of N. B., to New Richmond.

Rev. D. McGillivray, to Carberry, Man.

INDUCTIONS.

Rev. Alexander Mackay, D.D., into Chalmers' and Duff's Churches, Dunwich, Dec. 30.

Rev. Samuel Carruthers, into charge of Waterloo, Feb. 4.

OBITUARIES.

Walter Scott, elder of the West Ch. at Nottawasaga, died Jan. 8, aged 64 years.

James Sillars, elder, Restigouche, died Feb. 5.

Peter Dewar, elder of Zion Ch., Wellesley, Waterloo, Co. Ont., died Feb. 1, aged 58 years.

Hector McKay, elder at South Bruce, has recently passed away, date not given in notice.

Thomas McKenzie, elder at Blenheim, died Oct. 10, 1891, aged nearly 80 years.

Duncan McLennan, student of Queen's, died at his home in Kincardine, Oct. 22, aged 28 years.

REV. A. L. WYLIE, was born in Montrose, Scotland, in 1818. After his licensure he came to Nova Scotia in 1852, and was ordained that same year at Great Village. Here he laboured for twenty-four years, and when he resigned, in 1876, his original congregation had become three. He then accepted a call to Richmond, Halifax where he labored for nine years. After resigning, he preached at various places in the Home Mission Field as strength permitted, and latterly made his home at Great Village, the scene of his earlier ministry. On Jan. 17, he preached twice and drove 16 miles, on the 24th he taught a Bible class, on the 30th he fell asleep, aged 73 years.

REV. ALEXANDER ROSS, was born in Earlton, N. S., and studied in Truro and in the Free Ch. College, Halifax. He was licensed by the Free Presbytery of Halifax, July 26, 1854, and supplied for some months Charlottetown Free Church, when in 1856 he was appointed by the Halifax Pres. to the Church of Harbor Grace, Nfld. There he laboured for more than a quarter of a century, and on resigning, accepted a call to Parsboro, N. S., where he remained for about a year. Since that time he has been living in Truro, but preaching most of the time as opportunity offered. He was supplying Springville Pic. Co. in the latter part of January, was seized with pneumonia and after a few days, we might almost say, hours, illness, passed to his rest Feb. 6th, wanting still a few years of the three score and ten.

REV. WILLIAM STEWART died at his residence in Toronto, on the 20th of January in the 90th year of his age. Mr. Stewart was a native of

Scotland, educated for the ministry at the University of Glasgow, was ordained on the 22nd of March 1848, and appointed by the Colonial Committee of the Church of Scotland, a missionary to New Brunswick. After visiting a large portion of that extensive mission field, he was inducted pastor of St. Andrew's Church Chatham, and ministered there for ten years. He was ever a diligent labourer, and although his agreement with the Colonial Committee entitled him to £100 per annum for five years, he neither asked nor received any salary from that quarter. He was translated to Hornby, Ont. in 1861 and ministered there faithfully and successfully until 1882 when he retired from active service. J. C.

REV. GEORGE COULL, M.A., was born in Banffshire, Scotland, as nearly, as we have been able to ascertain, on the 21st July 1827. After attending the Grammar School, he entered Kings College, Aberdeen, at the age of 14 or 15 years. He was ordained in 1857, by the Established Church as a missionary to Smyrna, where he laboured for eleven years. Failing in health he came back to Scotland where for three years he was engaged in literary work for the F. M. Com., and the following three years, assisted Dr. Leishman of Govan. In 1873 he came to Nova Scotia, and was five years pastor of St. Andrew's, New Glasgow. In 1878 he resigned, and was shortly after settled at Valleyfield, Que. where he remained for five years. In 1887 he accepted a call to St. Sylvester. And there on the 3rd of Feb. after a brief illness he went to rest. Last autumn he was appointed to the duties of the chair of Hebrew and Greek exegesis in Morin College, and on the death of Dr. Weir, a few weeks since, was appointed by the faculty to fill the vacant chair, and for it he was specially fitted, but the appointment came when he was lying very ill, and of it's coming he never knew.

REV. ALEXANDER KENNEDY, was born in Ayrshire, Scotland, of Covenanting stock, and won his education with a hard struggle. Entering the ministry he offered himself for the Foreign field, and was sent to Trinidad, where he laboured for 14 years in Port of Spain. Health failed and the doctors sent him home to die. Visiting Canada on the way, his health improved. He settled at Enniskillen and Bowmanville, and shortly after removed to Dumbarton and Pickering, where he laboured for about 30 years. In April 1882, he resigned his charge and retired from the ministry at the age of 78 years. Three years were then spent at Newcastle, Ont. where Mrs. Kennedy died, and since that he has lived at Welland, where, after a brief illness he died Feb. at the ripe age of 87 years.

PRESBYTERY NOTES.

Guelph:—Met at Guelph, Jan. 19. Deputation appointed to visit aid receiving congregations. Mr. Winchester accepted call of F. M. Com. to labor among the Chinese in B. C. Approved of appointing a F. M. Secretary. Approved of a college summer session in Winnipeg. Disapproved of remit *re* supply of vacancies. Accepted resignation of Rev. John Davidson of Nicol. Authorized organization of station at Preston.

Barrie:—At Barrie, Jan. 26. Recommended Rev. D. D. McLeod of Barrie, as F. M. Sec. Approved of a Summer College Session to be held in Winnipeg. Approved of memorial to form a new Presbytery on the line of the C. P. R., north of the lakes between North Bay and White River. Agreed to apply to assembly to receive Rev. Joseph Brown, late of Minnesota. Read annual report of W. F. M. S., and recommended the formation of auxiliaries. Nominated Prof. Bryce as Moderator to Assembly.

Ottawa:—In St. Andrew's Church, Ottawa, Feb. 2. Sustained calls: from Hawkesbury to Rev. Wm. M. Tufts, of P. E. I.; from Russell and Metcalfe to Rev. Orr Bennett; appointed Commissioners of Assembly.

Owen Sound:—Div. St. Hall, Feb. 9. Mr. Flemming accepted call to Caledon E. Orangeville Pres. Mr. D. A. McLean declined call from E. Williams, Sarnia Pres.

Orangeville:—Orangeville, Jan. 12. Sustained call from Caledon E. to Rev. A. Flemming. Mr. Hudson resigned pastorate of Dundalk and Ventry. Received, and expressed approval of, report of W. F. M. S. Presbyterial. Appointed deputations to visit supplemented charges.

Paris:—Brantford, Jan. 19. James H. White, licentiate, F. C. of Scotland, was received as a probationer. Recommended that Home and Foreign Sec. be combined and Dr. Cochrane appointed. Approved of a Summer College Session at Winnipeg. Nominated Rev. D. M. Gordon, Moderator of Assembly.

Columbia:—St. And. Ch., Vancouver, Dec. 8. Arranged for moderation in call in West Church, New Westminster. Disapproved salaried Sec. of For. Missions. Accepted resignation of Rev. A. W. Lewis of Mt. Lehman.

Huron:—Seaforth, Jan. 19. Granted moderation in call to Hullet and Londesboro. Nominated Rev. D. D. McLeod as F. M. Sec. Received report of W. F. M. S., showing receipts over \$1,300 for the year.

Whitby:—Bowmanville, Jan. 10. Received report of W. F. M. S. Appointed a Com. to canvass congregations for A. and I. M. Endowment Fund. Approved of Summer Session as good for the present necessity. Held conference on Systematic Beneficence. Nominated Dr. Cavan as Moderator of Assembly.

Truro:—Truro, Feb. 9. Rev. J. A. Cahill resigned Economy and Five Islands. Rev. T. Sedgewick was nominated Moderator of Assembly.

P. E. Island:—Feb. 2. Granted moderation in call to Murray Harbor S. Nominated Rev. D. M. Gordon, Moderator of Assembly. Appointed Commissioners to Assembly. Rev. J. W. McKenzie resigned charge of St. Peter's Bay.

St. John:—St. John, Feb. 2. Calls were presented from New Richmond to Rev. J. F. Kinneer, from St. George to Rev. Mr. Vans.

Sydney:—At Sydney Mines, for visitation and other business, Jan. 12. Appointed committee to try and effect union between Little Bras d'Or and Leitch's Creek. Rev. H. McQuarrie from long illness tendered his resignation.

Sydney:—At Leitch's Creek, Jan. 26. Agreed to apply to Hunter Church building fund for free grant of \$250 and loan of \$400 for new congregation at South Gut.

Wallace:—River John, Feb. 2. Agreed that the subject of the chair for the fourth Professor be the practical work of the ministry. Elected commissioners to Assembly. Nominated Rev. T. Sedgewick moderator. Approved of summer session in Manitoba College. Held an afternoon and evening conference on Sabbath School work.

PRESBYTERY CLERKS.

Rev. M. C. Rumball, B. A., High Bluff, has been appointed clerk of Brandon Presbytery in place of Rev. W. L. H. Rowland, resigned.

Rev. D. McDonald, Port Hastings, C.B., has been appointed clerk of the Presbytery of Victoria and Richmond in place of Rev. K. McKenzie, resigned.

METING OF PRESBYTERIES.

Peterborough—Mill Street Church, Port Hope, March 22, 9.30 a.m.

Brandon—Portage la Prairie, March 8, 7.30 p.m.

Guelph—Knox Church, Galt, Mar. 15, 10.30 a.m.

Barrie—Barrie, March 22, 11 a.m.

Orangeville—Orangeville, March 8, 11 a.m.

Toronto—Usual place, March 1, 10 a.m.

Owen Sound—Div. Street Hall, Mar. 15, 10 a.m.

Paris—Ingersoll, March 15.

Columbia—St. And., Victoria, March 9, 10 a.m.

Chatham—St. Andrew's, Chatham, March 8.

Huron—Clinton, March 8, 10.30 a.m.

London—Knox, London S., March 7, 2 p.m., for religious conference, and in First Presbyterian Church March 8, 9 a.m., for business.

Maitland—Melville Church, Brussels, March 8.

Minnedosa—Mattawa, March 14, 3 p.m.

Montreal—Convocation Hall, March 15, 10 a.m.

Regina—Moosejaw, March 9, 9.30 a.m.

Rock Lake—Manitou, March 1, 7.30 p.m.

Sarnia—St. Andrew's, Sarnia, March 15, 10 a.m.

Winnipeg—Knox, Winnipeg, March 1, 3 p.m.

Whitby—Pickering, April 19.

Truro—Truro, March 15.

Sydney—Sydney, March 15, 11 a.m.

THE REAL COMFORTS OF LIFE.

HERE are numerous conceptions of pleasure and comfort. Most people find, with or without experience, that the real comforts of life are to be had at home. For there the devoted wife is the presiding deity; there the children prattle and play; there the young girl approaches and reaches womanhood; within its sacred precincts youth puts on the responsibilities of manhood; there are the reunion of hearts, hopes and prayers; there can be found real rest; there are the peace and affection typical of the better life; there the germinating and binding together of hearts and minds and souls in a bond as strong as a chain of steel and as lovely as a wreath of beautiful flowers; there the memories which glow and exist with life itself; there the influences which strengthen and bless in after years, whatever we do and wherever our footsteps roam.—*New York Ledger.*

PRAY FOR YOUR MINISTER.

"How came you to leave your church and congregation?" said a gentleman to a faithful and laborious minister, who a short time ago, had been dismissed from the pastoral care of a church over which he had been settled for years.

"Because my people did not keep praying for me," was the answer.

"When I was first settled over them," he continued, "their prayers were constant and fervent for me, and my labors among them were abundantly prospered; Christians were manifestly growing in grace, and very many were converted under my preaching. But after a while their prayers for me became less fervent and my work seemed correspondingly unblest. And I became discouraged, and have now gone to another field of labor where the people do earnestly pray for me, and where every sermon seems blessed from on high to doing good."—*Dr. Tryon Edwards.*

According to a recently enacted law in Georgia no physician or surgeon, if once convicted of drunkenness, can ever again practice his profession in that State.

Sabbath School Lessons.

Mar. 6. THE DOWNFALL OF JUDAH. B.C. 586.

Lesson, Jer. 39 : 1-10. Golden Text, Matt. 23 : 33.
Mem. vs. " " 6-8. Catechism Q. 63.

When, 975 years before Christ, the ten tribes revolted from Rehoboam, after Solomon's death, and formed the Northern Kingdom, the kingdom of Israel, Jeroboam, fearing that if they should still go up to Jerusalem, in Judah, to worship, they would be drawn back to their allegiance to the house of David, set up idols in Bethel and in Dan, and told them to worship there. They did so. They sank into idolatry. God warned and punished but ever lower they sank, and at length, 721 B.C., he gave them into the hand of the Assyrian for their sin, and history sees them no more for ever. Judah, though worshipping at Jerusalem, fell also into idolatry and sin. The prophet preachers used the fate of Israel as a warning, but in vain, and 605 B.C. they were conquered and many of them carried captive to Babylon. In 598 B. C. still more of them were carried away. Part of them were left as a subject people, and Zedekiah was appointed by Nebuchadnezzar as their king. 14 years later he rebelled and this lesson tells the result. For the full story read Jer. 52 : 4-10 ; 2 Chron. 36 : 11-21 ; 2 Ki. 24 : 8-25.

- I. The siege and fall of Jerusalem, vs. 1-3.
- II. The flight and capture of the king, vs. 4-7.
- III. The burning of the city, v. 8.
- IV. The carrying away of the people, vs. 9, 10.

I. vs. 1-3. *Ninth year*, 588 B.C., *Tenth month*, part of Dec. and Jan. *Eleventh year*, the siege lasted 18 months. *Broken up*, breaches made and the city surrendered. *Middle gate*, between the upper and lower city. *Rabsaris*, *Rabmag*: titles belonging to the names before them, e.g. Sarsechim, the Rabsaris, or high noble ; Nergal-Shareser, the Rabmag, or high priest ; chief of the Sorcerers.

II. vs. 4 : 7. *Betwixt—walls* : The victors came in at the North, the vanquished fled out at the South. *The plain*, the valley of the Jordan some 20 miles distant. *Riblah*, 75 miles north of Damascus, where Nebuchadnezzar was directing the siege of Tyre also. *Gave judgment*, Zedekiah had violated his oath of submission. *Stew—sons*, the last sight he ever saw. What a memory to haunt him, *Put out eyes*, Jer. 32 : 3-5, had prophesied that Zedekiah should speak with Nebuchadnezzar and see his eyes ; and Ezekiel had foretold, 12 : 10-13, that he should be led to Babylon, should live and die there, but should never see the city. How should he see the king and not see the city ? Strange curious predictions, but both literally fulfilled. Read them.

III. v. 8. *Burned* ; All was destroyed, even the temple of Solomon, that has seen the changes of over four centuries, 420 years, was burned, 2 Ki. 25 : 9.

IV. vs. 9, 10. *Carried away* ; Three classes mentioned ; (1) the nobility, who were all slain, v. 6 ; (2) the people of the city who were carried captive ; (3) the poor who had nothing and who were spared and given plenty. Wealth and position bring dangers of which humility and obscurity know nothing. Every lot has its trials, but every lot may have God.

He that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy.

The way of transgressors is hard.

PROMISE OF A NEW HEART.

March 13.

B.C. 580.

Lesson, Ezek. 26 : 25-38. Golden Text, Ezek. 36 : 26.
Mem. vs. " " 25-27. Catechism Q. 64.

Ezekiel was born at or near Jerusalem, of priestly family, 621 B.C. When a young man of 23 years, he was carried captive with Judah, 598 B.C., and never returned to his native land. His home was by the river of Chebar, a branch of the Euphrates some 300 miles North of Babylon, where he began to prophesy or preach when about 30 years of age, some five years before the downfall of Judah, mentioned in last lesson. His wife died about 5 years after he began his ministry, about the time of that downfall, and his remaining years were lonely ones. While he was prophesying at Chebar, Daniel was a prophet prince in Babylon, and may have known him, and Jeremiah was preaching at Jerusalem.

The book of Ezekiel's prophecy covers some 22 years, from 593-571 B.C. and is divided into 3 parts, the first 24 chapters being spoken before the siege, the next 8 during the siege, and the last 16 after the downfall, speaking promise and hope to the exiles.

The lesson was spoken very shortly after Jerusalem and the temple had been destroyed, to the Jews, who in exile were hanging their harps upon the willows and weeping for Zion, but it applies to the Christian and to the Church in every age.

- I. The new heart promised, vs. 25-27.
- II. The results in the inner experience, vs. 31-33.
- III. The results in the outward prosperity, vs. 28-30 ; 34, 35, 37, 38.
- IV. The effect upon the heathen about them, v. 36.

I. vs. 25-27. *Sprinkle* ; Outward sprinkling a type of inward cleansing. *Filthiness* ; If men but saw sin as filthy as God sees it, how they would hate it. *Idols* ; From what idol do I need cleansing ? *Will I cleanse* ; If we are seeking freedom from any filthiness or idol, none can cleanse but He. He only can cleanse from any sin, and He can cleanse from all. *New Heart* ; New lives, new hopes, new aims. *New Spirit* ; Loving, kind, unselfish, the Spirit of Christ. *Will I put* ; It comes not from our own efforts but is his work ; is not developed from within, but given from without. *Take away* ; The old must make room, the two hearts cannot dwell together. *My Spirit* ; The Christian is controlled by a higher spirit than his own. *Cause you* ; All good in our lives is from Him. *Shall keep—do* ; The one outward proof of a new heart is the continuous keeping of His judgments, and doing his will, all else is a sham.

II. vs. 31-33. *Shall remember* ; Humble penitence, a deep sense of unworthiness is a mark of the new heart, see Ps. 51. *Not for your sakes* ; Man deserves no credit and God gives him none.

III. vs. 28-30, 34, 35, 37, 38. A promise of prosperity in their own land as contrasted with their present poverty and exile. It was partly fulfilled in the return from captivity under Zerubabel, is being fulfilled in the growth of Christ's kingdom, and will be complete in that kingdom's final triumph.

IV. v. 36. *That are left* ; A scattered remnant. *Know* ; It would prove to them the Lord's power.

The new heart. What is it ? A change of character ; a converted man thinks, reasons, remembers, imagines, now ; and he did all these before conversion. A regenerate heart feels, desires, loves, hates, now ; and it did all these before. But the chief subjects of thought, of love, of hatred, are changed. It is the most radical change of which human character is susceptible. It is a change from sin to holiness. —Prof. Phelps in *The New Birth*.

March 20.

REVIEW.

Lesson, Isa. Jer. Ezek. Golden Text, Ps. 101 : 1.

The lessons of this quarter are from the three great prophets; Isaiah, who prophesied from 760 to 697 B.C.; Jeremiah, from 622 to 586 B.C.; and, Ezekiel, from 593 to 571 B.C. The lessons themselves cover a period of probably 150 years, from 720 B.C. to 570 B.C. or from about the time that Samaria was overthrown and Israel carried captive by the Assyrians, to return no more, until shortly after the downfall of Judah and the carrying away into Babylon.

The burden of all these lessons is, warning, and promise.

I. *Warning.* Israel had sinned and suffered through many long years, and at length God gave them over into the hands of their enemies. For the next hundred and fifty years, the fate of Israel was an object lesson to Judah, to warn her of the danger of sin. In addition to this she had the warnings of the prophets, she had threatened dangers and marvellous deliverances, as in the destruction of Sennacherib. Even the final destruction came by degrees. There were three sieges by Nebuchednezzar, 605, 598, 588, and each time some were destroyed and taken captive, but all the warning and chastisement was in vain, nothing short of complete overthrow would answer the purpose, and they were given over to captivity and death, while their city and temple were destroyed. This was effectual, for after their return, 530 B.C. from the seventy years captivity, whatever their other sins might have been they never again fell into idolatry.

II. *Promise.* In the darkest hours the prophets ever kept before them the future glory of the Church, the kingdom of God, which they then represented; and the triumph of the Messiah, the promised king. This was done for two ends, to cheer them in their sorrow, and to stimulate to live worthily of their destiny. These promises were made in terms of the Old Testament Dispensation. In so far as they were fulfilled under the Old Test. Dispensation, in their return from Babylon, they were fulfilled in terms of the Old Test. Dispensation. In so far as they were or are to be fulfilled under the New Testament Dispensation, in the coming of Christ, in the gradual extension of His sway, and in the final triumph of His Kingdom, that fulfilment must be in terms of the New Test. Dispensation. "If ye be Christ's then are ye Abraham's seed and heirs according to the promise," Gal. III. 29.

REVIEW QUESTIONS,

Lesson I. How is Christ's coming foretold? What shall be the nature of His laws? What the character of His Kingdom?

II. What is the burden of song in that kingdom?

III. What has no place in that kingdom? Rev. XX. 13. How do the drinkers like reproof? What are the results of drunkenness?

IV. What privilege have the subjects of that kingdom? What assurance have they? What notable instances of answered prayer? What instances in your experience?

V. How is the kingdom ushered in? How is the king received when He comes? Contrast the beginning and the ending of it?

VI. What is the attitude of the king? What the portion of the kingdom? What the results of being in it? What its effects upon the world?

VII. What features of the kingdom given here?

VIII. How does hatred to the king shew itself? How is it shewn to day? What the results to him who thus hates?

IX. How are its subjects treated? Give parallel cases.

X. How is God's justice shewn? What the object of His judgments? How are you trying His patience?

March 27. THE BLESSINGS OF THE GOSPEL.

A MISSIONARY LESSON.

Lesson, Is. 40 : 1-10.

Golden Text, Is. 40 : 5.

Memory vs. 3, 4.

Catechism Q. 65.

Isaiah prophesied, B.C. 760-697. The events to which this lesson points are towards the close of the exile, 150 years later, B.C. 530. But this is no proof that it was spoken at a later date and by another prophet. Transported in vision into the future, Isaiah speaks of the coming captivity. Then he speaks of its ending and joins in the joy of the returning exiles. He gives them God's message to be recorded for their consolation in the hour of trial, "Comfort ye, comfort ye, my people, saith your God." Then borne on by the Holy Spirit he speaks of things beyond his ken, things which are fulfilled only in the gladness and blessing of the gospel day. In the opening of the lesson we hear a voice from heaven bidding the prophet speak comfort and promise to the Jews. Then vs. 3-5, we hear that same voice speaking far off in another direction, bidding others help them in their return. Then, vs. 6-8, we hear that same voice saying that this deliverance does not depend upon changeable men but upon an unchanging God, and the lesson closes, vs. 9-10, with the prophets own glad shout of cheer to God's people as he listens to these things.

I. The voice of the prophet bidding him comfort Jerusalem, vs. 1-2.

II. The voice bidding others help in the deliverance, vs. 3-5.

III. The voice proclaiming the unchangeableness of him who makes the promise, vs. 6-8.

IV. The prophet bidding Jerusalem watch for the coming joy, vs. 9-10.

I. vs. 1-2. *Comfort ye;* A voice from God speaks to the prophet. *Warfare;* Her hard conflict with trial. *Iniquity;* She had suffered and is now forgiven. *Double;* This was the penalty for trespass, Ex. 22 : 9. The words of comfort apply to the church yet in all her discouragement and trial.

II. vs. 3-5. *Prepare ye the way;* Roads are bad in the East and when a king journeys, a special preparation of the road needs to be made for him. The power of Babylon, the difficulties of the journey had to be renewed. God gave power and will to Cyrus to help in the work. So great difficulties, giant sins and wrongs, "mountains of pre-*judice*, of selfishness, of heathen customs and castes, mountains of worldliness, the foothills of which still remain in the church, mountains of unbelief, of indolence, to be levelled; *valleys* of omission of duty, of depleted treasures, of neglected prayers, of failures of faith and love; *crooked places* of disposition, of contentions, of business methods, of Christian governments dealing unjustly with heathen nations, of commerce carrying rum and ruin, of uncivilized dwellers among the heathen showing an unchristian spirit," are still obstacles in the progress of Christ's kingdom. *Mouth of the Lord;* Great are the obstacles but they shall vanish for He hath spoken it.

III. vs. 6-8. Human power and beauty and purpose all transient; the word of God unchanging, therefore these promises cannot fail of fulfilment.

IV. *High Mountain;* Proclaim the good news from the heights so that all may hear. So should the glad tidings that have come to us be proclaimed that all may hear. Let the Church ever shout aloud the glad tidings.

Acknowledgements.

Received by the Rev. Wm. Reid, D. D., Agent of the Church at Toronto, Office 15 Toronto Street, Post Office Drawer 2607.

ASSEMBLY FUND.

Table listing donors and amounts for the Assembly Fund, including entries like 'Rec'd to 5th Jan. '92. \$816 07', 'Grand Bend 2 00', 'N. Eusthope 4 00', etc.

Table listing donors and amounts for various churches and locations, including 'London, 1st ch. 10 00', 'Winnipeg, St. And. 20 00', 'Osgoode 3 00', etc.

Table listing donors and amounts for various churches and locations, including 'Cookstown 1 88', 'Tottenham 4 10', 'Elmvalde 2 50', etc.

IF WE MISSION FUND. \$1,849 25

Table listing donors and amounts for the Mission Fund, including 'Rec'd to 5th Jan. \$35,601 91', 'Wm Brown, Caledonia 150 0', 'Grand Bend 4 00', etc.

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Clyde & Bar.....	2 00
Dr. M. McGregor.....	2 00
Fr. Stephen.....	5 75
Hx., Chalmer's ch.....	48 00
Cardigan, P.E.I.....	5 00
Caledonia, P.E.I.....	7 00
—————	\$6,798 15

BURSARY FUND.

Previously ack'd.....	\$272 28
Coup., St. John Deb.....	30 00
Rev. D. Wright.....	12 00
J. S. Carruthers.....	12 00
Pictou, Prince st. ch.....	5 00
Un. Centre & Loch.....	7 00
Great Village.....	8 00
Tatamagouche.....	3 00
St. Peter's Road.....	5 00
Riverside, Bass R.....	1 16
Now Lon., N. & Ken.....	5 00
St. Stephen.....	2 00
Hx., Chalmer's ch.....	15 30
—————	\$377 44

MANITOBA COLLEGE.

Previously ack'd.....	\$20 00
Mabou.....	7 10
Port Hood.....	1 00
Ch'town, St. James.....	10 00
Un. Centre & Loch.....	6 00
Up. Musquodet.....	3 00
Tatamagouche.....	5 00
Cape North.....	4 00
Hx., Chalmer's ch.....	5 00
—————	\$61 20

AGED MINISTERS' FUND.

Previously ack'd.....	\$1,801 29
Int., J. Nel. Gardner.....	33 00
Cow Bay, W.H. & F.M.S. 10 00	
Rev. H. Crawford, ra.....	3 00
Int. St. And ch, Truro.....	125 00
Boularderie.....	5 00
Rev. D. McGregor, ra.....	5 00
Coup., Hx. Water Deb.....	13 30
Shubenacadie.....	8 00
Whyocomagah.....	4 50
Chatham, St. And.....	14 00
Canard.....	3 00
Rev. G. E. Kinnear.....	2 00
" S. Boyd, ra.....	3 50
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Richmond, Grove ch.....	7 00
Port Hastings.....	4 00
Rev. D. McKinnon, ra.....	3 00
Pictou, Princost. ch.....	8 00
Geo. C. Peters, Int.....	96 00
Rev. Jas. Murray.....	3 00
Un. Centre & Loch.....	1 00
Rev. W. Calder, ra.....	4 00
" W. H. Ness, ra.....	8 00
Woodstock, St. Paul's.....	2 00
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Up. Musquodet.....	10 00
Rev. D. McDougall, ra.....	4 00
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Rev. Jas. McLean, ra.....	4 00
Ch'town, Zion ch.....	10 00
N. Sydney, Mrs. Dixon.....	1 00
Tatamagouche.....	5 00
Rev. T. Sedgwick, ra.....	4 00
Bathurst, Youghall.....	2 50
Rev. J. Annand.....	15 19
St. Peter's Road.....	5 50
Boularderie.....	5 00
Rev. A. Falconer, ra.....	6 25
Int. on Dep. B. of N.S.....	2 50
N. Mills, Charlie & J. R.....	9 34
Rev. J. A. Greenlees, ra.....	9 66
" W. Dawson, ra.....	3 71
" A. Rogers, ra.....	6 00
Riverside, Bass R.....	4 32
New London, N. & Ken.....	3 00
Tignish, Mon. & Elm.....	3 00
Little River.....	4 00
Prince William.....	5 00
Clyde & Bar.....	3 00
Dr. M. McGregor.....	2 00
St. Stephen.....	5 00
Hx., Chalmer's ch.....	10 00

Caledonia, P.E.I.....	1 00
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FRENCH EVANGELIZATION.

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

Already acknowledged.....	\$11,450 89
Chatham, N.B., St. And.....	28 00
" Busy Bees.....	10 00
Kinnear's Mills.....	49 85
The Ridge S.S.....	86 00
Waterloo, T. L. Un. S.S. 1 15	
Bromley.....	25 00
Fergus, St. And.....	4 00
Cote Neiges & Norwd.....	18 00
Ashton, Mel. ch.....	10 00
Jas. Begg, Moose C.....	3 00
John M. Begg, Moose C.....	2 00
South Kinloss.....	9 10
Prospect, Man.....	20 00
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Wakefield & Masham.....	15 00
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Chatham, Gren. & Pt. F.....	21 00
Ormatown, Is. S.....	5 00
Allan's Corners S.S.....	4 37
J. Macaskill W. Ar. N.S.....	3 00
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Nottawasaga, W. ch S.S. 10 00	
Owen Sd. Knox ch.....	20 00
Cote St. Ant. Mel. S.S. 15 00	
Tithe, Bell's Corners.....	5 00
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Cadmus S.S.....	7 25
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Correction.	
In January RECORD the acknowledgement—St. Andrew's S. S., Sydney, \$17.00, should have read St. Andrew's S. S., Sydney Mines, \$17.00.	
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THE EARLY CHURCH: a history of Christianity in the first six centuries, by the late David Duff, D.D., L.L.D., Professor of Church History in the U. P. College, Edinburgh; edited by his son, and just published by T. & T. Clark, has just been received. It contains over 600 Svo pages, in paper and type that are a delight to the eye. It is divided into 56 chapters. Beginning with the preparation for Christ's coming, in the national, social, religious and political condition of the Jews, it goes on to the founding of the church, its progress, the early heresies and apologists, its collision with the Roman power, its triumph, the controversies of the fifth and sixth centuries with the growing doctrine of Papal supremacy. While solid it is far from heavy. Clear in outline, vivid in detail, attractive in style, it passes in review the history of those early times in a picture pleasant to look at and not easily forgotten. Presbyterian News Co., Ltd., 170 Yonge Street, Toronto. Price, \$4.00.

Also received from the same publishers, pp. 5-10, and in type and style like to the above.

THE APOLOGY OF THE CHRISTIAN RELIGION: Historically regarded with reference to supernatural revelation and redemption.—By Rev. James Macgregor, D.D., sometime Professor of Systematic Theology in the New College, Edinburgh. Book I. deals with "The religion at work," "The second century,"—outwardly overcoming the world. inwardly effecting a new

creation of mankind. Book II. treats of "The external evidences of the religion,"—chap. i. "The chief corner stone;" chap. ii. "The foundation of the apostles;" iii. "The foundation of the prophets." Under these headings the author groups the results of his keen survey of the whole field of apologetic theology. The book will be a valuable contribution to our theological literature. Presbyterian News Co., Ltd., 170 Yonge Street, Toronto. Price, \$3.50.

THE STORY OF THE TOKEN: as belonging to the Sacrament of the Lord's Supper. By Robert Shiels. A neat little book of 150 pages, devoted by one in love with his subject, to the origin, and history, and usages, with regard to the use of the token at the Lord's table. New York: John Ireland, 1197 Broadway. Price, \$1.00.

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