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THE
PRESBYTERIAN RECORD
 FOR THE
 DOMINION OF CANADA.

VOL. XV. DECEMBER, 1890. No. 12.

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The Bible in 1890.

IN the eighty-sixth annual report of the British and Foreign Bible Society we have an interesting account of the latest transactions of that venerable society. It is an account of work of the most important kind which, in almost every part of the world, is extending and exerting, year by year, a happier influence. Its sole object being to encourage the wider circulation of the Holy Scriptures, without note or comment, in the languages of all people that on earth do dwell. The issues of the year have again been large—rising to a total of over three million seven hundred and ninety thousand copies. The story of the Bible in France is pleasantly told by M. Gustave Monod, of Paris. There is a light upon its page and a happy energy in its tone contrasting strongly with the accounts of former years. "The circulation has leaped into a total which nearly trebles that of 1889." M. Monod expresses his conviction that the horizon is brightening in France—the current of popular thought and life is, very apparently, less irreligious than it was a few years ago. In Belgium, one of the hardest fields for the society's work, on account of the prevailing socialistic atheism, there has been substantial progress. Some of the educated Roman Catholics in that

country are feeling it a reproach that the Scriptures are seldom read by even the most devout of the people. The spirit of enquiry has, however, been awakened, and the Word of God is coming to be in demand. In Germany the circulation of all the Bible societies rose last year to 600,000 copies, and it is gratifying to note that the young Emperor is a warm friend of the work. In Austria, notwithstanding the hostility of the Church of Rome, the agents of the Bible Society are encouraged in their work. In Italy the outlook is hopeful. The total issues from the depot in Rome last year were 21,593 copies. In Spain, the aspect of affairs is "the quiet and slow, but sure advance of the Holy Scriptures over all the land." The accounts from Africa picture the advance of European civilization and Christian influence. The reports from India afford impressive testimony to the revolutions and advances in religious thought that have been made. In China, although the progress is still slow, "there is a movement of the dry bones." In Canada, there has been marked progress all along the line. The Scriptures, in whole or in part, are now printed by this society in 291 languages or dialects. The total receipts for the year were over one million of dollars; and the amount of good that has been done by the army of colporteurs employed by the Bible Society is beyond calculation.

Westminster Abbey.*

THE Abbey, while it ranks as a cathedral, has no Bishop. It had one for ten years, A.D. 1540-'50 in the person of Bishop Thirlby, but he was the first and the last Bishop of Westminster. The name seems to be derived from the Western Monastery, or "Minster of the West," founded by certain monks of the Benedictine order on the site of the present edifice, then known as the Isle of Thorns—"a wilderness thicket affording cover to the wild ox and red deer that strayed into it from the neighboring hills." Tradition has it that an ancient temple of Apollo on this site was transformed into a Christian church about A.D. 153; but it is not until A.D. 616 that the story of the Abbey becomes historical. Its reputed founder was King Sebert who died in that year, and whose grave is still pointed out within the Abbey. Sebert's church having in the lapse of time fallen into decay, Edward the Confessor cleared out the old foundations and erected what was considered at the time a magnificent edifice, dedicated to St. Peter, the patron saint of the original church. And so it comes that the full title of Westminster Abbey to-day is, "The Collegiate Church or Abbey of St. Peter's at Westminster." Edward lived to see the completion of his grand Minster and was buried with great pomp in front of its high altar (1066.) Henry III. pulled down the Confessor's cathedral, all but a fragment of the nave, and erected the present splendid edifice, the first stone of which was laid in the year 1221. It was intended that it should surpass in splendour every sacred edifice then in existence. Its Chapter house and its ornaments were exquisite. Eminent foreign painters and sculptors were invited to show their skill in decorations; mosaics, enamels, and marbles were brought from Italy. The result of Henry's pious notion was the fine specimen of Gothic architecture which now attracts thousands of visitors from all parts of the world every year. There are larger cathedrals in England and elsewhere, and much older; but nowhere is there an ecclesiastical structure invested with such a continuous succession of historic associations as this. The history of the Abbey, it may be

said, is the history of England for eight hundred years.

The chapel known as Henry the Seventh's is especially beautiful. It occupies the site of the Lady Chapel which Henry III. had erected and dedicated to the Virgin, and appears now as an extension of the choir of the cathedral proper. It was erected by Henry VII as a mausoleum for himself and his successors. In it was interred the royal builder, whose effigy, enclosed in a splendid shrine of brass, is one of the most conspicuous objects in the Abbey. Within this sacred edifice the Kings and Queens of England have been crowned from William the Conqueror (1066) to Queen Victoria (1838). A most interesting relic is the stone of Scone, encased in a wooden chair, in which all those monarchs have sat for coronation. It is the famous stone which Edward I. stole from Scotland long ago—that on which the Pictish Kings had been crowned at Dunstaffnage and Scone, which had served the same purpose on the sacred hill of Tara in Ireland—where it was known as the 'Stone of Destiny,' and, if we follow the legend to its source,—the stone which Jacob had for his pillow at Bethel! No grander pageants have ever been seen than some of these coronations; but a coronation, however splendid, is soon forgotten. It is otherwise with the tombs and monuments of the illustrious dead. The Abbey, in this respect, is the most perfect 'sermon in stone' that exists at the present time. The number and variety of its historic tombs far surpass those at Roskilde in Denmark, St. Denis, in France, and even the Santa Croce of Florence, and the Campo Santo of Pisa. Perhaps the most striking monuments in the Abbey are those to Elizabeth—the most illustrious queen up to her time that ever swayed the English sceptre—and to her unfortunate cousin, Mary Queen of Scots. "Elizabeth lies in the same vault with Mary her persecutor, and in the same chapel with Mary her victim"—"their envy buried in the dust!" George II and Queen Caroline were the last of the English sovereigns buried in Westminster. The hand-book of the Abbey gives the names of 544 persons who are commemorated here, but the actual

* Historical Memorials of Westminster Abbey, by Arthur Penrhyn Stanley, D.D., Dean of Westminster; pp. 704; London, 1867-1882.

number is much greater. Among them are peers of the realm, great statesmen, philosophers, historians, poets, philanthropists, soldiers and sailors who have earned the gratitude of their country. Of course, many are remembered by tablet or bust who were not buried in the Abbey, *e. g.*, Shakespeare, Milton, Gray, Goldsmith, Wordsworth and General Wolfe, and a good many names are to be found on the walls or the floor that have no title to distinction. "If Byron was turned from our doors," says Dean Stanley, "many a one as questionable as Byron has been admitted." There are also many names conspicuous by their absence, such as Pope, Coleridge, Adam Smith, Sir Walter Scott, Robbie Burns, Chalmers, Carlyle, etc. There are enough of actors, but only one painter of note—Sir Godfrey Kneller. And there is only one missionary, but the honour of 'Westminster' was never more worthily bestowed than upon DAVID LIVINGSTONE, who sleeps well beneath the centre of the nave. The Chapter House, the Deanery, and the Jerusalem Chamber have attractions of a different kind which may be noticed at some other time, but before leaving the Abbey it should be stated that Dean Stanley—whose name is a synonym for every thing that was lovely in character and liberal in sentiment—and his estimable wife, Lady Augusta Elizabeth Frederica, daughter of the Earl of Elgin and Kincardine—lie beside kings and queens in Henry Seventh's chapel; and that to the genial Dean the public are indebted for free ingress to this incomparable chapel, a sum of money having been bequeathed by him, for ever abolishing the fee that was so long exacted from visitors.

Missionary Cabinet.

DR. NORMAN MACLEOD, THE WORKINGMAN'S FRIEND.*

THE DISRUPTION, so called, of 1843 swept from the Church of Scotland one-third of its ministers and most of its shining lights—Dr. Chalmers, Dr. Candlish, Dr. Cunningham, Sir Henry Moncrieff, Dr. Guthrie, Dr. Buchanan, Dr. Begg, Dr. Mac-

donald—the Apostle of the North; the Bonars, Drs. William Arnot, W. J. Blaikie, W. Hanna, Robert Burns, and such missionaries as Drs. Duff, John Wilson, J. Murray Mitchell, and W. C. Burns. The Auld Kirk was shaken to its centre; it was, indeed, cast down, but it was not destroyed. There still remained a few men of mark, enough, as events have shown, to set her on her feet again, such men as Dr. James Robertson, Dr. John Cook, Dr. Lee, Dr. William Smith, Dr. Pirie, Dr. Phin and the three Macleods: John, of Morven; Norman, of St. Columba Church, Glasgow, and his son Norman, the subject of this sketch.

NORMAN, the third in the apostolic succession, (for his grandfather was a Highland minister, too,) was born at Campbellton, Argyleshire, on the 3rd of June, 1812. From childhood he was bright, humorous, and talkative and, his boyhood being spent in the Highlands, he acquired a romantic attachment to the Celt, to sailors and the sea. Being destined for the ministry, he took his "arts" at the University of Glasgow; in 1831 he went to Edinburgh, where Dr. Chalmers was then Professor of Divinity. Most of his "vacations" were spent on the continent in company with the son of an English gentleman, to whom he was tutor. Having completed his college curriculum in Glasgow, he was ordained in 1838 minister of the parish of Loudon, in Ayrshire, where he spent five years. On first visiting his parishioners, many of whom belonged to the strictest sect of the covenanters, he called on an old pauper woman, hard of hearing, who was quite a celebrity in her way. She at first resented his right to visit her ministerially, but eventually she beckoned him to sit down beside her, and putting her tin trumpet to her ear she said: "*Gang over the fundamentals.*" Having done this to her satisfaction, he received a hearty welcome.

His translation to Dalkeith, in 1843, not only afforded Norman a wider scope for his versatile talents, but his proximity to Edinburgh, while it brought himself prominently into notice, enabled him to study the methods of the committees who carried on the work of the church, and awakened in him earnest desires for such a true revival of evangelical and missionary zeal as could only be looked for from increased spiritual

* MEMOIR OF NORMAN MACLEOD, D.D., by Rev. Donald Macleod, D.D., of Glasgow, 1876.

life in the people and clergy alike. In 1845, along with Dr. Simpson, of Kirknewton, and Dr. John Macleod, of Morven, he was sent by the General Assembly on a deputation to the churches of British North America. They were everywhere received with boundless enthusiasm, but especially in the county of Pictou and the Gaelic settlements in other parts of the country. When appointed to the Barony parish, Glasgow, in 1851, Norman Macleod had already become the most popular preacher and platform speaker in Scotland—thoroughly furnished for the work in that large parish, embracing at that time 87,000 souls, and rapidly increasing. How enthusiastically he entered upon the herculean task is well known. He soon had agencies at work which resulted in the establishment of schools and the founding of churches for the working people, of which they stood greatly in need. In his own church he instituted a series of services exclusively for the poor, to which none were admitted except in their every-day working clothes. "The pews were filled with men in their fustian jackets and with poor women, bareheaded, or with an old shawl drawn over their heads, and dressed, most of them, in short gowns and petticoats. Unkempt heads, faces begrimed with labour, and mothers with infants in their arms gave a strange character to the scene."

The last twelve years of Dr. Macleod's life were his most laborious, for in addition to his pastoral duties he accepted the editorship of "Good Words," in 1860, which added enormously to his work. His personal influence secured for the magazine contributions from the most distinguished literateurs in Britain—Dean Alford, Dean Stanley, Dr. Vaughan, Canon Kingsley, Dr. Guthrie, Dr. Blaikie, Dr. Walter C. Smith, Dr. A. K. H. Boyd and many others supported him in this undertaking which, it is needless to say, proved eminently successful and remunerative. His own graphic notes of travel and his serial stories, such as "The Starling," "The Old Lieutenant and his Son," and "Wee Davie," have seldom been surpassed for sprightly humour and instruction.

But the crowning work of his life was in connection with the India Mission of the Church of Scotland, of which he was appointed convener. In that capacity he visit-

ed India in 1867. The report which he presented to the General Assembly on his return from India was a masterly production, and showed how advanced and statesmanlike were his views on the whole subject of missions to the heathen. It has been well said that "his ceaseless endeavours to rouse the home church to a sense of missionary obligation form one of the noblest chapters of Christian biography, and claim the warmest admiration of every evangelical soul."*

"Eminent in the Church, honoured in the State, in many lands greatly beloved," Dr. Macleod died in Glasgow, 16th June, 1872, in the 61st year of his age, and was laid beside his father in Campsie churchyard. His death was lamented by people of all ranks and denominations in the kingdom. Queen Victoria mourned for him as for a dear personal friend, whose loss to her, she said, was "irreparable and overwhelming." The Archbishop of Canterbury sent a letter of condolence to the family, as did many other representatives of religious and benevolent societies. As a preacher, Dr. Macleod was earnest and impressive. He threw his whole soul into his sermons which seemed "the perfection of art, without art." His conversational gifts were marvellous. His wealth of anecdote was inexhaustible. His humour, pathos, and dramatic power were inimitable. He was not faultless. His incautiously expressed views on the Sabbath question, on the atonement, and on future probation, more than once disconcerted his best friends, but no one who knew him ever doubted his sincerity of purpose and his loyalty to the Master whom it was his life-long joy to serve. "Let them call me 'broad,'" he said, in his last great missionary speech before the General Assembly, "I desire to be broad as the charity of Almighty God, who maketh his sun to shine on the evil and the good; but while I long for that breadth of charity, I desire to be narrow—narrow as God's righteousness, which as a sharp sword can separate between eternal right and eternal wrong."

* THE PREACHERS OF SCOTLAND, by W. G. Blaikie, D. D., Edin. 1888.

CHRIST came all the way from Heaven to help us, and every true Christian ought to be ready to go to the ends of the earth to help Him.

Presbyterianism in B. Columbia.

THE Church in British Columbia is becoming consolidated. The American Presbyterian congregation in Vancouver, hitherto connected with the U. S. Presbytery of Puget Sound, was received by the Presbytery of Columbia at its last meeting; and Mr. Christie, of Wellington, the only minister of the Church of Scotland in the Province, together with his congregation, have applied to be received into our church, and doubtless will be received at next meeting. Considering the short time the Presbytery of Columbia has been in existence, one is surprised at what has already been accomplished in the way of organization and equipment.

A strong mission with two stations, promising \$600 salary, has been organized in the city of New Westminster, and a missionary appointed—Rev. W. G. Mills, of Sunderland, Ont. At Northfield and East Wellington a new mission is to be begun at once if a suitable missionary can be secured. This is a mining district. For Mt. Lehman a missionary is earnestly asked. This farming district is a new Canadian settlement along the Fraser River. From North Bend a former resident of Orangeville writes: "Are we ever going to have a missionary here? We might as well be in the heart of Africa!" He sends the names of 13 Presbyterians who promise \$178 for the support of a missionary. He suggests that Yale, Lytton, Ashcroft and other stations be associated with North Bend and a mission organized. At Chilliwack a very substantial and comfortable church and a commodious manse have been built, and the settlement and congregation have so increased that Mr. Ross and his people asked that another missionary be appointed and \$7 per week is promised towards his support. From the Kettle River country, in the heart of the mountains, word has been received that ground must be broken there in spring at the latest. Here are found 35 householders, many of them with their families—separated from the rest of the world, without ordinances from any church. They raise wheat and grind it with hand mills. Milk, butter, cheese, fruit, game, mutton, beef, they possess in abundance. Away from the lines of travel, neither telephone nor telegraph disturbs their quiet. They are anxious, however, for the schoolmaster and the missionary, and promise handsomely to maintain ordinances. Lured by the favorable climate, a large number of settlers have found their way into British Columbia during the last three years. More systematic exploration has revealed large tracts of good farming land

in the valleys and river bottoms and these are being occupied. In the Lower Fraser, fruit is being extensively cultivated to be shipped East. This expansion of settlement implies more missions and means, and men of adaptability are required to supply the growing work. And British Columbia must have ordained missionaries that will give continuous supply. Travelling expenses are too high to justify the church in sending a man during the summer only. J. R.

Home Missions in Muskoka and Algoma.

BY REV. ALLAN FINDLAY.
PART I.

IN presenting my report of labour during the past season within the bounds of this Mission Field, I do so with the conviction that it is one of the most prosperous which the field has enjoyed during my connection with it. In this I refer not only to the fact that an increased number of missionaries are employed this term—seven in all—indicating growth, the result of labour in previous years, but more especially to the earnest self-denying labours of your missionaries, whose efforts have been, I believe, owned and blessed by the Divine Spirit for the advancement of the good work. In only one instance did I hear a whisper as to want of attention to duty on the part of the missionary, but everywhere, with this one exception, missionary and people, I found working heartily together for the upbuilding of the common cause. By this, I do not mean to convey the idea that no difficulties are now to be met with in the work, nor stumbling blocks to be removed out of the way. But what impressed me was the seeming determination of both missionary and people, because of these difficulties, to do their duty in their respective spheres "as those who must give an account." The aim of this report will be to give first: a brief statement of the progress of the work in the Muskoka field during these months, and then a more detailed statement of the work in the Algoma field where the greater portion of my time was spent.

MUSKOKA.—All the fields within the bounds have been occupied during the past term. These number thirty-two, the largest number that has ever before been reported. The following five are new fields, viz.: *Copper Cliff*, etc., composed of the mines in the neighborhood of Sudbury, a most important and promising field. *Warren*, formerly known as *Veuve River*, separated this year from *Sturgeon Falls*. *Frank's Bay*, separated from *Calander*. *Carling*, separated from *Parry Sound*, and *Black River*, separated from *Longford*. Of these new fields, only one, *Copper Cliff*, is receiving aid from the Home Mission Fund. Of

the others, Warren, Frank's Bay and Black River are under the Student's Missionary Society of Knox College, and Carling is being provided for by the Sabbath-school of the congregation in Orillia. During these months ordinances have been dispensed in twenty-four stations, outside the fields occupied by the ordained missionaries. As my time on the field was limited, while I did what I could, I am yet under obligation to the undermentioned brethren for assistance kindly and cheerfully rendered, viz.: Messrs. Duncan, Griffith, Goodwillie, Robertson, Bethune and Dr. Clark. The stations at Cache Bay in connection with Sturgeon Falls, and at Franklin's Bay were organized. New churches were opened at Oakley, Raymond and Dwight, and one is about ready for opening at Cache Bay. For winter supply on this field we will require at least seventeen missionaries, and this after making as many of the fields double fields as possible. At present we have only nine men in view. Byng Inlet, Maganatewan, and Burk's Falls are asking for ordained missionaries. A very interesting report has been received from Rev. J. Griffith of the progress of the work in connection with his field at Sudbury and at the mines in the immediate neighborhood.

ALGOMA.—The following evidences of growth among others may be noted in connection with this field. Two new fields are occupied this year, viz.: *Kagawong* formed by a division of the Gore Bay and Little Current fields, and *Goulais Bay* on the shore of Lake Superior. Two new churches were opened, Zion Church in the Township of Campbell, on Manitoulin Island, and Union Church, Walford, on the line of the C. P. R. Three stations were organized. At Bar River in connection with Tarbutt, at Goulais Bay and at North Prince, the two latter forming one field. Thanks are due to Mr. James Ferguson, of St. Joseph, and Mr. D. H. McLennan, of Thessalon, for valuable assistance rendered in the work.

Work was commenced early in June on the Providence Bay fields when I spent ten days in visiting the various stations, and in dispensing ordinances. I found the work on this wide field progressing favorably as in former years under the care of Mr. Jas. Steele, Catechist. Two new churches have been erected since my last visit, one to be known as Knox Church in the Township of Carnarvon, and the other to be known as Zion Church, in the Township of Campbell. In the former, since the congregation have been occupying since early spring, I found the attendance on ordinances and the interest in them greatly increased. In the latter I cannot speak of results in this direction yet, as I hold the first service in the new church, but as this church is intended to unite the two congregations formerly worshipping in neighboring school houses, the benefit cannot but be appreciated by the missionary at least, whose four services per Sabbath on this part of the field will now

be reduced to *three*, while the interest among the people will doubtless be deepened. Neither of these churches is quite finished for want of means, and if they are to be of any use for winter service the work must be completed. Great praise is due to Mr. Steele for the strenuous efforts he has put forth in connection with these buildings, but for his exertions neither of these churches would have been erected, while by his careful oversight in the outlay of the money provided, he has been able to accomplish a great deal with the limited means at his disposal. One more church is necessary in another part of the field to consolidate the work at that point, but whether it will be wise to undertake the erection of this till the other two are completed, and free from debt, is a matter worthy of consideration.

The discouraging feature in the work on this field is the comparatively large amount of arrears due to Mr. Steele, whose self-denying labours among them deserve a better return. One of the strongest proofs of the unsoundness of the doctrine propagated by the Plymouth Brethren that "a paid ministry is unscriptural" is the readiness with which unsanctified professors believe it, or at least act upon it, thus proving it to be of the "earth, earthy." This field has unfortunately been overrun by the apostles of this error, whose slimy trail is to met with in almost every part of the field, and the blighting influence of whose error has been felt by many who ought to have known better than give place to such an absurdity. The plain talks of last year were repeated among them this year with the following results: Of the two stations most deeply involved one resolves that "we will endeavour to the best of our ability to pay Mr. Steele all amounts due him from this station on or before the 1st day of January, 1891," while the other says: "We are resolved to do our very best toward paying up his salary." The station at Providence Bay, however, takes the lead in this good work by having, practically, no arrears, and by assuming \$30 of the amount due by another station. This pleasing result is due to the energy of Miss Mutchmor, of Providence Bay, to whose interest in the work over the whole field and to whose practical efforts very much of the present success is due. As stated in my report of last year, 'it is a hard field,' but by the persevering efforts of our missionary an effect is being produced, gain-sayers are being silenced, and the faithful few are being edified. There is a unanimous desire on the part of the people that Mr. Steele's services be retained among them for another year.

From Providence Bay, I passed on to Burpee and Silver Water. Mr. J. Bell is missionary here under whose care the work is going on quietly, but quite as successfully as in former years. At Burpee, three elders have been chosen since my visit, but not yet ordained. Owing to the failure of the steamer to connect, I did not visit Meldrum Bay, one of the sta-

tions of this field as previously arranged for. This field is for the present season under the care of the Ladies' Society of St. Andrew's Church, Toronto, to whom thanks are due for the kindly interest manifested in our work. Through their thoughtfulness a horse was provided for the use of Mr. Bell, a much needed assistant on a field some 35 miles in extent. I next made a passing visit to Gore Bay, where I held a meeting with the congregation and managers, and found that efforts were being made to clear off balance of arrears too long due to former missionaries. Meanwhile the salary of their present missionary is being more promptly paid than before. Mr. Jansen's usefulness is somewhat increased by the reduction of the number of stations under his care, though his labours are in no wise diminished. The newly formed field lying east of Gore Bay, composed of the stations, Kagawong, Billings, St. Andrew's, Bidwell and Green Bay, I found in a very hopeful condition under the care of Mr. G. S. Scott, of the Student's Society of Knox College. Kagawong is weakly and likely to remain so, but the others I found vigorous and hearty. This field is likely to grow in importance as a new settlement is being formed at the mouth of West Bay, known as Weston Falls, where a few families have already made their homes, and others are expected to follow. Some of these are members of our church from Lindsay and neighboring congregations, who received very kindly a few services which Mr. Scott was able to give them. A general wish was expressed on this field that Mr. Scott might return to them next year.

On the 10th of July, I visited Mr. Ferguson's field on the Island of St. Joseph, holding a meeting on this date at Richard's Landing, and on the 14th at Hilton. At these points the work goes on prosperously, the people being very well pleased with the arrangements for this season. Resolutions were passed at each of these meetings asking for Mr. Ferguson's re-appointment to the Island. Since then I have received copies of resolutions at other stations on this field, referring in the kindest manner to Mr. Ferguson's work among them, and asking also for his continuance on the field. I then crossed over to Tarbutt where three days were spent, not unprofitably I hope. Mr. Ferguson accompanied me to take charge of the Gaelic services in connection with the communion season. Here I found matters much quieter than on former visits, a better feeling evidently existing between parties. Let us hope that the day is not far distant when they, forgetting personal differences, will rise in their strength to the "help of the Lord against the mighty." A larger number than usual of young people is to be found in this congregation, who only need the guiding care of the missionary and the example of their elders to be led in the right way. Let us hope that ere long they will receive both and no longer be exposed to the calamity of being

driven from the church of their fathers through disputes which they can but faintly understand. A good work in this direction has been accomplished by Mr. N. McLean, their missionary for this summer, but the time at his disposal is too limited for any permanent results. A strong desire was expressed at the congregational meeting to have the services of an ordained missionary who could preach in both the Gaelic and English languages. A guarantee has since been sent to the Presbytery, of \$400 per annum, of which amount the outside stations of Port Lock and Bar River promise each \$60 for fortnightly service. I also visited Bar River, a new station about 8 miles northwest from the church at Tarbutt. Here we have a few energetic Presbyterians, who feel very grateful that their needs are being attended to, and who, I am sure, in the future will do what they can in support of the cause. As they were not quite ready for organization at the time of my visit, I asked Mr. Ferguson to visit them at a later date for this purpose. Mr. Ferguson did so on the 2nd and 3rd of August and organized a congregation of twelve members, four of whom were appointed a committee of management.

Algoma Mills and Cook's Mills next received a flying visit, as I had been informed by Mr. G. D. Ireland, our missionary on that field, that he had been called to his home in Prince Edward Island on account of the serious illness of his father, and asking that another be sent in his place, as he did not purpose returning again to his field. I immediately communicated these facts to the convener of the Presbytery of Bruce and asked that a missionary be appointed immediately. Neither this nor a second letter, which I wrote on August 15th on the same subject, appears to have reached its destination, as I received no acknowledgment of either, and the field has remained vacant to present date.

The American Board.

THE EIGHTY-FIRST MEETING of the American Board of Commissioners for Foreign Missions was held this year in Minneapolis, Minn., commencing on the 8th of October, Rev. Dr. R. S. Storrs, of Brooklyn, the president, chairman. There was claimed a special fitness in selecting Minneapolis as the place of meeting, inasmuch as this part of the country was once the mission ground of the Board, and its presence now in the land of the Dakota's manifests the splendid and magnificent progress of Christian civilization. In his reply to the address of welcome, Dr. Storrs dwelt strongly on the usefulness of free discussion, and the result of the debates that followed justified the wisdom of his remarks. That the reports of the three secretaries and of the treasurer, were in every respect admirable, may

be assumed, since these officers of the Board are experts in the work to which they are called. Dr. Alden represents the Home Mission department; Dr. Clark, the mission in India, Papal lands, Bulgaria, and Japan, and Dr. Smith, the mission in Asia Minor, Africa, and the Pacific Islands. Mr. Langdon S. Ward is treasurer. The opening service was preached by Dr. Arthur Little on "The Law of Productiveness in Spiritual Husbandry," the point most strongly urged being that the spirit needs to be rekindled in the interest of self-preservation. The church that is not a missionary church must die. "It is for us," he said, "under God, to say what the harvest shall be—whether thirty, forty, or sixty fold. God grant that with consecrated energy, forsaking the little continent of self we may push out into the dark, tumultuous sea in which so many of our fellow-men are hopelessly immersed, and be to them the swift, eager, willing bearers of the Water of Life." The committee of nine who had been appointed to look into the administration of the Board and report, presented a statement which showed that they had discharged their duty diligently. Its reading occupied three quarters of an hour, during which the keenest attention of all present was noticed, as well it might, for it dealt with matters of vital moment, and traversed a very wide field of enquiry. Its contents were summarized in five recommendations: (1) That an advance copy of the treasurer's report should be furnished to each member of the committee on finance, so as to afford sufficient time to examine intelligently its contents. (2) The employment of an expert to audit the accounts. (3) The employment of additional agencies in order to present the mission cause more thoroughly to the churches. (4) This was the resolution that received the most serious attention, namely, having reference to the questions which should be put to candidates before appointing them to mission fields, a radical change being recommended, viz., that the Prudential Committee and not the secretaries, should be empowered to question candidates as to their theological views and opinions. Powerful speeches were made on this clause by Dr. W. M. Taylor, Dr. Boardman, Mr. Joseph Cook, Secretary Alden, and others. The result was as gratifying as it was unexpected, although the report itself was not adopted, all its recommendations were unanimously accepted! A feeling of relief was manifested in every countenance that so grave a crisis had been safely passed, and that no proposal of a revolutionary character had been entertained or supported. The total available receipts for the year were \$763,434. The number of missionaries employed by the Board, male and female, including wives of missionaries is 533: preaching places, 1,402; churches, 387; communicants, 36,256; native pastors, 173; pupils under instruction, 47,329.

Household Words.

SHADOWS AND SUNLIGHT.

Year after year departs, to come no more,
Wave after wave recedeth from the shore,
Storm after storm beats in on every hand,
Wreck after wreck is heaved upon the strand,
Hope after hope is crushed within the heart,
Tear after tear is dropped as friends depart,
Cloud after cloud obscures the starry sky,
Day after day we watch the sunlight die.

Calm after calm succeeds the angry blast,
Flower after flower blooms fairer than the last,
Star after star appears within our sight,
Morn after morn we deem the dawn more bright,
Thorn after thorn is lifted from our path,
Joy after joy, more sweet, the future hath,
Gift after gift is strown upon our way,
Night after night we kneel to thank and pray.

Life is a landscape filled with light and shade—
Light seems more brilliant for the shadows made,
Darkness more dreary for the sun just set,
Loneness more lonely after friends have met,
So must we clasp the rose and thorn together,
Breasting the seas in calm and stormy weather,
Tasting through life the bitter and the sweet,
To find, when death is past, our joy complete.

ELSIE REA-BROWN.

JERUSALEM THE GOLDEN.

I never had such high expectation of seeing any place as I had of seeing Jerusalem. Had I not seen pictures of it? Oh, yes; but they only increase the bewilderment. Over another shoulder of the hill we go, and nothing in sight but rocks and mountains, and awful gulches between them which make the head swim if you look down. On and up, on and up, until the lathered and smoked horses are reined in, and the dragoon rises in front and points eastward, crying, "Jerusalem!" It was mightier than an electric shock. We all rose. There it lay, the prize of nations, the terminus of famous pilgrimages, the object of Roman and crusading wars, and for it Assyrians had fought, the place where the Queen of Sheba visited, and Richard Cœur de Lion had conquered. Home of Solomon. Home of Ezekiel. Home of Jeremiah. Home of Isaiah. Home of Saladin. Mount Zion of David's heartbreak, and Mount Moriah, where the sacrifice smoked, Mount of Olives, where Jesus preached, and Gethsemane, where He agonized, and Golgotha, where He died, and the holy sepulchre, where He was buried. O, Jerusalem! Jerusalem! Greatest city on earth, and type of the city celestial!

After I have been ten thousand years in heaven the memory of that first view from the rocks on the afternoon of December 2nd will be as vivid as now. Arrangements had been made for us to stay at a hotel outside the gates. In the dusk of the evening we halted in front of the place and entered, but I said, "No, thank you for your courteous reception, but I must sleep to-night inside the gates of Jerusalem. I would rather have the poorest place inside the gates than the best place outside." So we remounted our coach and moved

on amid a clamor of voices, until we came to what is called the Joppa Gate of Jerusalem. It is about forty feet high. There is a sharp turn just after you have entered, so planned as to make the entrance difficult. On the structure of these gates the safety of Jerusalem depended, and all the Bible writers used them for illustrations. Within five minutes' walk of the gate we entered, David wrote: "Enter into thy gates with thanksgiving," "Lift up your heads, O, ye gates!" "The Lord loveth the gates of Zion!" "Open to me the gates of righteousness." Here we are at last, in the capital of the whole earth! And thoughts of the past and future rushed through my soul in quick succession, and I thought of that old hymn, sung by so many ancient spirits, "Jerusalem, my Happy Home."—*Talmage*.

THE ATONEMENT.

The only theory of the atonement that meets the tremendous necessities of a world lying in wickedness, or the mighty demand of the New Testament Gospel, is this plain, simple line, "Christ Jesus died for our sins." The three great ideas compressed into this line are substitution, sacrifice, salvation. Christ Jesus became our substitute and suffered for us. Christ became our sacrifice, and laid down his life to take away our guilt. Christ secures eternal life for every true believer and faithful follower. In these three points the vast body of regenerated believers agree; and if the much prayed for unification of all Christian denominations ever comes, it will crystallize around the core-truth of the Cross. It will be a union in Christ for a world without Christ.

All success in preaching lies just there. Paul's key-note struck under the shadow of the Parthenon, and in defiance of Cæsar's licitors, has been the secret of power for eighteen centuries. Luther preached this gospel of atoning blood to slumbering Europe, and it awoke from the dead. Amid all his defences of the divine sovereignty, Calvin never ignored or belittled the atonement. Cowper sang of it in sweet strains among the water lilies of the Ouse; Bunyan made the Cross the starting-point for the Celestial City. John Wesley proclaimed it to the colliers of Kingswood, and the swarthy miners of Cornwall. Moody's bells all chime to the key-note of Calvary. Spurgeon thunders this doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters! The heart of God's Church has ever held to this as the heart of all Christian theology. "Christ Jesus died for our sins!" If the greatest of all human preachers made this the foremost text of his wonderful ministry, then, my dear young brother, you have but to plant your pulpit in full view of the Cross, and make every line of your labours converge towards "Christ and him crucified."—*Dr. T. L. Cuyler*.

"Another year of patient toil,
A few sheaves won from rocky soil,
May seem not much to thee.
But all thy work is with the Lord,
And thine exceeding great reward
Thy God himself shall be."

PROPORTIONATE GIVING.

That was a remarkable document which N. R. Cobb, one of Boston's earlier day merchants, drew up and signed, in the form of a covenant, and which reads as follows:—"By the grace of God, I will never be worth more than fifty thousand dollars. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth twenty thousand dollars, I will give one-half of my net profits; and if I am ever worth thirty thousand dollars, I will give three-fourths, and the whole after my fiftieth thousand, so help me God, or give to a more faithful steward and set me aside. N. R. Cobb, November, 1821." It required much love for God and man and great consecration of property to enter into, and to keep, such a solemn agreement. It was made in good faith and in dependence upon God's grace by a generous and conscientious man. He strictly lived up to it, and had plenty for himself and the Lord's cause. Were there a general adoption by professing Christians of the principle underlying it, what surprises there would be both to the givers and to the world in the amounts cast into the Lord's treasury! This kind of beneficence is based not upon the old Jewish tenth, but upon the Christian, and truer, better and more equitable, rule of giving as "the Lord hath prospered" us.

HIS WORK SHALL NEVER FAIL.

"There is one banner that never goes down in any struggle, it is the banner of the Lord of Hosts. There is one army that never marches except to victory; it may be seeming defeat, but now as in the earlier time faith springs up between the blows of the ax, blossoms in the blast, flourishes in the flame. God's designs are never baffled. Disaster is only the temporary incident preceding the final victory, and until God dies, until Christ has lost his loving power, until the Holy Spirit has passed out of existence and out of operation, this work will never fail. But men appear and pass away, empires and dynasties appear and flourish and pass away, opposition sometimes rejoices and defeat seems sometimes certain; but the only thing sure in the history of the world is, that the work which represents Him born in Bethlehem of Judea, but whose goings forth have been from old, even from everlasting, is never finally to fail. Ah, my friends, life is worth living when we take hold on that great truth, and death is beautiful when we can come before him saying, 'I did but little, Lord, but I did all I could.'—*R. S. Storrs*.

The Walk to Emmaus.

DECEMBER 7. A. D. 33. LUKE 24. 13-27.

Golden Text, Luke 24-26.

THIS incident is only found in Luke, although an allusion to it is seen in Mark 16: 12. It has been thought by many that Luke himself was the unnamed disciple who accompanied Cleopas, but there is no proof to this effect. They were not apostles, v. 33. V. 13. *That same day*—It was the first day of the week, in the afternoon, v. 29. Jesus had been crucified on Friday. This was Monday, the third day from his death. *Emmaus*—There were two towns of that name, one of them near the lake of Tiberias, but this one was sixty furlongs to the West of Jerusalem V. 15. *Communed*—talked together. They scarcely knew now what to believe. All seemed lost. They reasoned about their doubts and hopes. *Jesus drew near*—"in another form," Mark 16: 12. Owing to his altered appearance they did not recognize him, v. 16. V. 17. *And he said, etc*—Jesus knew perfectly well what it was they talked about, and why they were sad. He still knows all his people's griefs, Exod. 3: 7 and every one of their thoughts, John 10: 27. But he wants them to tell him all, Luke 18: 41, in prayer, Phil. 4: 6. V. 18. *Cleopas*—husband of Mary, the sister of the Virgin, John 19: 25. *Only a stranger*—Art thou the only stranger. It seemed incredible that any one, coming from Jerusalem should be ignorant of the exciting events of the last three days. V. 19 *Jesus—a prophet*—They appear to have almost, if not altogether, given up the idea that Jesus could have been the promised Messiah, although they did not doubt his prophetic mission. V. 21. *We trusted*—The "We" is emphatic, and refers to the disciples specially. The verb is in the past tense, showing that they trusted now but little, if at all. *Redeemed Israel*—See ch. 2: 38. Freed the people from their Roman oppressors. V. 22. *of our company*—The disciples already formed at that early period, "a little flock," Ch. 12: 32, or "peculiar people," Tit. 2: 14, quite distinct from the world around them. V. 24. *Certain of them*—Peter and John, John 20: 2-9. V. 25. *O Fools*—This word is here used in the sense of "dull, silly, or foolish" not as in Matt. 5: 22, where it implies wickedness, and is a reproachful term. *Slow of heart*—because they had not understood the many explanations of Messianic prophecies, He had given them in the past, Mark 14: 21, Luke 9: 22-44, etc. V. 26. *Christ*—the Messiah whom they had expected. *Suffered*—Suffering was to precede his glory, 1 Pet. 1: 11. V. 27. *Moses*—the Pentateuch, or five books of Moses, e. g.: Gen. 3: 15, 49: 10, etc. *The prophets*—another division of the Old Testament, Is. 53. Dan 9: 25. That Christ's explanations were convincing appears from v. 32.

Jesus made Known.

DECEMBER 14. A. D. 33. LUKE 24: 28-43.

Golden Text, Luke 24: 31.

AS Cleopas and his companion walked on, listening to Jesus expounding the Scriptures concerning the Messiah, v. 27, they had drawn near to Emmaus. To try them, and see how they had understood and appreciated his teaching, Jesus "made as though he would have gone further." V. 29. *They constrained him*—urged him to stay with them. This proved how delighted they had been with his words, comp. Ch. 9: 33. *Abide with us*—Come in and lodge at our house. In exercising hospitality, they were about to entertain unawares, one higher than the angels, Gen. 18: 3, Heb. 13: 2. When Jesus abides with us, he brings with him joy and peace. How we can have him to abide now with us, is told in 1 John, 4: 12, 15. V. 30. *He took bread*—It is very suggestive, that the disciples should have realized the presence of Jesus, when he "broke bread" with them. Where can we better realize it, that when we sit at his table, 1 Cor. 10: 16. It may be that when He broke the bread, the disciples saw the prints of the nails on his hands. V. 31 *Their eyes were opened*—They knew him now, not only as their loved Master, but as the Messiah. *He vanished*—Literally "became invisible." Comp. John 20: 19, 26, Luke 24: 36. V. 32. *Our heart burn*—Showing intense love, Ps. 39: 3, Jer. 20: 9. *Opened*—Explained. V. 33—*The same hour*—Although it was late. The news was too good to be kept to themselves a moment longer than they could help. *The eleven*—Judas was dead, Matt. 27: 5. *Appeared to Simon*—Paul mentions this in 1 Cor. 15: 5. When it happened is not told. Peter was the first to whom Jesus showed himself, after the resurrection, evidently to comfort him by assuring him of pardon for his great sin. V. 36. *Jesus himself*—The doors were closed, John 20: 19. The Risen body of Christ evidently had properties, which do not belong to mortal bodies, 1 Cor. 15: 40. *Peace*—The usual Eastern salutation, but having a special significance coming from Jesus, John 14: 27. V. 37. *Terrified*—Thinking it was a spirit, as in Matt. 14: 26. V. 38. *Troubled*—Alarmed, John 14: 1. *Thoughts*—Doubts, 1 Tim. 2: 8. V. 39. *Handle me*—Jesus appealing to the evidence of the senses, and eating before his disciples, v. 43, proved that He had a real body. It was not merely a spirit, who stood before them. What Jesus says here shows, however, that a spirit may exist apart from the body. V. 41. *For joy*—They felt that the Lord was risen indeed, v. 34. Henceforth they would rather lose their life for Him than lead an easy life away from him. Comp. Acts. 12: 14, 15. V. 42—*Broiled fish*—The staple food of the disciples, as seen by Matt. 14: 17, Mark 8: 7. *Honey*—Matt. 3: 4, Exod. 3: 17.

Jesus' Parting Words.

DECEMBER 21. A. D. 33. LUKE 24: 44-53.

Golden Text, John 14: 3.

COMP. Matt. 28: 18-20, Mark, 16: 15-19, John, 20: 21-23. The closing scenes of Jesus' life on earth are told in such a concise manner by Luke, that one might think that all the events here related happened at not more than one day's interval from the resurrection. But by turning to his second book, that of Acts, we see in ch. 1: 3, that not less than forty days elapsed between the resurrection and the ascension. Luke does not say anything of the disciples meeting Jesus on the shore of the lake of Tiberias, nor of the miraculous catch of fishes there, John, 21: 1-14. This occurrence must be placed after the 49th verse of this chapter. V. 44. The Law, the Prophets and the Psalms, were the three Jewish divisions of the Old Testament. In each of these may be found prophecies of the Messiah, of his coming, his sufferings, his death and his resurrection. A striking prophecy of this last event is that in Ps. 16: 10. Comp. with Acts. 2: 24-32, 13: 35, 37. V. 45. *Opened their understanding*—Enabled them to understand these prophecies. V. 46. *It is written*—In Is. 53: 3, 5, that the Christ should suffer. The discourse of Jesus on this occasion must have been, in a certain measure, a repetition of what he had told Cleopas and his friend, v. 27. *It behoved*—It was proper. V. 47. *Repentance*—A change of mind, leading men to forsake their evil ways and to be penitent for their sins. *Remission*—Forgiveness of sin, the penalty being remitted for the sake of Christ. *In His name*—The only one given to men, whereby they must be saved, Acts 4: 12. *Beginning at Jerusalem*—This was obeyed by the apostles, Acts 3: 26, 13: 46. V. 48. *These things*—Christ's works, sufferings, death and resurrection. V. 49. *The promise*—Of the Comforter, the Holy Ghost. See John, 14: 16, 17, 26. It was fulfilled on the day of Pentecost, Acts 2: 4. *Power from on High*—The Spirit give them courage and utterance. They spoke in other tongues, Acts 2: 4. V. 50. *Bethany*—On the Eastern slope of Mount Olivet, Acts 1: 12, the town of Martha and Mary, John 11: 1. *He blessed them*—The words of the blessing accompanied probably the giving of the commission. The words in Matthew 28: 20: I am with you always, etc., being in themselves a blessing. See also Mark 16: 15-18. *Carried up into Heaven*—Acts 1: 9. V. 52. *Worshipped him*—The first religious homage given to the absent Saviour, after the ascension, showing it to be right to worship Jesus, our Divine Master. *With great joy*—The Lord's promise given in John 16: 20, 22, was then fulfilled. V. 53. *The temple*—Preparing by prayer for the reception of the Holy Ghost. Mary, the mother of Jesus, and the other holy women were with them. Acts 1: 14.

The Kingdom Divided.

JANUARY 4. B. C. 975. 1 KINGS, 12: 1-17.

Golden Text, Prov. 16: 18.

SIN, soon or late, brings its punishment, Num. 32: 23. Solomon had grievously sinned, when in defiance of God's law he married heathen women, Deut. 7: 3. The kind of training such mothers gave their children is illustrated in Rehoboam's haughty pride and narrowness of mind. Solomon himself seems to have realized this when it was too late to mend it, Eccl. 2: 18, 19, and when it struck him that a wise man may have a fool for a son. Rehoboam was born during the first year of Solomon's reign. His mother was an Ammonitess, named Naamah, 1 Kings 14 21. From 2 Chron. 13: 7, it appears that he was a man of little strength of character. He was forty-one years old when he began to reign. V. 1. *Shechem*—Same as Sychar, 40 miles from Jerusalem, John 4: 5. *All Israel*—The public representatives of the people, 1 Sam. 8: 4-7. *Make him king*—Renew the conditions of his authority over them as in 1 Sam. 10: 25. V. 2. *Jeroboam*—1 Kings, 11: 28, 31, 40. V. 3. *Sent*—By this it appears that a regular conspiracy had been organized against Rehoboam, and that the demand in v. 4, was only a pretext for rebellion. V. 4. *Our yoke*—Our service, heavy taxes, compulsory labour, ch. 5: 13. The Israelites seem to have been more sensitive by far, to resent inroads on their pockets, than on their conscience. They never complained of Solomon's idolatries but only of his exactions. V. 6. *The old men*—With the ancient wisdom, Job. 12: 12, for experience of life is a good teacher. V. 7. *Good words*—This had also been Solomon's advice in Prov. 15: 1. But Rehoboam evidently did not care to "hearken to the father that begat him," Prov. 23: 22. He consulted with the young men, boon companions and flatterers, as foolish as he was himself. V. 9. *My little finger*—Proverbial expression meaning: I have greater power than my father ever had. V. 11. *Serpions*—Thongs set with hard knots and points, used to flog slaves. He would treat his people as his slaves, an answer so wanting even in common sense, that it is evident that Rehoboam was struck with judicial blindness, comp. v. 15, 24. The pride here manifested is that which goeth before destruction, Prov. 16: 18. He did not even soften the expression of his harsh refusal to accede to their petition, he answered "roughly," v. 13. V. 15. *By Ahijah*—Ch. 11: 29. V. 16. *What portion have we in David?*—Although provoked, what they did was a great sin. God had given the kingdom to David, 2 Chron. 13: 5, 8, a fact of which Hosea afterwards reminded Israel, Hos. 8: 4. Judah and Benjamin remained faithful, and it does not appear that Rehoboam was really as tyrannical as he had said he would be. We learn here that Pride is a bad counsellor.

Ecclesiastical News.

SCOTLAND: In Glasgow, the eighth annual Convention for the deepening of Spiritual Life has been held, and with marked success. Throughout the four days of the Convention the interest continued to grow, until on Friday evening, the great missionary meeting in the City Hall, addressed by Archibald Orr Ewing, from China, and other missionaries, crowned all. This Convention continues to increase in power and interest year by year, and is welcomed by large number of Christians as a season of much spiritual refreshing.... Immediately thereafter, the National Sabbath-School Convention was held, and far exceeded in interest any of its predecessors. Lord Provost Muir, of Glasgow, Sir John Neilson Cutlbertson, Sir Michael Connell, Sir William Collins, Lord Kinnaird, and Professor Calderwood, threw themselves heartily into the business of the Convention, and contributed much to its success. The number of delegates present amounted to over 500, for whose entertainment suitable preparation had been made. The reception and conversation given by Lord Provost Muir in the municipal buildings were beyond all praise; the internal decorations of the buildings being themselves one of the sights of the Western Metropolis.... The Convention of Young Men's Guilds, held in Hamilton, was another interesting gathering.... It is said that Prof. Calderwood, and the Rev. Mr. Barbour (F. C.) will possibly conduct the classes in Hebrew, and O. T. Criticism this winter in the U. P. Hall, whilst the Rev.ergus Ferguson, Queen's Park U. P. Church, will probably be one of those nominated as successor to the late Dr. Duff, the former teacher of those branches.... The Rev. James Brown, D.D., of Paisley, is seriously ill.... The Rev. Hugh Price Hughes has been preaching in Glasgow to crowded congregations.... It is with sorrow we record the death of Mr. John Logan, M.A., only son of the Rev. John B. Logan, M.A., formerly of Kentville, N.S., and now residing in Edinburgh. Mr. Logan, Jr., had been spending his holidays with a relative in Balquhider, Perthshire. One morning he went, as was his wont, to the river for his bath, and the day being very chilly, it is thought that whilst in the water he was seized with cramp and was drowned. His death is a loss to the church for whose ministry he was preparing, as well as to his bereaved father... There have passed away David Sinclair, M.A., late Principal of Church of Scotland College at Madras, and Professor Sellars, of the Humanity Chair, Edinburgh.... The Rev. Alex. Andrew, of the White Memorial, Glasgow, has been celebrating his semi-jubilee, when he was the recipient of a purse containing \$1,500. Capital occasions these for generous impulses.

D.

ENGLAND.—The burial of Mrs. Booth has lent additional force to the growing conviction that the Salvation Army has become a power in this land. Twenty-six thousand people were present at the funeral service—the largest religious gathering of the century. The funeral procession was a remarkable one. The coffin was placed on a gun carriage on which were also the dead woman's bonnet and Bible. There were fifteen bands of music. None but officers of the army were allowed to march. General Booth read the burial service himself at the grave's mouth.... Rev. John McNiell is to remain pastor of Regent Square Church—reserving his Sunday evenings to preach where and how he thinks best. It is a compromise by which a difficulty has been tided over for the time being, but can scarcely be regarded as a settlement of it.... Rev. John Skinner, late of Kelso, on the occasion of his induction to the chair of Hebrew and Old Testament Literature, delivered his inaugural address in which, as is not unfrequently the case at such times, some things were said "hard to be understood." A Pan-Congregational Council is to be held in London next July. In one night the Church Missionary Society bade farewell to eighty missionaries about to leave for foreign fields. Exeter Hall, the theatre of so many grand demonstrations, was never better filled than upon this occasion. The English Presbyterian Church has lately sent out six missionaries—four to China and two to Morocco.

S.

IRELAND.—A special meeting of Assembly was held in the middle of October to fill the chair left vacant by the death of Professor Biggar, that of Hebrew and Exegesis in Magee College. There was a fair attendance of members. But one man was put forward for the position, the Rev. R. F. Dickey, of Maghera, and he was unanimously elected. The new Professor is a son of the manse and has a brother in the ministry. For years past he has been known as a diligent student of Hebrew and the cognate languages, and is reported as being an excellent teacher. He ran a good election for the professorship of Hebrew in Belfast a few years ago. The writer of this notice happened, a few weeks since, to spend a Sabbath in a city in Western Ontario and was sent to board for the two nights to the house of a good widow lady who rents the manse, the pastor at present being an unmarried man. In the course of conversation it was found that mine hostess is the widow of a minister of the olden time, very olden, when his early years in the work are thought of. He was ordained 64 years ago over a charge in Ireland, and labored there for 23 years. Then he came with his family to Canada and ministered for 15 or 16 more, first in Belleville and then in Dorchester. After being utterly helpless for some years he died in 1870. His widow was mine hostess, and considering her great age is won-

derfully fresh and hearty. Her mind is as fresh as ever, and what a talk we had about men of the first half of this century, many of whom were personally known to her, but to me they were known through reading. She was brought up under the ministry of Rev. William White, of Stonebridge, whose son was minister in Belleville a short time somewhere about 1857. Mr. White had a more distinguished brother than himself in the ministry, Patrick, of Bailieborough, and of his sons no fewer than six entered the ministry. Several of these are still alive. H.

UNITED STATES.—Has the Mormon bubble burst? It is almost too good news to be true; yet the announcement is made officially that the beginning of the end of the most disgraceful, foul and unnatural delusion of the century is drawing near. Wilfred Woodruff, President of the Mormon Conference, has intimated that at a great meeting of the conference of "Latter Day Saints," attended by Apostles, Bishops, Elders and about one thousand members, the declaration which had been issued by the President a short time previously, forbidding future marriages in violation of the law, was read and unanimously confirmed by the conference on the 10th of October. The Hon. Arthur L. Thomas, Governor of Utah, and the Rev. Robert J. McNiece, pastor of the First Presbyterian Church, Salt Lake City, have distinctly corroborated the press despatch conveying the intelligence. The former says:—"The Gentiles rejoice that the contest begun so many years ago against polygamy, has finally triumphed; for they believe that never again will polygamy flourish on American soil; that it is, practically speaking, finally repressed. It is buried never to be resurrected." The latter remarks that: "Whatever the motive of the Mormons, the main object is certainly to head off severe pending legislation in Congress. Unfortunately for the Mormon leaders, their entire course has been so crooked and false as to be an obstacle in the way of giving them credit for any sincerity now." He fears there is still lurking "a snake in the grass," in what has not been abandoned, namely, "the assumed right of priesthood government on American soil." "Now is the time," says the *Independent*, "to bring all the forces of public opinion on Utah to bear, by all the means the church can use, or the public press supply, to break up the ecclesiastical tyranny of the Mormon Church.".... The annual meeting of the American Board (A. B. C. F. M.) at Minneapolis was an occasion of special interest, for matters of vital importance, were discussed with a freedom that at times was alarming, yet the end was peace, concord, and re-assurance. Dr. Storrs is evidently master of the situation.... Nineteen Presbyterian missionaries lately sailed through the golden gate of San Francisco, bound for Siam

and China. As the ship moved off there was borne on the breeze the words of the sweet familiar hymn, "God be with you till we meet again, *Till we meet at Jesus' feet.*" Rev. Dr. J. M. Sherwood, one of the editors of the *Missionary Review of the World*, died in Brooklyn on October 23rd. He was always delicate, but he died in harness, busy with his brilliant pen till the last. He was in his 77th year.—Z.

CANADA.—The two most notable events of the past month were the delivery of an address by the Hon. Oliver Mowat to the Christian Endeavour Society of Knox Church, at Woodstock, Ont., and the twenty-fifth annual Convention of Sunday-school workers, held at Brantford, Oct. 28-30. Mr. Mowat's lecture is unique. In comparatively small compass, it contains the essence of nearly the whole range of historic argument in support of Christianity. The treatment of the subject is clear, logical and conclusive. Ontario may well be proud of a premier who gives such good reasons for taking "the man of Nazareth for his King, Master, Example and Guide." At the Sunday-school Convention there were nearly a thousand delegates and spectators present. Hon. G. W. Ross, minister of education, led off with an able address on "The Sunday-school Teacher's Possibilities." Mr. W. N. Hossie, an indefatigable Sunday-school worker, was elected president of the Association. The Presbyterian Church was well represented by Dr. Cochrane, of Brantford; Dr. Jackson, of Galt; Rev. John McEwen, of Lakefield, and others; the Church of England, by Hon. S. H. Blake and Mr. Peake, of Toronto; the Methodists, by Dr. Potts and Dr. Sutherland, and the Congregationalists by Rev. W. Wye Smith, editor of the "*Canadian Independent*." From the United States there were present Mr. Thomas Dranfield, of Rochester, N.Y., and Mrs. M. J. Kennedy, of Philadelphia, both of whom spoke effectively on various phases of the work. Mrs. Kennedy's blackboard illustrations were admirable, and her address on "The Primary Teacher's Work" beautiful and suggestive. It was agreed to meet next year in Ottawa and to invite the attendance there of the Provincial Association of Quebec. The Intercollegiate Missionary Association of Canada was mustering its forces for a Conference in Montreal about the time we were preparing to go to press with this number of the *Record*.

Our Own Church.

THE PRESBYTERIAN CHURCH IN IRELAND, with accustomed generosity, has sent £100 sterling to Dr. Cochrane in aid of the Home Missions of our church.

MANITOBA COLLEGE.

THE THIRD SABBATH OF DECEMBER was appointed by the General Assembly as that on which the annual collection on behalf of Manitoba College should be taken up. The attendance promises to be large during the present session both in Arts and in Theology. The number in the first year of the Arts' course is by a good deal the largest in the history of the institution. The College has now been relieved of the burden of debt. On the other hand, the increasing attendance has made it necessary to incur additional expense in the way of supplementing the teaching of the regular staff. For the annual maintenance, with the exception of the salary of the Principal, which is raised by the Synod of Manitoba and the N. W. Territories, including British Columbia, the College is mainly dependent on the proceeds of this collection. The great benefit of the institution to this part of the Church and of the Dominion has never been more obvious than now. In these circumstances, I would very respectfully, but as knowing how much is at stake, very earnestly ask my brethren in the ministry to give an opportunity to the people to contribute to the funds of the institution on the day appointed, unless in those congregations in which an annual allocation is made to this in common with other schemes of the Church.

JOHN M. KING.

ILLUSTRATED MAGAZINE AND CHILDREN'S RECORD:—This is the name of the new magazine which is to make its appearance on the first of January next, and which is intended for the Youth as well as the Children of the Church. "Its special aim will be," says the prospectus, "to educate the missionary spirit of the young by bringing them into personal contact with the Missionaries, and by suitable illustrations to present more vividly the peculiar aspects of their work." The magazine will be published monthly, will contain twelve pages, and will be mailed to all parts of the Dominion at the rate of 15 cents a copy per annum—payable in advance—in parcels to one address. When it is added that the managing editor of this new enterprise is the Rev. W. R. Cruikshank of Montreal, the Sabbath-schools of the Church have a

sufficient guarantee that their interests will be well looked after. Mr. Cruikshank has been singularly successful in Sabbath-school work himself and is an enthusiast in everything pertaining to the welfare of youth, and we know that nothing will be left undone on his part to ensure the success of the important work which has been placed in his hands. It is of course desirable that orders for the *Illustrated Magazine* and *Children's Record* should be forwarded as soon as possible, in order that it may be known how many copies will be required for January. We hope that it will be liberally patronized by every Sabbath-school connected with the Church. Remittances and all communications are to be addressed to REV. W. R. CRUIKSHANK, 198 St. James Street, Montreal.

GIFT TO KNOX COLLEGE.—The many remaining friends of the late PRINCIPAL WILLIS will learn with pleasure that his niece, Miss Meliss of London, England, has presented to Knox College, Toronto, with which he was so long and so honourably connected, the large and fine oil-painting of the Principal, which not a few will remember to have seen in his house in Toronto. The portrait finds its place over the chair in Principal Caven's class-room, and will be a valued memorial of one who bore a distinguished part in laying the foundation of the Presbyterian Church in Canada, and to whom the cause of theological education is under the greatest obligations.

W. C.

PERSONAL:—Rev. Dr. Cochrane, of Brantford, convener of the General Assembly's Home Mission Committee, West, has made an extended visit to British Columbia, preaching in Victoria, Vancouver, New Westminster and other places, visiting mission stations, and airing his new lecture on "Saint Paul in Rome," which is everywhere highly appreciated. Rev. J. K. Smith, D.D., of St. John's Church, San Francisco, formerly of Galt, Ont., has demitted his charge and gone on a visit to Scotland. Rev. Dr. Burrows, formerly of Truro, N. S., has demitted his charge of South Boston. Rev. M. G. Henry, lately minister of Shubenacadie, N. S., has ac-

cepted a call to a congregation in the State of New York. *Rev. John Macdonald*, for many years minister of Beechridge, Que., in connection with the Church of Scotland, has retired from the active duties of the ministry. A marble tablet has been erected in the church at Bocabec, N. B., in memory of *Rev. William Millen* long the pastor of Bocabec and Waweig. Mr. Millen died Jan. 29, 1888. He was a native of Londonderry, Ireland, and gave to New Brunswick a ministry of forty-eight years. *Rev. Dr. Norman L. Walker*, of Dysart, editor of the *Church of Scotland Monthly*, after an extensive tour in the United States, made a short visit to Toronto and Montreal, on his homeward way. He returns to Scotland with improved health and pleasant recollections of the reception he met with on this side of the Atlantic.

DEPARTURE OF MISSIONARIES:—*Rev. Norman Russell*, of Winnipeg, Man., *Rev. W. J. Jamieson*, of Clapham, Que., accompanied by Miss Minnie Fraser, M.D., of Montreal and Miss Ross, of Indore, sailed from Montreal in the SS. *Sardinian*, on the 29th of October. Their destination is Central India. Mr. Russell is sent out by the Central Church congregation, Toronto, from whom he received such a farewell ovation as he will not soon forget.

ORDINATIONS AND INDUCTIONS.

KIRKFIELD AND BOLSOVER, *Lindsay*:—*Rev. William Galloway*, of Dorchester and Crumlin, was inducted on the 9th of September. (Not *Rev. Mr. Anderson* as stated last month.)

STRATHALBYN, *P. E. Island*.—*Rev. M. Campbell* was inducted on the 11th of November.

GUTHRIE CHURCH AND MITCHELL SQUARE, *Barrie*:—*Rev. John Hunter* was inducted on the 4th of November.

POWASSAN, *Barrie*:—*Mr. John Garrioch*, for eight years catechist within the bounds, was ordained as missionary on the 28th of October and appointed to this field.

INVERNESS, *Quebec*:—*Mr. William John Jamieson*, of Clapham, a graduate of Pres. College, Montreal, was ordained and designated as a missionary to Central India on the 23rd of October.

EAST PUSLINCH, *Guelph*:—*Rev. William Robertson*, lately of Waterdown, was inducted on the 21st of October.

OXEVILLE, *Toronto*:—*Rev. S. S. Craig*, of Claude, was inducted on the 11th of October.

TORONTO:—*Rev. R. C. Tibb* was inducted to

the new charge of Ruth Street Church, in the west end of the city, on the 20th of November.

ASHBURN AND UTICA, *Whitby*:—*Rev. R. B. Smith*, lately of Rosemont, was inducted on the 18th of November.

CHESELEY, *Bruce*:—*Rev. D. Perrie*, of Nissouri, *Stratford*, was inducted on the 28th of October.

CALLS:—*Rev. E. Bayne* to Richmond Bay, East, *P. E. Island*, declined. *Rev. A. J. Mowatt*, of Fredericton, N. B., to St. Matthew's, Halifax and to Erskine Church, Montreal. *Rev. P. Macleod* of Strathlorne, C. B., to Kenyon, *Glengarry*, accepted. *Rev. D. McGillivray* to Hillsburgh and Priceville, declined. *Rev. J. R. Craigie* to First Church, Eramosa, declined. *Rev. W. A. Duncan*, of Churchhill, to Sault Ste. Marie. *Rev. A. E. Mitchell*, of Waterloo, to Erskine Church, Hamilton. *Rev. Dr. George*, of Belleville, West Church, Toronto, declined. *Rev. G. L. Gordon*, of River John, N.S., to Earleton, *Pictou*, declined. *Rev. Joseph Gandier*, of Fort Coulonge, *Quebec*, to Newburg and Camden, *Kingston*. *Rev. Dr. Burrows*, late of Boston, to Shubonacadie, N.S. *Rev. A. Rogers* of Yarmouth, N. S., to Windsor, *Halifax*. *Rev. J. W. Mitchell*, formerly of Port Hope, to Thorold, *Hamilton*. *Rev. Joseph Johnston* to Cayuga, Ont. *Rev. D. L. Dewar*, of Scotstown, *Quebec*, to Ailsa Craig, Ont.

DEMISSIONS:—*Rev. R. S. Macleod* of Little Narrows, C. B. *Rev. James Allan*, of Cove Head, *P. E. Island*. *Rev. John Baikie*, of *Harrison*, *Saugeen*. *Rev. James Anderson*, of Musquodoboit Harbour, N. S. *Rev. A. H. Drumm*, of Georgetown and Limehouse.

CHURCHES AND CONGREGATIONS.

TERREBONNE, Que.—This is an old settlement, where Presbyterianism was once stronger than it is now, but a very neat little gothic church edifice was dedicated on the 26th of October by *Rev. Dr. Campbell* of Montreal, assisted by the architect and builder of the church—who is also the pastor—the *Rev. S. McCusker*. It is said to be the most northerly Presbyterian Church in the Province of Quebec. It cost about \$1,100 and is seated for 200 persons. Its slender steeple can be seen for miles around. CACRE BAY, Nipissing.—A new church was opened on the 26th September, *Rev. Allan Findlay* conducting service in the morning. *Rev. G. Gilmor* (Church of England) in the afternoon, and *Rev. J. M. Goodwillie* in the evening. The Lecture Hall of the new BONAR CHURCH, Toronto, which is to be in the near future, was opened for public worship a few Sundays ago by Principal Caven. The plans for the church indicate that it will be one of the finest in this city of fine churches. The congregation is an offshoot from that of *Rev. R. P. MacKay* of Parkdale. ANDERSON,

London.—The old church erected some 40 years ago, which has been "restored" to even more than its pristine beauty, was reopened for worship on Oct. 5th, by Rev. H. F. Larkin, of Chatham. The new Zion Church, CEDAR GROVE, in Toronto Presbytery, was opened for worship on Oct. 26th, by Rev. Professor McLaren, D.D. Rev. J. R. Rea, of the Methodist Church, Unionville, preached in the afternoon. The services were all largely attended. The church is a beautiful edifice, seated for 300 and cost about \$3,000. **PINE CREEK, Calgary.**—The newly erected St. Andrew's Church was opened on the 5th of October. The pastor, Rev. A. B. Munro, being assisted by Rev. J. C. Herdman of Calgary, and Mr. Matheson of Davisburg. It is a neat and comfortable building, an ornament to the district, and a centre of influence for good. **AMHERST.**—The Amherst (N. S.) church, erected eight years ago, was recently enlarged and greatly improved. It now accommodates 400 worshippers. Only a few years ago, this was a weak and struggling charge, receiving aid. It is now a liberal giver to all the funds of the Church. This is the history of not a few of our churches—first receiving help, then liberally helping others. **LA HAVRE.**—The people of La Have, Lunenburg County, have erected a handsome new church, seating 450. It was dedicated on the 12th October, and is a handsome and comfortable building. **TRENTON.**—The Presbyterians of Trenton, in the vicinity of New Glasgow, N.S., have been organized into a congregation, and have made steady and rapid progress under the ministry of Rev. A. W. Thompson, our new missionary to Trinidad. A handsome new church has been erected, which was dedicated to the worship of God on the 9th of November, by Rev. Dr. Burns of Halifax.

The new St. Paul's Church on the **BLIND LINE** of Sydenham, *Owen Sound*, was dedicated on the 5th and 12th of October. Rev. Professor McLaren preached on the first Sabbath and Revs. J. Somerville and J. B. Fraser on the second. The collections amounted to \$175. The building is 61 x 34; of brick, with stone foundation and cathedral glass windows. It is seated for 300; besides there is a good S.S. room with folding doors between it and the main audience room. The total cost is \$3,500.

NEW WESTMINSTER.—The mission stations to which Mr. Robertson refers on another page, are likely to become important centres very soon. Presbyterianism is strong in these points of the city, and those who have young families find it too far to attend all the services of the central Church. The pastor of St. Andrew's Church has given a week-night service at those points for over a year, and Sabbath-schools have been established for about the same length of time. Very desirable lots were secured some time ago by the office-bearers of the Presbyterian Church, so that

before very long we may expect to see new church edifices erected and congregations formed.

THOMAS SCULBR.

PRESBYTERIAL ITEMS.

COLUMBIA.—Rev. Dr. Robertson, superintendent of Missions in Manitoba and the North-West, addressed the Presbytery at its last meeting and received the thanks of the brethren for the reports he gave of his visits to the different mission fields of the bounds. **TORONTO.**—The brethren are considering the advisability of instituting a series of anniversary missionary meetings such as were held in Montreal for a number of years. The Presbytery at its next meeting (9th Dec.) will resolve itself into a conference on Missions.

THE COLLEGES.

PRESBYTERIAN COLLEGE, HALIFAX.—The Session 1890-91 was opened November 5th, in Chalmers Church, Professor Pollok delivering the inaugural lecture on "Church Dogma and Life." The attendance of students is about the same as last year—about thirty. Rev. T. Fowler, of the Free Church of Scotland, addressed the students in fresh and vigorous terms. He expressed himself as particularly pleased with "Pine Hill," with its beautiful and unequalled surroundings. The students are delighted with the improvements in the building, which has now comfortable accommodation for forty resident students.

QUEEN'S UNIVERSITY.—The formal opening of the Theological Faculty took place in Convocation Hall on November 7th. The Principal announced that there were thirty-six students in theology this session, all of them graduates in Arts, or men who had attended at least three full sessions in Arts, and passed classes equivalent to those required by the General Assembly's regulations. It was also stated that Dr. Thompson, of Sarnia, had promised to give a course of lectures on Pastoral Theology and Homiletics, that Mr. D. G. S. Connery, of Manitoba College, had been appointed tutor in Elocution for the session, and that Rev. James Ross, B.D., of Perth, would lecture on Church History. Chancellor Fleming introduced Professor McNaughton, the new Professor of Greek, who delivered his inaugural lecture on "The Moral and Spiritual Ideas in Æschylus," or as he himself phrased it, "A Greek Preacher of Righteousness." Of this brilliant lecture, our space will not permit us to give even an outline. It was original, profound, and interesting, most of all so to the Divinity and Greek students present. He pointed out that the old formula of Sin and Sorrow served Æschylus as the master key to human life; that pain may be purifying as well as penal; that there may be a conflict of

opposing principles, the development and reconciliation of which it is the mission of the spiritual seed to trace; and that of all the Greek tragedians, he had the deepest sense of the mystery and sadness of human destiny. He ended with these words:—"I have said enough to justify the title I have given to *Æschylus*, a Greek Preacher of Righteousness; enough, too, to show you that there are other reasons why Divinity Students should study Greek besides the fact that the New Testament is written in that language. The preacher finds inspiration in Nature, Life, Art, and Literature. From two literary sources the purest stimulus may be drawn;—first, incomparably, from Israel, the heart of humanity; secondly, from the poets of Greece, its brain."

The following Matriculation Scholarships were awarded:— (1.) The David Strathern Dow, \$100, to Neil McPherson, B.A., Bowmanville. (2.) The Buchan, No. 1, \$80, to John A. Black, Warkworth. (3.) The Dominion, \$70, to C. H. Daly, B.A., Peterboro. (4.) The Buchan, No. 2, \$60, to W. D. Wilkie, B.A., Carleton Place.

There are between four and five hundred students in the University this session.

MANITOBA ITEMS.

Manitoba College has now opened all its departments for the year; the last, Theology, beginning on Nov. 1st. Dr. King gave an elaborate and interesting opening lecture on "Three Great Preachers—Vinet, Liddon, and Newman." The entrance year in Arts this year reaches nearly thirty and is the largest in the history of the College. Mr. Esson Reid, B. A., son of Rev. Dr. Reid, has entered on his duties as lecturer in Philosophy, etc., in the College. Mr. Baird, the librarian, reports between 200 and 300 volumes as given to the library this year. Rev. W. L. Clay, of Morris has been called to Moose Jaw; and a large number of catechists, though not many ordained missionaries, are coming to Manitoba just now. Church opening is a constant feature of our work. Macdonald Church was opened by Rev. P. Wright, of Portage La Prairie; Oaklands by Dr. Bryce, and Prospect by Rev. P. Wright. These are all near Portage La Prairie. The lawsuit of the Roman Catholics against the province, involving their rights to have separate schools is in progress. No one can say what the outcome will be. Meantime the province waits, anxiously, though an appeal will be taken, whatever decision may be given. Manitoba teachers passed, by a large majority, at the Provincial Convention, a resolution calling on the Advisory Board to have Temperance placed on the programme as a regular subject of study. Rev. Mr. Moody is now engaged by the Provincial Branch of the Dominion Alliance as a temperance organizer. Dr. Cochrane preached in Knox Church

and St. Andrew's, Winnipeg, on his way to the coast. Lord and Lady Aberdeen and Prof. Drummond lately addressed interested audiences in Winnipeg. B.

Obituary.

CATHERINE McNAB, widow of the late Rev. John Maclellan, died at Charlottetown, P. E. Island, on the 24th of October, in her 86th year. Mrs. Maclellan was one of the most cultured and accomplished women of her time. Her husband was one of the pioneer ministers of the Eastern section of the church, and was pastor of St. John's Church, Belfast, P.E.I., in connection with the Church of Scotland, from 1825 till 1849, when he returned to Scotland and was inducted as parish minister of Kilchrenan, Argyleshire, where he laboured faithfully till his death, in 1852. The surviving members of Mrs. Maclellan's family are Mrs. (Dr.) Jenkins, of London, Eng., Mrs. D. M. Gordon, of Halifax, Mrs. Duncan Macpherson, formerly of Montreal, Miss Maclellan and Mr. D. R. Maclellan, of Charlottetown.

MR. WILLIAM COLE, elder in Burn's Church, Sarnia Pres., died on the 20th of April. For thirty-five years he was an elder, superintendent of the Sabbath-school, and teacher of the Bible class. He was beloved by young and old. His life was bright, happy and useful, and the grace which sustained him in living did not fail him in dying, for the Saviour whom he had served made his dying bed as "soft as downy pillows are."

MR. JOHN CARR, another elder of Burn's Church, died on September 20th. He had been in delicate health for some years, and the summons came to him suddenly, as he was busy in the field; but it came to one whom affliction had drawn very near to the Master, and who was waiting His coming.

MR. PETER SMITH, an elder in Mitchell Square Congregation, Presbytery of Barrie, died on 18th of October last, aged 75 years. He was ordained in Knox Church, Oro, in 1864 and represented that congregation worthily for many years. He was a devoted servant of the Lord, quiet and unassuming in his manner, and fervent in his piety. He has gone to his reward. His much respected widow and a large family survive him.

GOOD OUT OF EVIL.—All things work together for the good of the saints. Out of all evil comes good; out of all darkness comes light; out of all sorrow comes joy.—H. BONAR.

Higher Religious Instruction.

THIS scheme aims at raising the standard of efficiency in our Sabbath-schools by means of written examinations. The value of these as tests of thoroughness and accuracy is acknowledged by every educationist. They give aim and motive to study, stimulating, healthfully, those who would otherwise rest content with slovenly and superficial preparation. The Syllabus embraces four departments, each of which is entirely independent of the rest.

I. **BIBLICAL.** In this, papers are set on the S. S. lessons for the year. No text-book but the Bible is assigned. The questions asked are such as any good teacher would put to a class. Those who have reached the mature age of twenty are required to supplement their lesson study with some book bearing upon the portion of Scripture reviewed. This will broaden their ideas of the period under consideration and unify the more or less fragmentary lessons of the year. At present our young people are reading Stalker's "Life of Christ" in connection with the lessons in the Gospel of Luke.

II. **DOCTRINAL.** Suitable commentaries on the Shorter Catechism are here prescribed. Juniors complete the course in three years, seniors in two. Some variety is given by the introduction of a fresh subject for seniors in every third year. This enables us to direct the attention of our grown up young men and women to specific doctrines not usually pressed upon their attention, but yet of pre-eminent importance. Is it not reasonable to expect that a more intelligent appreciation of the faith and polity of our church will result? During 1891 seniors are to study Dr. Binnie's hand book on "The Church."

III. **HISTORICAL.** We believe that we are doing good service to our youth in placing before them a course of reading on the history of the church. They will know better the worth of our Protestant liberty when they are acquainted with the story of its struggle with Papal craft and cruelty. Their adherence to our scriptural polity will be strengthened by tracing the evil influences which corrupted the early Church and culminated in mediæval Romanism. The loyalty to the church of our fathers will be all the more fervent when they have learned to recognize her as the legitimate daughter of the ancient, and possibly apostolic, British Christianity. No topic should be of more absorbing interest to every child of the Scottish Church than the story of her heroic past. In order that each period described may be thoroughly studied, the committee have decided not to change the text-books in this department

oftener than every three years. The "History of the Reformation", will be continued during 1891 and will be followed by the History of the Scottish Church in 1892.

IV. **ESSAY.** The subjects assigned for essays always bear upon the portion of Scripture embraced in the S. S. lessons, and are another incentive to wide reading and accurate Biblical scholarship.

No one is encouraged to take more than one of these four departments. Taste, natural aptitude, and other considerations must deter mine in each case which shall be chosen. The Syllabus is not a school curriculum, but an intellectual bill of fare from which one may select the mental pabulum most to his taste.

To establish and carry on this scheme, the moral and financial support of the church is, of course, necessary. The response made last year was hearty and generous. May we not look for a continuance of the same encouragement? Will the readers of the RECORD, who approve of the scheme, use their influence in its favour in the congregations to which they belong? We should be glad to enrol all of them in our list of candidates, nor would their contributions be less gratifying evidences of their good will. Any enquiries will be willingly answered by the convener, Rev. T. F. Fotheringham, St. John, N.B.

PETITION FOR PROHIBITION.

In connection with the Report on Temperance, the last General Assembly unanimously adopted the following resolution:

"Whereas the Assemblies of 1888 and 1889 instructed the Committee on Temperance to take all proper measures to secure the co-operation of other Churches of the Dominion in petitioning the Dominion Parliament in favour of prohibition;

And whereas the Committee of 1889 has, in obedience to these instructions, taken such measures, and is now, with the co-operation of a similar committee of the Methodist Church of Canada, engaged in carrying out these instructions:

It is therefore resolved, that this Assembly approves of the action taken, and hereby authorizes the Committee on Temperance for 1890 to continue the negotiations thus entered into with other Churches, and, if the results warrant it, to have petitions presented to Parliament in 1891, or as soon thereafter as practicable."

It is expected that about the first of December forms of petitions, with necessary directions, will be circulated throughout the Dominion for signature by all members of Churches, and adherents and others, not less than sixteen years of age. The date fixed for having all petitions returned to the parties appointed to receive them is January 15th, 1891. In the Presbyterian Church, petitions when signed

are to be returned to the Conveners of the Committees on Temperance in the different Presbyteries. A list of these Conveners will appear in the January *Record*. By these the petitions are to be forwarded to the M.P. representing the respective petitioners.

The forms of petitions will be sent to *Sessions* through the minister, or, when vacant, to the representative elder, and the success of the movement so far as our Church is concerned, will largely depend upon their active co-operation.

Sessions are earnestly requested to make all arrangements necessary to secure the largest possible number of signatures, and if in any case more blank forms are needed, I will be pleased to furnish them on application.

Towards the close of December all Temperance Societies will receive a circular asking them to forward a resolution, signed by their officers and members, to the M.P. representing their respective constituencies, urging his support for the prayer of the petition.

It is also expected that all Temperance Societies will be ready to aid the Churches with which, as individuals, their members may be connected, in the work of securing signatures, and in every possible way to help along this important movement.

Relying on the friends of Temperance and Prohibition in every Session and Congregation of our Church, we confidently hope that every congregation and mission station will help to swell the number of petitioners, and thus more fully emphasize the prayer of our petition in the Halls of Parliament.

D. STILES FRASER, *Convener*.

SPRINGSIDE, Upper Stewiacke, N. S.,
4th November, 1890.

Mission Work in the Rockies.

THE following extracts from a letter from our missionary at Donald, B.C., may be of interest as showing the kind of work our missionaries are doing:—"I have great satisfaction in reporting that over \$300 were got for a church at Beaver in one week, and the whole money will be raised in two more. The building will be opened about Xmas and free of debt. The saw-mill people are giving valuable assistance and the whole population help. I am anxious to do more for the young men here. We have formed a literary society at Donald, and the young men have taken hold of it, and tell me they find pleasure and profit in reading up for discussions and debates. On Monday evening I had a glee club of eight members—all young men—and a children's band of Hope in the afternoon. The Sabbath-school is reduced, and 8 girls and 7 boys attend. I am hoping to provide some reading for lumber camps, and I am visiting six camps at least every ten days. I am well received

in the camps and hold services as I can. I feel that I would like a longer day, for I am so well since I came here that I can undertake almost anything." This gentleman travels over 200 miles of railway, and has abundant opportunities of leaving books where they will do the most good; can not some people send a few? Remember the men are intelligent, well educated and can read what requires an effort to master. Books of travel, biography, history, science will be read with appreciation. Clever quiet fiction—the fruit of moral intellect will do good. Religious books, theological books, and healthy books on apologetics will be studied. Goody-goody books will do no good but ha. m. Books for men, not soft heads, are wanted. J. R.

New Hebrides Mission.

LETTER FROM REV. J. W. MACKENZIE.

I CAN only give you a few hurried lines, as we are expecting the "Truganini" from the north to-day. She may be a day in Fila Harbour, or she may only remain a few hours. Hitherto she has been getting cargo here nearly every trip, but this month a steamer has come from Ncumea—French, of course,—and will probably get some copra, etc., especially from Frenchmen. This steamer, it is reported, will run in opposition to the "Truganini." French interests preponderate at present on this island. Mr. MacLeod, who, before the "Truganini" began to run, was doing the principal part of the trading in the group, has lately sold out to the French New Hebrides Company. He had two vessels in the islands, several tracts of land, a store at Fila Harbour and another at Havannah. Three British subjects were passengers by the "Truganini" last trip, who intend opening copra stations on one of the northern islands. We would like very much to see good, respectable traders coming to the group, British subjects, of course, to put a check on French influence. It seems to be the policy of the latter now to occupy as many stations as possible, so that they may urge this as a plea for claiming the group.

We had a delightful Synod meeting this year. Had the presence of three delegates from Australia. We all enjoyed very much our intercourse with them. Then, before we separated, we had a visit from Professor Drummond. I need not say it was a pleasure to meet him.

A short time before the meeting I had a note from one of the French settlers, asking us to take his little girl to educate her. The note stated that unless we could do something for them, they would be obliged to apply elsewhere. For several years Mrs. Mackenzie has been teaching the children of two of our nearest neighbours—the one a Malay, the other a

Swede. This is done gratis, as the children live at home, but it involves a great deal of extra labour for Mrs. Mackenzie. But we felt it to be our duty to teach them, as they were growing up in ignorance, and we have had satisfaction in doing so. After the eldest daughter of the Malay had come to school for two or three years, I had the pleasure of marrying her to a fine, steady young man, a half-caste, living on this island, and she has persuaded him to come to the service on Sabbath as frequently as they can. He in turn brings an old man, a Portuguese, of whom I am very fond; so, after the native service is over, we take them into our house and have a short service in English. Well, about this little French girl above referred to, I mentioned the facts at Synod, and Mr. Hardie, one of the delegates from Victoria, strongly urged me to do all we can for the children of these settlers, and he promised that he would endeavour to enlist the interest of friends at the Mission in Australia in this object, so that we should be refunded for any outlay we should incur. We have, therefore, taken this little girl into our home to educate her. She is about twelve years of age, and knows no English. Her father has agreed to pay 3s. a week for her board.

The Mission goods we duly received, viz.: a case from Truro, a parcel from Otter Brook Sewing Circle, Steviacke, a parcel from Pictou Landing, and some books from Mr. Morton, London, for all of which we are deeply grateful. How we rejoice in the prosperity of our Church at home! It is stimulating to think that one belongs to a Church manifesting such life and activity. What a beautiful spirit of liberality is displayed by many of the congregations. May this continue and increase! The One for whose honour it is done is worthy of it all a thousand times over. I have a long list of contributions to acknowledge. I would like to send a note to all the Sabbath Schools and Women's Foreign Missionary Societies, thanking them for their assistance, but this is beyond my power. It is especially gratifying to receive \$100 again this year from W. F. M. S. West. In addition to what you have sent, Dr. Warden has forwarded several sums, all of which I hope to acknowledge in my next annual reports.

J. W. M.

Erakor, Efate, N. H.

SANTO ESPIRITU.

Rev. JOSEPH ANNAND writes as follows:—"The Victorian Church proposes taking up Santo at once, so that your Board will never require to open another new station in this group. The Lord has heard the cry of poor Santo, and her needs are to be acknowledged. Mr. A. H. Macdonald is appointed to the north-west end, where James D. Gordon

pitched his lonely tent for some months, twenty years ago. I hope next week to help in erecting his house. Mr. D. McDonald, Mr. Morton and I are appointed to accompany him to the field and remain a month with him. This will enable us to put everything in good condition for the new missionary.

Mr. Hardie, Convener of the Victoria Foreign Missions Committee, suggested to our Synod, and the Synod unanimously approved, the following plan of working Santo and the unoccupied parts of Malekula: A steam launch is to be provided by the Victorian Church for her missionaries. Mr. D. McDonald will be released from his station in Havannah Harbour. Mr. McKenzie will take charge of the whole work on Efate during Mr. McDonald's absence in command of the steam launch. Mr. Shanks will be associated with Mr. D. McDonald in charge of the steam launch, until he takes a permanent station on Santo. Stations will be opened and teachers settled in them as rapidly as suitable men can be secured. The teachers will be frequently visited, carefully supervised, and such changes will be made from time to time as will be necessary. Students (native) will accompany the brethren on the launch, and receive instruction while moving from station to station and from island to island. Before this projected arrangement is carried out it must receive the sanction of the Victorian Assembly, but the sanction of the Assembly is fully expected. It is not likely that any more white missionaries will be settled on Malekula, and it may be that one of the three will be removed to the west side of Santo.

The Australian deputies were very much pleased with what they saw and heard during their visit to this group. Professor Drummond spent eight days with us. He reached Aneityum the day before the Synod closed; addressed us; sailed with us to Port Sandwich, Malekula, where he got a passage in H. M. S. Royalist to Noumea. We enjoyed his society very much indeed. Our four weeks' furlough was exceedingly pleasant and profitable. The weather during the whole time was delightful, and we did not mind our crowding on the little "Truganini." She is immeasurably ahead of the old "Dayspring." The Synod heartily approve of the present steam arrangements as both convenient and economical.

We were present at the settlement of Mr. Smaill on the east side of Epi, some of us sleeping in a tent ashore. The Mission goods sent from Halifax last November have been received, for which we are most grateful.

Since coming home from Synod I have begun services at a second village on the mainland, two miles west of us. I have now four services on Sabbath, and walk about six miles in the hottest time of the day. I hope to divide the work with my teachers so soon as they learn to interest the people.

Mrs. ANNAND, writing on the 19th July, states that on visiting Erromanga they had found Mrs. Robertson recovering from very serious illness, but still very weak and not out of danger. Mr. Robertson's boat had been sent in charge of natives fifty miles for medicine for Mrs. R., and had to return disappointed. Mrs. Annand notices great changes on Aneityum since Mr. Annand and she left the island for Santo. They missed many old faces, and found the boys and girls of a few years ago the heads of families. Two large steamers call there monthly. There is a saw-mill, and there are quite a number of white people. Mrs. Annand says:—"A rather strange incident happened on the evening of the day that the settlement of Mr. Macdonald on Santo was being discussed. The steamer arriving from Fiji brought some mails; one letter stating that the natives at Pehir, the place where Mr. Gordon was living for a few months twenty years ago, asked the Government agent of a labour vessel to get them a missionary. He applied to Bishop Selwyn, who communicated with Rev. Mr. Cosh, Sydney, saying as Santo belonged to the Presbyterian Church, he referred the application to us. Mr. Annand was over at Malo, Mr. Landel's station, last week, and he told him that while we were away some natives from Santo, not very far from where Mr. Goodwill was settled, had been to see him, and were anxious to get a missionary. We learned from our natives that these same people had been here during our absence. It would seem as if the doors were being opened all around."

Central India.

THE DEGRADED CONDITION OF WOMEN.

HERE is a man passing my window now. Being in a good humour, he is taking his wife and family out for an airing. He himself stalks along in front on a pair of thin bare legs (most natives have thin bare legs), while his wife, about five steps behind, follows carrying the children. Every little while he condescends to project a few remarks over his shoulders; to which his wife screams a reply. It is considered a great mark of condescension on his part to walk with or be seen speaking to his wife. He is probably a low caste man. If he had entered into the higher mysteries of the "Light of Asia," so much admired by Edwin Arnold and his followers, he would have too deep a contempt for womankind to be seen speaking to his wife.

In an Indian home the male and female members never eat together. The women cook

the food, and wait on the male members of the household while they eat. After they have satisfied themselves the women dine on the leavings. This is the universal custom among all classes in India, except those who have been brought under the influence of Christianity. Indeed, the prevailing feeling among all classes of Indians is one of unmitigated contempt for all women. One of the first difficulties a "Mem Sahib" fresh from home has, is to extract a sufficient amount of respect from her menials. In a large military station where the ways of the Europeans are well known this is not so difficult. But in a small station or in the jungle the "Mem Sahib" will probably have to develop the "bootler," or "khansaman's" views on woman's rights with the assistance of a cane.

The teachings of the Vedas, Puranas, and laws of Manu are, no doubt, largely responsible for the degradation of Indian women. The horrible customs of Suttee and child marriage have all played their part in binding her fetters. But nowhere does woman take so low a place as where Mahometanism is powerful. Mahometanism as seen here among its professors, in its sensuality, lust, and innate depravity bears the sign manual of the devil. By their fruits ye shall know them, and by their fruits the idol worshippers are immeasurably, in their family relationship, a purer and more civilized race than the Mussulmans. Another peculiarity is, that women are never allowed to refer to their husbands by name. This would be considered desecrating his name; they call him simply "lord" or "master." In religion they have no privileges, but are treated simply as sudras (hewers of wood and drawers of water). No religious rite is permitted to them. They never read, repeat, or listen to the Veda, and if they belong to the upper classes, are cooped up behind purdabs, or immured in gloomy apartments, where they are condemned to vegetate in profound ignorance of the world around them, and in an atmosphere of dull monotony only enlivened by foolish chatter and old wives' gossip.—*Rev. Geo. McKelvie, in the Montreal Presbyterian College Journal.*

Missionary Outlook.

THE WORK OF LESS THAN A CENTURY.

It lacks three years of a century since William Carey sailed for India as a missionary of the newly-formed Baptist Missionary Society. But India was not yet open to the preaching of the Gospel. The East Indian Company and their friends declared boldly that the project of sending out missionaries "was the most extravagant, mad, useless and dangerous project that had ever been conceived." But over against this declaration was that of the Sav-

four, "Go ye into all the world, and preach the Gospel to every creature," and it was easy to see that His purpose would triumph, and to us living in the last decade of the nineteenth century we have the evidence of the fact. There are now two hundred missionary societies in the Christian Church, with 7,000 missionaries and assistants, and with over 35,000 native helpers, and every land open for the proclamation of the Gospel, as far as law is concerned. Of course, while depraved human nature exists, there will be opposition to its holy doctrines in every land. In 1831 the legal opposition was removed in India, and now there are half a million of professed Christians and over a million of adherents. Burmah followed at a later date, and has over 30,000 members of the Church. China followed in the rear, and now has over 1,000 missionaries with their assistants, and over 130,000 professed Christians. The first Protestant missionary landed in Japan in 1854, and now the membership is over 25,000, with over 16,000 children in their Sabbath-schools. Their contributions last year were nearly \$50,000. Madagascar, the Sandwich Islands, the Friendly Islands, the New Hebrides, and other islands, are, many of them, as fully Christianized as portions of our own land. Africa is now as never before, being occupied by the missionary of the cross, and possibly to-day contains quarter of a million professed Christians. But the work is just begun in all these lands. The missionaries had to spend years in preparing grammars and dictionaries of the languages; and years more in establishing schools and colleges, and in gaining the confidence of the natives. It was the time of sowing the seed, but the reaping time has come, and the reapers may be expected to come with rejoicing, bringing their sheaves with them. The handful of corn has been sown on the top of the mountains, and we may with confidence expect the fulfilment of the promise: "The fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth. . . All nations shall call Him blessed."—*Christian Press*.

THE GOSPEL IN INDIA.

INDIA is a great country and has made remarkable progress, but the darkness and ignorance that brood over the land are appalling. A high authority says:

"Out of the whole population of British India, which may be put at 200,000,000, in round numbers (literally 268,000,000 according to last returns), not more than five or six per cent. can read or write, while less than one per cent. has any knowledge of English. Thus the overwhelming mass of the people—perhaps 190,000,000 out of 200,000,000—is still steeped in ignorance."

Yet not only in the United States, but also in India, Christians are increasing more rapidly than the population. Sir Wm. Hunter says that from 1872 to 1881, the general population of India increased 10.89 per cent., the Mohammedans 10.96 per cent., the Hindus less than 13.74 per cent., the Christians generally 40.71 per cent., and the native Christians 64.07 per cent. In view of this he says: "Though Christian missions are not to be judged according to mere statistics, they can well afford to be judged even according to them." The progress of mission work in that country has been most encouraging. Recently Rev. J. Shillidy, in an address at Duncairn, Ireland, gave some telling statistics of the advances made:

"First, as to contributions. We have risen from Carey's collection of \$65 in 1792, to \$10,250,000 as a recent total. Second, as to societies; in 1813 there were at work in India 2 societies. In 1830 they had increased to 9; in 1887 they had increased to 57 separate missions. In 1851 the mission stations in India and Burmah were 220. In 1881, after thirty years, they had grown to 601. During the same period the native churches had increased fifteen-fold, the number of native ordained pastors twenty-seven-fold, and the number of lay agents from 493 to 2858. The Roman Catholic Church has 93 native priests in the whole of India, but there were in 1881 461 ordained Protestant native ministers. With all the boasted success of Roman Catholic missions, the number of their churches in India is 2677, while that of Protestant Churches is 4180."

And yet there are those who will declare Protestant foreign missions to be failures! Facts like these should silence all such utterances.

There are now 18 missionaries labouring in the New Hebrides, three being recent arrivals. The work here is progressing very favourably. On Nguna there are now 360 Christians, although for seven or eight years Mr. Milne laboured there without any encouragement. There are at work on the islands 100 natives who are considered absolutely necessary to the progress of the work. The support of one of these natives costs only about \$30 a year, and their work is as distinctly *missionary* as that of the missionaries themselves, but of course they have not yet attained that educational standing that would enable them to work without supervision.

Literature.

HISTORY OF THE PRESBYTERIAN CHURCH IN IRELAND, for readers on this side of the Atlantic, by *Rev. William Cleland*. Toronto, Hart & Co., pp. 300. Price \$1.00. Mr. Cleland could not have employed his leisure hours and literary gifts to better purpose than in writing this book—a Canadian classic, that will be read with unflinching interest from beginning to end by all into whose hands it may come, and that will serve to increase their knowledge of the past history and present condition of a branch of the Presbyterian family, respecting which many of us have been very imperfectly informed. Nowhere has “freedom’s battle” been more courageously fought and won than on Irish soil. Presbyterianism has proved itself to be the bulwark of religious liberty in the North of Ireland at least, and the reflex influence of the siege of Derry and the battle of the Boyne has had a great deal to do with the destinies, not only of the Presbyterian Churches of Scotland and America, but it has been a blessing to the world at large. We are thankful to have the story of Irish Presbyterianism in so concise and intelligible a form. It is well written and well printed, and we heartily commend it to the Presbyterians of Canada, alike of Irish and Scottish extraction.

OUR FATHER’S KINGDOM: Lectures on the Lord’s prayer, by *Rev. Charles B. Ross, B.D.*, of Lachine. Edinburgh: T. & T. CLARK; W. DRYSDALE & Co., Montreal; pp. 189; price, 75 cents. The suggestive thoughts fitly expressed in these pages are indeed “like apples of gold in picture; of silver,” teaching us the Fatherhood of God and the Brotherhood of man. Very different is the treatment of the subject from that dry scholastic theology that limits the power of prayer simply to bringing the spirit of the petitioner into harmony with God’s will. The author believes in the objective power of prayer—“that the material world is the realm of prayer as well as the spiritual,” and he answers the hackneyed argument against prayer based on the “immutability of God’s laws” by reminding us that God answers believing prayer through the medium of these laws. When we use the petition, “Thy kingdom come,” we pray not alone for the advent of Christ’s glorious and everlasting kingdom, but for the sanctification of the individual heart as its necessary precursor in part; hence the natural conclusion that those who do not feel the need of prayer “have reason to ask whether they have any spiritual life at all.”

Books for the Sunday-school, from Wm. Drysdale & Co., Montreal, agents for the Presbyterian Board of Publication, Philadelphia:—“Persia, a Narrative of Eastern Missions,” by *Rev. James Bassett*, pp. 353; price \$1.25. “Children of the Kalahari,” by *Annie M. Barnes*, pp. 352; price \$1.15. “Philip St. John,” by *Mrs.*

Mary E. Metheny, pp. 300; price \$1.15. “Elsie Gray,” by *Belle S. Cragin*, pp. 384; price \$1.25. “Sarah Jane,” by *Julia M. Wright*, pp. 320; price \$1.15. “Supplemental Lessons; Primary Grade,” by *Mrs. W. E. Knox*, pp. 144; price, 35 cents.

“May Blossoms,” by *Lilian*. A dainty collection of poems for the young. G. P. Putnam’s Sons, New York. Price \$1. Montreal: Wm. Foster Brown & Co.

ECCLESIASTICAL REPORTS, ETC.—We acknowledge with thanks the receipt of the following books of reference:—“Reports of the Schemes of the Church of Scotland,” cloth, 1,150 pp., from Mr. J. B. Wilson, Edinburgh. “Acts and Proceedings of the General Assembly of the Presbyterian Church, United States,” cloth, 714 pp., and “Reports of the Boards of Same Church,” cloth, 1,000 pp., from Rev. Dr. W. H. Roberts, Cincinnati. “Acts and Proceedings of the Synod of the Reformed Church in America,” pp. 450, from Rev. H. N. Cobb, D.D., New York. “Foreign and Colonial Missionary Reports of the Free Church of Scotland,” from Rev. Dr. George Smith, Edinburgh. “Report of Board of Foreign Missions of the United Presbyterian Church of North America,” from Rev. Dr. J. E. Dales, Philadelphia. “Proceedings of the Church Missionary Society for Africa and the East,” pp. 324, from the C. M. Mission House, London.

Magazines:—“Frank Leslie’s Popular Monthly,” New York, is one of the cheapest and best publications in America; 128 pages, with over 100 engravings; price \$3 per annum. “The Missionary Review of the World,” Funk & Wagnalls, New York, keeps the head of its class; \$2 per annum. “The Arena” is very popular with thoughtful readers who have the courage of their convictions and can bear to hear both sides of an argument.

MEETINGS OF PRESBYTERIES.

London, First Presbn. Ch., 9th Dec., 2 p.m.
 Paris, Brantford, 2nd Dec., 10.30 a.m.
 Glengarry, Maxville, 9th Dec., 11 a.m.
 Maitland, Wingham, 9th Dec., 11.15 a.m.
 Regina, Wolseley, 10th Dec., 10 a.m.
 Kingston, Beileville, 16th Dec., 7.30 p.m.
 Sarnia, Watford, 16th Dec., 10 a.m.
 Chatham, St. Andrew’s Ch., 9th Dec., 10 a.m.
 Montreal, College Hall, 13th Jan., 10 a.m.
 Brockville, St. John’s Ch., 9th Dec., 3 p.m.
 Brandon, Carberry, 8th Dec., 7.30 p.m.
 Saugeen, Harriston, 9th Dec., 10 a.m.
 Winnipeg, Knox Ch., 9th Dec., 7.30 p.m.
 Columbia, Vancouver, 9th Dec., 3 p.m.
 Peterboro, St. Paul’s Ch., 20th Jan., 9.30 a.m.
 Toronto, St. Andrew’s Ch., 9th Dec., 10 a.m.
 Minnedosa, Gladstone, 9th March, 3 p.m.
 Stratford, St. Mary’s, January 20th, 10.30.

A THOUSAND MISSIONARIES WANTED.

WHEN the holiday season is over, the committee of the Church Missionary Society will be asked to consider the feasibility of plans for setting before its constituency an appeal for at least a thousand new missionaries. The idea originated at the late Keswick Convention, and a letter upon the subject was then addressed to Salisbury Square. That suggestion, curiously enough, coincided in time with the arrival of an appeal from the great Missionary Conference held at Shanghai, which also demanded a thousand new recruits.

Secretary Smith of the American Board said recently: "All things considered, China is the field of supreme difficulty, and at the same time it is the field of supreme interest. The Chinese are manifestly the governing race of eastern and central Asia; their national qualities and their geographical position make them so; they evidently hold the key to the future of almost one-half the unevangelized people of the globe. So long as they remain without the gospel, the great bulk of Asia will be pagan; when they are evangelized, the continent will be Christian and the world will be won."

The Presbyterian Record.

MONTREAL, DECEMBER, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cents per annum, in *Parcels* to one address. *Single copies*, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month if possible.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

HAVING REACHED THE CLOSE OF ANOTHER VOLUME, a sense of gratitude constrains us to tender our sincere thanks to the very large number of voluntary agents, who have devoted much time and effort during the past year in order to secure for the RECORD as wide a field of usefulness as possible. It

will be satisfactory for them to know that the circulation of the magazine is steadily increasing. It is now 46,500, monthly, so that we are coming near the goal of 50,000, at which we have been aiming before the management passes into other hands.

Looking ahead; all we can say is that the editors will endeavour to the best of their ability to fulfil the obligation resting upon them to maintain the efficiency of the RECORD as the accredited organ of the Church. Need we say that while we must always look to Clerks of Presbyteries, the Conveners of Committees, and to our Missionaries for the information we are expected to give respecting the work of the Church at home and abroad, we hope that we shall continue to receive from all the ministers and other office-bearers of the Church, such countenance and support as they may judge the RECORD fairly entitled to, and which will prove, as it has done in the past, its best passport into the homes of the families under their care.

Through the kindness of Rev. Thomas Cumming of Truro, N. S., recently returned from a visit to the Holy Land, we hope to be able to give our readers in 1891 a series of sketches from Palestine, which will be specially interesting at this time, in view of the proposals made at last General Assembly to institute a mission to the Jews in that country.

The notes on the International Sabbath-school lesson will be continued under the editorship of a minister of our Church, whose ripe scholarship and experience in this department cannot fail to make these brief notes acceptable to many teachers and students who have not ready access to the commentaries and other works of reference, of which even the most skilful are glad to avail themselves.

ACCORDING TO RECENT calculations made by the Russian authorities, which are regarded very trustworthy, the population of the Chinese Empire is 382,000,000. The annual increase is placed at 4,000,000. But it is not so much the vastness of the population which impresses the Christian mind and heart as the fact that not one in 10,000 of these millions ever heard the religion of Jesus-Christ.

A Page for the Young.

A CHILD'S EVENING PRAYER.

Dear loving Saviour, to thy throne of grace
A little child draws near to seek thy face;
Though very sinful, may thy precious blood
Cleanse me from guilt, and bring me nigh to
God!

Forgive what I have done amiss to day,
And give me grace to walk the narrow way;
Help me behave, and speak, and live aright,
That I may be a bright and shining light.

Help me to follow in thy footsteps here;
Help me to serve thee with a godly fear;
Help me to learn the story of thy love;
Help me thy precious promises to prove.

Watch o'er me through the night, and when I
wake
Stay with me through the day, for Jesus'
sake:
Thus every hour protect me with thy care,
And for thy heavenly home my soul prepare.

HOW A BOY SAVED THREE LIVES.

In January, 1882, a fire broke out in a large building in New York. Many lives were lost—but three lives were saved—saved by the quick wit and prompt courage of a boy named Charley Wright, a boot-black. When the flames were raging, three men were observed high up at a corner window in the upper story. What could be done? The longest ladder would scarce reach half the distance.

In the great crowd was the boy just named. To this lad came a bright idea.

Looking up, Charley Wright saw something that set him thinking. He saw that, fastened to the roof of the building, just above the window where these men were, was a rope of wires. He saw that this rope ran across the street to the top of a telegraph pole on the other side. And he knew that if this rope could be cut at the top of the pole, it would fall right across the window, so that the three men could reach it. This was the bright idea that came into Charley's mind.

No time was to be lost. In an instant he seized a fireman's wrench that lay on the stones near by, rushed across the street, and began to climb the tall, smooth telegraph pole. To do this was no easy task in the wind and snow, but by hard, fast, desperate climbing, Charley soon reached the cross-bars. And hard and fast he worked when he got there. In a moment he had twisted the wire rope off. Down it fell, right across the window!

A great shout of joy went up from the crowd, as, one after another, the three men came down this strange fire-escape safe to the ground.

To this brave lad the American Humane Society voted a medal. Even across the sea, people heard of him and praised him. From England came a gold medal, sent by the Royal Humane Society, on which were stamped the words: "Presented to Charles Wright, for saving three lives, Jan. 31, 1882."

So you see, dear children, that what all the firemen of New York with their ladders and other expensive apparatus failed to do, a little boy accomplished.

And if you, little reader, are ready, looking out for opportunities to do good, you may be used of God to save some souls which would not be reached by ministers or other older workers. We hope you may always be ready to help, and quick to see how help can be given.

THE WORST MASTER IN THE WORLD.

The Arabs have a fable from which we may learn a lesson.

Once upon a time, a miller, shortly after he had lain down for an afternoon's nap, was startled by a camel's nose being thrust in at the door of his house.

"It is very cold outside," said the camel, "I only wish to get my nose in." The miller was an easy kind of man, and so the nose was let in.

"The wind is very sharp," sighed the camel, "pray allow me to get my neck inside." This request was also allowed, and very soon the neck was thrust in.

"How fast the rain begins to fall! I shall get wet through; will you let me place my shoulders under cover?" This, too, was granted; and so the camel asked for a little and little more, until he had pushed his whole body inside the house.

The miller soon began to be put to much trouble by the rude companion he had got in his room, which was not large enough for both, and, as the rain was over, civilly asked him to depart.

"If you do not like it, you may leave," saucily replied the beast; "as for myself, I know I am well off, and shall stay where I am."

This is a very good story; we hope the Arabs are all the wiser and better for it; but cannot we turn it to some good account? We will try to do so.

There is a camel knocking at the heart of us all, young and old, seeking to be let in; its name is Sin. It comes silently and craftily and knocks. "Let me in,"—only a very little part at first. So in comes the nose, and it is not long before it gets entire possession. Sin perhaps offers itself as a servant, but soon becomes the master, and the master grows into the tyrant, and all who come under its power are slaves. It places them in fetters, some in silken bonds, others in chains of gold, others in fetters of iron, yet they are all held equally fast, and those who wear them are led captive at its will.

Acknowledgments.

Received by Rev. Dr. Reid, Agent of the Church at Toronto. Office 15 Toronto street. P. O. Drawer 2207.

ASSEMBLY FUND.

Received to 5th Oct., 1890.....	\$ 369.21
Unionville.....	2.25
North Brant.....	5.03
Motherwell.....	8.00
Avonbank.....	7.25
Roxborough.....	4.00
Lonsdowne & Holstein.....	2.00
Theford.....	3.55
Rockwood.....	3.84
Normanby, Knox ch.....	3.00
Owen Sound, Knox ch.....	10.00
Lake Road.....	3.70
Carluke, St. Paul's.....	18.00
Carlyle Group.....	1.00
Nassagaweya.....	4.50
Carlton Place, Zion ch.....	8.00
St. Andrew's.....	5.00
	\$ 461.31

HOME MISSION FUND.

Received to 5th Oct., 1890.....	\$4719.73
Kinburn.....	2.22
Woman's M. S. St. Andrew, Toronto.....	65.00
Motherwell.....	12.00
Avonbank.....	7.75
Paris, Dumfries St, special.....	125.00
Mitchell.....	3.50
Kennebec Road.....	12.00
Roxborough, Knox ch.....	20.00
Toronto, Old St. Andrew's.....	275.00
Hibbert.....	40.00
Friend, Melville ch., Brussels.....	2.00
Johnston.....	8.10
Woodford.....	5.00
West Magdala S.S.....	7.30
Jasper S.S.....	2.00
Hintonburg S.S.....	7.50
Wroxeter.....	10.2
Lyn &.....	11.00
Normanby Knox ch.....	12.00
Caledon, Melville ch.....	5.00
Oro, Esson ch.....	11.00
E. B. M.—Enniskillen.....	2.90
The Presbyterian ch. in Ireland £. 00 stg.....	484.44
Petrola S.S.....	11.22
Pendicton & Kettle River.....	12.20
Moore Line.....	30.00
Osgoode.....	8.00
Carlyle Group.....	5.00
Maple Creek & Swift Current.....	3.00
Arizona Mission Field.....	3.35
John Richards, Richards Ldg.....	1.00
Montreal Wom. Miss. Soc.....	10.00
Elmsley.....	14.00
Hawkesbury.....	6.00
Lachine, St. Andrew's.....	48.65
Alexander Mission Field.....	10.00
	\$6014.99

STIPEND AUGMENTATION FUND.

Received to 5th Oct., 1890.....	\$1330.63
Mitchell.....	1.75
Teeswater, Westminster ch.....	12.80
Lyn &.....	14.00
Carlyle Group.....	0.50
Paisley, Knox ch.....	19.83
Elmsley.....	20.00
Hawkesbury.....	14.00
	\$1413.71

FOREIGN MISSION FUND.

Received to 5th Oct., 1890.....	\$5403.79
Adherent—Marthaville.....	23.00
Mitchell.....	3.00

Hibbert.....	40.00
Friend, Melville ch., Brussels.....	6.00
Toledo.....	20.00
Athens.....	15.00
Calumet Island.....	2.17
Scott & Uxbridge S.S.....	3.12
Fergus, Melville ch. S.S.....	40.00
Jasper S.S.....	5.00
Jonny Rollin, Madoc.....	17.00
Esson ch. Y. P. Meeting.....	6.00
Lancaster.....	31.42
Hintonburg S.S.....	7.50
Normanby Knox ch.....	12.00
Lato Neil McLean, Brussels.....	2.14
Toronto, St. James Square on account.....	25.50
McIntosh S.S.....	4.00
E. M. B.—Enniskillen.....	2.00
Montreal, Crescent St. on acc.....	100.00
Carluke, St. Paul's.....	30.00
Salisbury S.S.....	11.00
Beverly.....	30.00
Osgoode.....	8.00
Carlyle Group.....	0.50
Toronto, St. James Square on account.....	63.65
Amos.....	8.18
John Richards, Richards Ldg.....	2.00
Montreal Wom. Mission Soc.....	10.00
Hawkesbury.....	4.00
Mrs. P. Cattnach, Sombra.....	10.00
Leeds 3rd Range S.S.....	4.00
Coulonge.....	12.00
	\$972.67

FOREIGN MISSION FUND.

INDORE COLLEGE FUND.

Mark Fortune, Winnipeg.....	\$ 5.00
Mr. & Mrs. Stronach, Winn.....	5.00
Wm. Neil, Bunyon P. O. Scholarship Indore College.....	20.00

KNOX COLLEGE FUND.

Monkton.....	\$ 2 39
Holstein.....	3.63
Dunblane.....	4.00
Normanby Knox ch.....	5.00
Caledon, Melville ch.....	5.00
Thamesville.....	10.00
Bluevale.....	8.00
Paisley, Knox ch.....	13.26
Amos.....	9.00
Carlton Place, Zion ch.....	27.00

QUEEN'S COLLEGE FUND.

Carlton Place, Zion ch.....	\$ 10.00
Melrose, Lonsdale & Shannonville.....	9.00

MONTREAL COLLEGE FUND.

Russell.....	\$ 10.50
Carlton Place, Zion ch.....	15.00

MANITOBA COLLEGE FUND.

Received to 5th Oct., 1890.....	\$ 170.49
Holstein.....	2.50
Dunblane.....	2.00
Scarboro, Knox ch.....	49.30
Carlyle Group.....	2.00
	\$ 226.29

KNOX COLLEGE ENDOWMENT FUND.

Uxbridge.....	\$ 5 00
Rev. R. T. Myers.....	10.69
T. D. Mitan, Burgoyne.....	5.00
T. B. Allan, Malton.....	10.00

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

Brooklin S.S.....	\$ 9.00
Deer Park Singing Class.....	5.00

MANITOBA COLLEGE DEBT.

Warden King, Montreal.....	\$ 300.00
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WIDOWS' AND ORPHANS' FUND.

Received to 5th Oct., 1890.....	\$ 425.00
Melville ch. Markham.....	3.47
Mitchell.....	2.00
Moore Burns ch.....	6.25
Roxborough.....	6.00
Waterdown.....	14.00
Holstein.....	9.00
Bayfield, St. Andrew's.....	3.00
Bethany.....	1.45
Normanby, Knox ch.....	3.00
Eden Mills.....	4.25
Oro, Willis ch.....	6.50
Apple & Gravel Hill.....	8.00
A Friend—Moore Line.....	1.00
Melrose, Lonsdale & Shannonville.....	6.00
Ayr, Knox ch.....	20.51
St. Andrew's.....	8.00
Carlyle Group.....	0.50
Port Hope, 1st ch.....	15.33
Vaughan, Knox ch.....	8.00
Monkton.....	2.53
	\$ 556.79

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Oct., 1890.....	\$ 719.00
Rev. D. Duff.....	8.00
Rev. M. Barr.....	8.00
Rev. J. R. Craigie.....	8.00
Rev. J. W. Whitelaw.....	8.00
Rev. J. J. Richards.....	130.00
Rev. A. Cross.....	16.00
Rev. D. Tait 2 yrs.....	16.00
Rev. H. Norris.....	8.00
Rev. John Burton.....	20.00
Rev. A. R. Linton.....	8.00
Rev. James A. Brown.....	8.00
Rev. J. H. Peachell.....	35.00
Rev. D. Wardrope.....	8.00
Rev. Hugh McKeellar.....	8.00
Rev. John McArthur 2 yrs.....	16.00
Rev. E. H. Sawers.....	8.00
Rev. D. Paterson.....	8.00
Rev. D. B. MacDonald 2 yrs.....	16.00
Rev. P. Nicol.....	8.00
Rev. John Fotheringham.....	8.00
Rev. W. C. Young.....	8.00
	\$1080.00

AGED AND INFIRM MINISTERS' FUND.

Received to 5th October.....	\$1551.44
Unionville.....	3.22
W. R. Norwood.....	2.00
Madoc, St. Peters.....	20.00
Mitchell.....	1.60
Kennebec Road.....	8.99
Holstein.....	7.00
Rev. A. Cross, Edinburgh.....	8.35
Scotland.....	13.00
Rockwood.....	2.70
Normanby, Knox ch.....	22.90
Thamesville.....	10.39
Petrola S.S.....	0.50
Carlyle Group.....	12.00
St. Andrew's.....	15.00
Montreal Wom. Mission Soc.....	2.00
Laguerre.....	10.05
Coulonge.....	2.45
Warwick, Knox ch.....	2.45
	\$1723.25

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th October.....	\$ 291.57
Rev. D. Duff.....	3.50
Rev. D. Wishart.....	5.00
Rev. W. A. Johnston.....	3.69
Rev. J. R. Craigie.....	3.75
Rev. J. Sierwright.....	3.75
Rev. D. Tait 2 yrs.....	10.09
Rev. H. Norris.....	4.99

Brussels, Melville S. Sch....	25.00
Waterford, S. Sch.....	12.50
Robt. Black, Blenheim	20.00
A Friend, Cardinal.....	5.00
Mrs. Arthur Burnett, Gallt....	50.00
Streetsville Sub. Sch.....	25.00
Two little boys, International Bridge.....	2.50
Avonmore S. Sch.....	9.00
New Westminster, B. C., St. Andrew's S. Sch.....	9.00
A Friend, Glamis.....	5.00
Ripley, Knox ch., S. Sch. Miss Band.....	25.00
Blyth, St. Awe. ch., Hopeful Gleaners, N.B.....	50.00
Montreal, Chalmers ch., Juv. Miss. Soc.....	25.00

\$1189.59

Building Fund.

Already acknowledged.....	\$3867.87
Friends Knox ch., Woodstock	2.00
New Richmond, Que., W. M. S.	18.00
Montreal, Wom. Miss. Soc.	265.00
J. W. Carmichael, New Glas.	17.00
A Friend, Dundas, Ont.....	5.00
Mrs. J. Brown, Sourisford, M	5.00
Moise Menard, Montreal....	2.00
A. Campbell, Acton, Ont.....	50.00

\$4229.87

PRESBYTERIAN COLLEGE MONTREAL.
Received by Rev. Dr. Warden, Treas-
urer, 1-8 St. James St., Montreal.

Ordinary Fund.

Already acknowledged.....	\$ 262.31
Apple Hill & Gravel Hill.....	8.00
N. Williamsburgh.....	5.00
St. Louis do Gonzague.....	5.00
South Indian.....	2.50
A Guelph Friend.....	10.00
Buckingham.....	7.00

\$ 299.81

EXEGETICAL CHAIR & C.

Already acknowledged....	\$ 510.00
J. Murray Smith, Montreal..	25.00
Daniel Wilson, ".....	25.00
C. W. Davis, ".....	20.00
W. & D. Yule, ".....	50.00
J. V. Savage, ".....	25.00
Mrs. Langwill, ".....	30.00
Jas. Slesser, ".....	50.00
John Stirling, ".....	100.00
Jonathan Hodgson, ".....	250.00
Jac. Gardner, ".....	20.00
W.C. Manderloh, ".....	25.00
Jas. Tasker, ".....	25.00

\$1155.00

ENDOWMENT FUND.

Huntingdon, Que., per Rev. D. L. McCrae.....	\$ 36.00
Laguere, Que., do.....	4.00
Dundee, Que., do.....	36.00
Cornwall, Ont.....	25.00
Rev. D. D. McLennan, Apple Hill.....	5.00
-----	\$ 166.00

PRESBYTERIAN MINISTERS' WIDOW
AND ORPHAN FUND.

MARITIME PROVINCES.

Rev George Patterson, DD, Sec'y.
Receipts from 1st September to
31st October, 1890. *Ministers' Rates:*
—Jas Carruthers and H Scott, \$14.40
each: W T Bruce and F W Murray,
\$14 each. Neil Brodie, \$25, M G Hen-
ric, \$23 1/2, Allan Simpson, \$20, Angus
McMillan, \$7.3, A S Stewart, \$1,
George M Clarke, \$180, W Dawson,
\$1, Total \$350.20, of which \$7.70 for
fines and interest.

*Congregational collections and don-
ations:*—Mid-Masquodoboit, 75cents,
Spry Bay, \$5.36, A B R M St.
Andrews, N B, \$5, St James Church,
Charlottetown, \$10, Total \$21.11.

COMPANION TO THE GREEK TESTAMENT AND THE ENGLISH VERSION, by *Philip Schaff, D.D.*, President of the American Committee of Revision, Post 8vo, cloth 616 pp., \$2.75. This work is a thesaurus of information on every subject relating to the history and the critical study of the New Testament. It is pervaded by a spirit of scholarly fairness and of profound faith in the Scriptures and their divine origin. Most of the chapters are prefaced by comprehensive sections setting forth the literature of the subjects discussed, while the frequent references to and citations of authorities in the foot notes, give impressive evidence of the truly vast erudition which the author has brought to his great task.

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