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THE  
**PRESBYTERIAN RECORD**  
 FOR THE  
**DOMINION OF CANADA**

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**New Departures in the Missionary Enterprise.**

**REV. J. HUDSON TAYLOR**, the founder of this mission, has recently made a tour of Canada, and, as a result of his earnest appeals for more labourers, some *eighteen* young people of both sexes have volunteered to go with him to China, and have doubtless reached their destination by this time. It is intended that these young missionaries shall, in the first place, undergo a course of training before entering on their work, and that afterwards they shall be located in districts as near to each other as may be practicable, so that they may have at least occasional opportunities of meeting and encouraging one another. Mr. Taylor is himself a very interesting man, and it was a real pleasure to many to have the opportunity of hearing and seeing one who has bulked so largely in the eye of the Christian public for at least five-and-twenty years. Physically, he is not of much account; and he is not an orator, but yet there are unmistakable marks of power in what he says, although he says it in the quietest, least impassioned manner possible. He was converted at fifteen years of age, and in early manhood consecrated himself to missionary

work in China. He went to that country, as first missionary of the Chinese Evangelization Society, in 1853, and was then brought into contact with the Rev. W. C. Burns of the English Presbyterian Mission. His health having failed, he returned to England and set himself to organizing an undenominational missionary society which has since become widely known as the **CHINA INLAND MISSION**. The distinguishing features of this society are that it professes to make no direct appeal for money, it holds out no pecuniary inducements in the matter of salaries, it demands no rigid denominational test, and it is pledged not to interfere with the work of any other agency. In the beginning of 1862, its first missionary, Mr. James Meadows, sailed for China, his outfit and passage being provided by a friend. In the next five years, twenty-five missionaries went out. Sixty-six followed in the next twelve years, and now the number is said to be close on *three hundred*, which is more than all the other British societies put together. There was a time, Mr. Hudson has been heard to say, when he hesitated to accept the services of a missionary, unless there was an accompanying guarantee for his maintenance. But he has since learned to leave that responsibility with the Master, and has never been disappointed. This man is not a fanatic, nor a visionary adventurer. He is a se-

date, sensible, catholic-spirited man, who has a kind word for all other missionary agencies, while he is following his own plan in a humble dependence on God for the means of carrying it out.

**THE SALVATION ARMY.**—Here is another undenominational organization of recent origin, but gigantic growth, whose sayings and doings are continually arresting attention, and whose light is not to be hidden under a bushel. The Army has quite recently enlisted *twenty* Canadians to join its ranks in India. As an instance of its economical mode of working, it is said that the cost of sending each of its missionaries to India is only \$100, and \$25 a year to support them when they are there! Meetings recently held in Montreal and Toronto, and other cities and towns in Canada, were addressed by several Indian converts dressed in their native costume, which created a great deal of interest and practical sympathy. In Toronto, Hon. John Macdonald and Mr. Gooderham each provided for the passages of four of the new contingent. While the Churches are sending out their twos and threes at a time in response to the Macedonian cry, these “irregular,” and accounted by many, *despised* agencies, are sending forth consecrated men and women *by the score* to rescue the perishing, thus inaugurating a new era in missionary enterprise and setting a noble example to wealthy and influential Societies and Churches, and to all who profess to take an interest in the evangelization of the world. In saying this much, we guard ourselves against endorsing all the doings, and still less the *doctrines*, of the Salvation Army.

### Elders.

THE Presbyterian Church has led the way in the employment of devout and consecrated laymen in the service of the church. Bishop Hendrix of the Methodist Church, recently said:—“With the beginning of Protestantism, laymen entered, as in the Apostolic times, into the work of extending the kingdom of our Lord. All honour to the Presbyterian Church, which, in such an early day, called into its councils

wise and godly laymen—an example that has been followed by other denominations in the Protestant world, until to-day there is not a leading church in Christendom that doesn't allow laymen to share in its deliberations and legislation.” It is well that the example set by the Presbyterian Church, has been so widely followed. Indeed, in the Methodist Church, local preachers and class-leaders, are doing much more work than usually falls to the lot of our elders. It is high time for us Presbyterians to live up to our system or polity. Our elders should be more and more active in the work of the church, ruling, teaching, leading the flock; assisting the ministry in every way possible.

**TRY IT!** There is a measure which should be adopted forthwith in every vacant congregation and preaching station: one meeting at least should be held on every Lord's Day. If no minister is available, let an elder take charge. If there is no elder, let some other good man lead. If there is no man able or willing, then why may not some Deborah, or Huldah, some godly woman, fill the gap? At any rate, forsoke not the assembling of yourselves together, even in dark and stormy winter weather. Religion cannot flourish, it can hardly live, where Christians fail to assemble on the Lord's Day. If no one present has a “word of exhortation,” then let a sermon by an approved author be read. Readings of this sort have been the means of doing much good; and a great loss is incurred by neglecting them.

It was a costly blunder in policy for our Presbyterian Churches, in the days that are past, to give up their own meetings and services, because no minister was at hand. It is well to have ministers, and we should use every lawful endeavour to secure their services. But there will be, this winter, hundreds of stations without regular services by ministers or catechists—stations that enjoyed the means of grace during summer. Are these stations to be left vacant? we hope not. It will be a blunder to do so. Better send such supply as is available, than send none at all. Elders and members of the church who are mighty in the scriptures, and are gifted with the power of speech, should be “thrust forth” wherever possible. Very many of our elders and devout members can present the Gospel as faithfully and impressively as any “local preachers.” The lack of preachers, in the past sixty or

eighty years, cost our church tens of thousands of members. Let us be careful lest in any part of the church a similar calamity be brought again upon us.

### The Mormon Delusion.\*

It is an old story now, yet I have a distinct recollection of my first introduction to a "Latter Day Saint." It was in the autumn of 1845. We were on the Mississippi. The water was low. Several times in the course of our voyage, although our steamer drew only twenty-seven inches, it became necessary to discharge her cargo of lead into lighters to enable her to pass the rapids. At one of these shallow points, we were detained over a Sunday. It was immediately *opposite Nauvoo*, which was at that time, the rendezvous of the Mormons. In the boat that ferried us across the river there was a Mormon lady of pleasant address, from whom we obtained a history of the sect and an account of their then circumstances, in terms that left no doubt that she was a devout disciple of the late Joe Smith—the founder, prophet, Priest—and President of the new sect, who had paid the last debt of nature just a year before this time. He had been arrested on charges of sedition, forgery, swindling, and grossest immorality. Fearing that he might escape the gallows, an indignant mob broke into the prison and murdered him. In the estimation, however, of our informant, Joe had been enrolled in the noble army of martyrs. She related the persecutions her co-religionists had endured for conscience sake at the hands of the Gentiles—their meek submission, and their unshaken trust in God. The whole community were under the ban. They had received notice to leave the country. They had prepared parched corn and dried beef in abundance to support the colony of 50,000 souls in their westward march through the wilderness to parts unknown, where they hoped to find a happy resting place.

The city of Nauvoo was planned upon a grand scale, with broad avenues and spacious squares, but the only buildings worth men-

tioning were the Temple and the prophet's palatial mansion. The temple was an imposing structure of hewn stone, 128 feet long, 88 feet wide, and 168 feet to the top of the tower. It had been built entirely by voluntary labour, was valued at \$300,000, and it would require \$250,000 more to finish it according to the plans: and although they were going away, they were working hard to complete it. "that it might be ready for their Lord's occupation when he should come to reign in His glory on earth," and that they expected would be very soon. Of the internal fittings, the most noticeable was the baptismal font—a mammoth stone basin of oval shape, supported on the backs of twelve white kine. We were in time for the morning service and listened to a number of addresses from the elders. Much that was said would have passed for sound doctrine in a Presbyterian or Methodist church, so guarded and plausible were their words in public it was difficult to realize that they were the dupes of a system of unparalleled turpitude.

The Mormon delusion, it may be remembered, was hatched in the State of Vermont about sixty years since. Joe Smith was born there in 1845. The family were by occupation, "diggers of hidden treasures," and skilled in the use of "divining rods." At the age of fifteen, Joe was already notorious as a wild, unscrupulous rascal. In 1827, when he would be twenty-two years of age, he gave out that he had a revelation from heaven which led to the discovery, he averred, of some golden plates concealed under ground and covered with mysterious characters. A so-called translation of the hieroglyphics was incorporated into "The Book of Mormon," which contained, besides scraps of history, some peculiar doctrines borrowed from a semi-religious romance, and extracts from the Holy Scriptures. The glaring imposture "took," and gave rise to the new religion, which was formally organized 6th April, 1830, in Kirtland, Ohio, where a temple was erected, a store opened, and a bank established. The bank failed. Joseph and Company were pronounced swindlers and treated by the indignant creditors to coats of tar and feathers. They removed to the State of Missouri, where an extensive settlement was made. For a time they carried every thing before them, but, eventually, in 1839, they were driven out,

\* A full account of Mormonism and its Delusions is given in the May number of *The Gospel in All Lands*.

their property was confiscated, and Joe himself made a prisoner, though he managed to escape his captors.

They came to Illinois, founded Nauvoo and set the State government at defiance. Illinois soon said "they must go," and on the 17th of September, 1846, the exodus commenced, under the leadership of Brigham Young. After a journey of great hardships in which many perished by the way, the main body of the Saints finally reached Utah, and founded the city on the Great Salt Lake, which is still the centre of their operations. The colony increased rapidly. Brigham Young was a much cleverer man than Joe Smith, and surpassed him in iniquity. This unblushing champion of polygamy was formally married to twelve wives and had ever so many more "sealed to him"—as "spiritual wives." He was moreover, the author, of the frightful doctrine of *Blood Atonement*. The blood of Jesus Christ was not sufficient, he taught, to atone for *some* sins: these must be atoned by the shedding of *the sinner's own blood*. More than 600 cold-blooded assassinations are known to have been perpetrated in the name of religion, and under instructions from Mormon headquarters. Yet this man, by his force of character and cunning, came to exercise unlimited power over nearly 100,000 followers. He was appointed Governor of the Territory in 1850. In 1857, the Federal Government sent an army to Utah, thinking to frighten the Mormons into decency. But the campaign, which cost the nation \$14,000,000, ended in a farce. Brigham Young died, August 20th, 1877. It was hoped that his death would put an end to the delusion; but the end is not yet. Mormonism has its emissaries still in many lands, and every year adds to its numbers by emigration from the Continent of Europe and from the mining districts of England, Scotland, and Wales. Of late years, the demand for "Statehood" has been urged by the Mormons, but strenuously opposed by Congress, for when Utah becomes a State, there is no telling what enormities may be sanctioned under the name of "Liberty."

In the meantime, the Gentiles have made Utah a mission field—the hardest mission ground under heaven. For eighteen years, the Methodist Episcopal Church has been working in Utah. It has now 25 missionaries, 40 congregations, 5000 adherents and

1500 of scholars. The Presbyterians have seventeen missionaries. In all there are 165 Christian teachers educating over 5000 children, three-fourths of whom belong to Mormon families. And the Federal Government has again been roused into action. Within the last two years, Apostles, Priests, and elders have been arrested, fined and imprisoned. Many of the ringleaders have left for parts unknown, or are skulking about Mormondon to keep out of the clutches of the law. An official return, lately sent to Washington from Utah, reports 529 convictions for polygamy and adultery, and that \$44,000 have been collected in fines and costs for violation of the laws.

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### Missionary Cabinet.

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Mrs. JOHN INGLIS.

THE REV. JOHN INGLIS, D.D., as many of our readers know, was associated for many years with Dr. John Geddie as a missionary on the Island of Aneityum, in the New Hebrides. Before joining that mission however, he had already spent eight years as a missionary of the Reformed Presbyterian Church of Scotland among the Maories of New Zealand. He was twenty-five years in Aneityum, and after retiring from that field, spent four years at home in carrying through the press a translation of the Aneityum Old Testament and other native books, including a grammar and dictionary. During all these thirty-seven years, he had the companionship and assistance of his wife who, sharing his labours, trials, and comforts, was herself one of the most devoted and successful missionaries of her time.

Mrs. Inglis was born in the parish of Minnigaff, Kirkcubrightshire, on the 15th of April, 1821. Her father, John McClymont, was a leading elder in the Reformed Presbyterian congregation of Newton Stewart. Jessie McClymont was the eldest of a family of eleven. At the age of fourteen, she became her mother's right hand in the upbringing of the younger children of the family. On the 11th of April, 1844, she was married to Mr. Inglis, and three months after their marriage, sailed with him from London to New Zealand. From the very first, she entered the mission with the full

conviction that God had called her to that work, and she threw all her energies into it. During all the long and lonely years which she lived on the Islands, she never gave way to the feeling of home-sickness, and though the greater part of her life was spent among savage tribes, and her female associates were chiefly those whom she had been instrumental in reclaiming from heathenism, when she came back in 1877 to spend the few closing years of her life in her native land, it was to take her place in society as an accomplished and cultured lady, of a singularly prepossessing appearance. Her success as a missionary was largely due to her practical turn of mind and her conspicuous common sense. She was an enthusiastic missionary, but she was no fanatic. Her own household duties she ever esteemed her first duties. She was a model housekeeper, and possessed the administrative faculty in a remarkable degree, so that whether the work to be done was much or little, the helpers few or many, there was never hurry, or fuss, or worry. Everything went on with the regularity of clock-work. Without children of her own, she took great interest in the native children, especially of the female children, many of whom were rescued from infanticide by her motherly interposition. She was the first to introduce the making of arrowroot on Aneityum, and thus to establish an industry that has since become of great value to all the islands of the group—the natives of Aneityum alone having contributed \$10,000 for Bibles, books, and missions from the proceeds of Arrowroot.

Mrs Inglis' familiarity with the language of the natives, was of great service to her husband in his translating and editing the Scriptures. She was always a sound critic, and many of her suggestions were accepted as improvements. She had an excellent constitution, and throughout her whole life enjoyed a fair measure of good health, though she wrought to the full extent of her strength, and often far beyond it, in her ceaseless endeavours to instruct the ignorant, and clothe the naked. Her conversational powers were of a high order, and although she never attempted to give public addresses, she had few equals in advocating the claims of missions in private circles.

Next to the mission, which was her life-work, Mrs. Inglis' heart was in the Temperance movement. She was a life-long ab-

stainer, but she was tolerant of other people's opinions on the subject. Her religion was healthy and cheerful. Accepting life as a good gift and a great trust, her aim was to glorify God and to enjoy Him for ever. She was taken away suddenly, by what seemed to herself and her friends a slight attack of *angina pectoris*. But the end of an honoured, useful life had come. "It was so sudden, that it was not like a death; it was like a translation; she was not, for God had taken her. But to the believer, sudden death is sudden glory."

### Household Words.

#### HOW, WHEN, WHERE, WHY ?

You ask me *how* I gave my heart to Christ ?  
I do not know.

There came a yearning for Him in my soul  
So long ago.

I found earth's flowerets would fade and die,  
I wept for something that would satisfy ;  
And then—and then *somehow* I seemed to dare  
To lift my broken heart to Him in prayer.

I do not know—  
I can not tell you *how*,  
I only know  
*He is my Saviour now.*

You ask me *when* I gave my heart to Christ ?  
I can not tell

The day, or just the hour, I do not now  
Remember well.

It must have been when I was all alone  
The light of his forgiving Spirit shone  
Into my heart, so clouded o'er with sin ;  
I think—I think 'twas *then* I let him in.

I do not know—  
I can not tell you *when*  
I only know  
*He is so dear since then.*

You ask me *where* I gave my heart to Christ ?  
I can not say.

That sacred place has faded from my sight,  
As yesterday.

Perhaps He thought it better I should not  
Remember *where*. *How I should love that spot*—  
I think I could not tear myself away,  
For I should want, forever, there to stay.

I do not know—  
I can not tell you *where*,  
I only know  
*He came and blessed me there.*

You ask me *why* I gave my heart to Christ ?  
I can reply :

It is a *wondrous story* ; listen while  
I tell you *why*

My heart was drawn, at length, to seek His face ;  
I was alone, I had no resting place ;  
I heard of how *he loved me*, with a love  
Of depth so great—of height so far above

All human ken,  
I longed *such love* to share.  
And sought it then,  
Upon my knees in prayer.  
You ask me *why* I thought this loving Christ  
Would heed my prayer?  
I knew He died upon the cross for me—  
I nailed Him there!  
I heard his dying cry, "Father, forgive!"  
I saw Him drink *death's cup* that I might live;  
My head was bowed upon my breast in shame,  
He called me—and in penitence I came,  
He heard my prayer!  
I can not tell you how  
Nor when nor where;  
Why I have told you now.

—F. G. Brown.

### COME NOW.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Isaiah 1: 18.

Come now; for to-morrow thy heart may become harder than stone, and God may give thee up. Come now; it is God's time—to-morrow is the devil's time; "To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works." Come now. Why delay to be happy? Would you put off your wedding day? Will you postpone the hour when you are pardoned and delivered? Come now; the bowels of Jehovah yearn for you. The eye of your Father sees you afar off, and he runs to meet you. Come now; the church is praying for you; these are revival times—ministers are more in earnest—God's people are more anxious. Come now,

"Lest slighted once, the season lost  
Should no'er return again."

Come now. Mortal man, mortal man, so near thy end—thus saith the Lord, "Set thine house in order: for thou shalt die, and not live"; "and because I will do this unto thee, prepare to meet thy God." Come now; O that I had power to send home this invitation! But it must be left in the Master's hands. Yet, if an anxious heart could do it, how would I plead with you! Sinner, is hell so pleasant that you must needs endure it? Is heaven a trifle that thou must needs lose it. What! is the wrath of God which abideth on thee no reason why thou shouldst labour to escape? What! is not a perfect pardon worth the having? Is the precious blood of Christ worthless? Is it nothing to thee that the Saviour should die? Man, art thou a fool? Art thou mad? If thou must needs play the fool, go and sport with thy gold and silver, but not with thy soul. Dress thyself like a madman, wear a mask, paint thy cheeks, walk through the street in shame, and make a

mockery of thyself, if thou must needs play the fool, but why cast thy soul into hell for a joke? Why lose thy eternal interests for a little ease? Be wise, man. Oh may the Spirit of God make thee wise! I may plead with thee, but it is his to apply the word with power; Lord apply it. This is my earnest prayer as, in the name of Jesus who was crucified, I beseech thee, sinner, believe and live. "Believe on the Lord Jesus Christ, and thou shalt be saved."—C. H. Spurgeon.

### CHRIST FOUND AT HOME.

A young man of fashion, wealth and education, in one of the fashionable avenues of a great city, found in the progress of a revival that he was a sinner, that he had a soul to be saved or lost. He felt himself on the verge of ruin and the brink of eternal despair. He was bowed down under the load of his sins as a grievous burden. He sought relief and found it not. The requirements of the law stared him in the face, and he felt justly condemned. His heart was filled with sorrow. His countenance bore the marks of woe. Day after day he went about with his head bowed down like a bulrush, and day after day the burden became more and more insupportable. What should he do? He had at home a young wife whom he loved as he did his own life. She was alike devoted to the pleasures of the world, knew not what religion was and cared not. He had a sister living with him. They had been well mated in the love of fashionable folly. The wife and sister looked with mute astonishment on the great change that had come over him.

One day in one of our meetings, that burdened young man found his burden removed. He believed that God, for Christ's sake, had forgiven his sins. He determined that he would never be ashamed of Him, but would acknowledge and honour Him everywhere. The opportunity soon came. He was returning to his home in the evening. "Now," said he, "I must honour God in my family. I must set up family worship." "O, no," said the tempter; "not yet. Don't be in a hurry. Take time. Get a little stronger, and then you can go on better." "I must begin to-night. I don't know what my wife and sister will say, but it is a duty, and I am resolved to do it, and trust God for the rest. I must pray in my family." "Not to-night," said the tempter; "you don't know how to pray. You have never prayed much. You are unacquainted with the language of prayer. Wait and learn how first." "No, I must pray to-night. I will pray to-night. Get thee behind me Satan."

He passed into his dwelling, and into his library, and there, before God, his Heavenly Father, he poured out his heart and asked for strength from on high to assist him in his duty.

When he met his wife that evening she saw at once that a great change had taken place in him, and she saw it with awe, but said nothing. At length he said:

"My dear wife, have you any objection to our having family worship?"

After a moment's surprise and hesitation she said, with true politeness: "Certainly not, if it is your pleasure."

"Bring me a Bible then, please, and draw up under the gas light and let us read and pray."

He read a chapter and then kneeled down, but his wife and sister sat upright in their seats, and he felt that he was alone on his knees. He lifted up his eyes to God, and cried out in the bitterness of his soul: "God be merciful to me a sinner." And gathering strength he went on in prayer, pouring out his most earnest cries and supplication that God would have mercy on his beloved wife and sister. So earnest, so importunate was the prayer, that God would show his converting grace on the spot, that the heart of his wife was melted and overcome, and she slipped from her seat upon her knees beside him, and putting her arms around his neck, ere she was aware, she burst out into one agonizing cry to the Lord Jesus for mercy on her soul; and then the sister knelt down by his other side, and she, too, put her arms around him, and burst into a flood of tears.

He continued to pray; he devoted himself and those with him to God. He confessed and bewailed their manner of life hitherto; he pleaded the promises of God to all those that seek Him, and with unspeakable joy he made mention of the amazing grace of God, in the pardon of his sins, and he besought that they all might find together peace and forgiveness through a crucified Saviour.

The submission was complete; the surrender was fully made; repentance and faith sprang up together in the hearts of all three, and as they rose from their knees it was to acknowledge each to the other what new determinations and consecration they had each made during the progress of the first prayer in the family, in that parlour, of all they were and all they would be, or should be, to Christ.

Since the first prayer in the parlour God has been daily acknowledged in the same place by the same circle.

Then out from that circle they go from day to day in their walks of usefulness, and on their errands of mercy in that great city, seeking out the perishing, ten thousand times happier than they ever were before.—*Exchange.*

#### FOR THE BOYS.

"Sir," said a boy, stopping before a man on his cart, "do you want a boy to work for you?"

"No," answered the man, "I have no such want."

The boy looked disappointed; at least the man thought so, and asked:

"Don't you succeed in getting a place?"

"I have asked at a good many places," said the boy. "A woman told me you had been after a boy; but it is not so, I find."

"Don't be discouraged," said the man in a friendly tone.

"Oh no, sir," said the boy, cheerfully, "this is a big world, and I feel certain God has something for me to do in it."

"Just so, just so," said a gentleman who had overheard the talk. "Come with me, my boy; I am in want of somebody like you."

It was the doctor, and the doctor thought any boy so anxious to find his work, would be likely to do it faithfully when he found it.

If everybody had the spirit of this little lad, there would be no idlers in the world, standing on the corners, sitting in the shops, waiting for work to come to them. Work does not often come so. Almost everything worth having, like ore in the mine, must be sought for.

#### TEMPTED BY DEGREES.

John Newton says Satan seldom comes to Christians with great temptations, or with a great temptation, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks, and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this," "no great peril in that;" and so by these little chips we are first easily lighted up, and at last the great log is burned. "Watch and pray, that ye enter not into temptation."

By shaking the magnetic needle, you may move it from its place; but it returns to it the moment it is left to itself. In like manner, believers may fall into sin, but no sooner do they wake to reflection, than they repent, and endeavour to mend their ways and resume a life of godliness.—*Gotthold.*

What is with the treasure must fare as the treasure; the heart which haunts the treasure-house where the moth and rust corrupt, will be exposed to the same ravages as the treasure—will itself be rusted and moth-eaten. Many a man, many a woman, fair and flourishing to see, is going about with a rusty, moth-eaten heart.



## Defeat at Ai.

Nov. 4. B.C. 1451. JOSH. 7 : 1-14.  
Golden Text, Ps. 119 : 36.

**I**MMEDIATELY before the fall of Jericho, Joshua had strictly warned Israel to abstain from taking any plunder. All the silver and gold, and all the vessels of brass and iron, were to be put "in the treasury of the Lord," ch. 6 : 17, 18. Any one who took any of these devoted or accursed things, would be accursed himself. V. 1. *Israel*—Only Achan had sinned, yet his sin is imputed to the whole people, because he was one of their body, neither separated from them nor disowned by them. *The accursed thing*—anything that had been devoted to destruction or to the service of the tabernacle. V. 2. *Ai*—a small town of 12,000 inhabitants, north-west of Jericho, Josh. 8 : 25. *Bethel*—Gen. 28 : 19. *Go up*—again Joshua sends spies first, to report all that they could find out about the place, Josh. 2 : 1. V. 3. *Two or three, etc.*—the spies were over-confident, the easy capture of Jericho may have made them so. V. 4. *Ited*—pride goes before a fall, Prov. 16 : 18 ; 11 : 2. V. 5. *Going down*—Ai was built on a hill. *Melted*—were utterly panic-stricken, Lev. 26 : 14, 36. V. 6. *Rent his clothes*—token of deep sorrow, Gen. 37 : 34. *Fell to the earth*—attitude of deepest abasement, Ps. 44 : 26. *Dust on their heads*—Custom of the East, in times of grief. Ashes were also used, 1 Sam. 4 : 12 ; Job 42 : 6. V. 8. *What shall I say?* This was a sore trial for Joshua's faith. He did not know of Achan's sin. It seemed as if God's promises were going to fail. V. 9. *Thy great name*—compare Moses' prayer in Ex. 32 : 12 ; Num. 14 : 13. The honour of God is first in Joshua's thoughts, as it was in Jesus', John 12 : 28 ; 17 : 1. V. 10. *Get thee up*—there is work to be done, Is. 52 : 2. The accursed thing must be found and cast out. V. 11. *Israel has sinned*—until the sinner is discovered and punished, the whole people are held accountable. Three things are charged ; *transgressing the covenant*—it had been agreed that all that was not destroyed in Jericho should belong to the Lord, as the first fruits of the conquest of Canaan, Josh. 7 : 19 ; 8 : 2. *Violen*—he who keeps what should be devoted to God, robs God, Mal. 8 : 4. *Dissembled*—by hiding the sin, or denying that it had been committed. V. 12. *Except ye destroy*—referring to Achan, who was made accursed by the accursed things he had taken. We cannot get God's blessing, so long as we keep in our heart what is contrary to His laws. He does not accept a divided heart. Sin separates us from God. The guilty man was discovered and punished with death, v. 24. Joshua then attacked Ai, a second time, with his whole force, took and burnt it, giving the spoils to the people, ch. 8 : 2, 28. Our sins are sure to be discovered and punished, soon or late, Num. 32 : 23.

## Caleb's Inheritance.

Nov. 11. B.C. 1444. JOSH. 14 : 5-15.  
Golden Text, Ps. 37 : 3.

**A**FTER the destruction of Ai, the kings of the Canaanites combined to resist the further advance of Joshua. One of their tribes, the Hivites, who dwelt in Gibeon, succeeded in making a league with Joshua, by stratagem, Josh. 9 : 15. When their craft was discovered, he reduced them to bondage, ch. 9 : 27. Joshua then suddenly attacked the five kings of Canaan and utterly defeated them in Beth-Horon, ch. 10 : 10, 11. As the invasion progressed, the remaining kings, driven north to the waters of Merom, made a last stand, with no better success, ch. 11 : 7, 8. Altogether, Joshua conquered thirty-one kings in the country west of Jordan, ch. 12 : 24. The land was then divided among the Israelites, although here and there a few tribes of Canaanites were spared, ch. 13. V. 5. *As the Lord commanded*—Num. 35 : 2 ; Josh. 21 : 2. *Divided*—by lot, referring the matter solely to God, ch. 13 : 6 ; Prov. 18 : 18. V. 6. *The thing the Lord had said*—in Num. 14 : 24 ; Deut. 1 : 36, Caleb and Joshua had been the only two out of the twelve spies sent by Moses from Kadesh-Barnea, forty-five years before, who had not been frightened. They had encouraged the people, although vainly, to go up and possess the land, trusting in the promises of God. For this, God declared, that of all the men who left Egypt, they would be the only ones to enter Canaan, Num. 14 : 6, 9, 24, 30. V. 11. *As strong*—God notably brought Caleb to his inheritance in Canaan, but miraculously preserved his bodily powers, to enable him to enjoy it. Moses' strength had also been preserved to the last, Deut. 34 : 7. V. 12. *This mountain*—the very place from which, more than any other, the spies took their report. There the sons of Anak dwelt, Num. 13 : 22. V. 13. *Hebron*—Joshua had taken it, ch. 10 : 37, but the Anakims still held the mountains around it. Caleb was sure that, by God's help, he could drive them out. v. 12 ; Rom. 8 : 31. Our sins are giants also, but if we trust in God, and fight against them, we shall conquer, Jas. 4 : 7 ; 1 Pet. 5 : 8, 9. Joshua granted Caleb's request, gave him Hebron, with its mountains, and blessed him, v. 13. It was in Hebron that Sarah died, Gen. 23 : 2, and where Abraham, Isaac and Jacob lived for a long time. Near it, was the cave of Machpelah, where they were buried. Afterwards it became a priest's city, Jos. 21 : 13, and a city of refuge, Jos. 20 : 7. For a time it was the capital of the kingdom of Judah, 2 Sam. 2 : 1. Caleb's experience shows us how faithful God is to His promises, 2 Cor. 1 : 20. If we love and serve Him in youth, He will not forsake us in old age, Ps. 90 : 14, 16 ; Is. 46 : 4. There is an inheritance also kept for saints, 1 Pet. 1 : 3, 5.

## Helping One Another.

Nov. 18. B.C. 1444. JOSH. 21 : 43-45 ; 22 : 1-9.

Golden Text, Gal. 6 : 2.

THE war of conquest was now at an end. It had lasted six or seven years. Israel might now enjoy what had been conquered. A few Canaanites remained, it is true, but their spirit was broken, and for the present, at least, nothing was to be feared from them. The land had been, therefore, divided among the tribes, and Joshua could disband his soldiers and send them home. V. 43. *The Lord gave*—The Israelites were often reminded that all they possessed came from God, lest they should say: "The might of my hand got me this wealth," Deut. 8 : 17, 18, for they had marched and fought for many weary years: Thus God gives a rest in Heaven to His people; yet if we wish to reach it, we have to "strive," Heb. 4 : 11, to "run," 1 Cor. 9 : 24, and to "fight," Phil. 1 : 27. But our strength, like that of Israel, is from God; to God therefore the praise belongs, Ps. 115 : 1 ; 2 Tim. 1 : 7. V. 44. *Rest*—from their marches, hardships and battles. There remaineth also a rest for the people of God, Heb. 4 : 9. *He swore*—Gen. 22 : 16-18 ; 17 : 9. V. 45. *All came to pass*—compare 1 Kings 8 : 56. V. 1. *Reubenites*, etc.—they had asked Moses for the land that lay east of Jordan. He had granted it on condition that they should help their brethren to conquer the western country beyond Jordan. Num. 32 : 2, 29, 31, 32 ; Jos. 1 : 16. This they had promised and done by sending 40,000 men to the army. *Half-tribe*—the other half of Manasseh had assigned to them that part of Palestine afterwards known as Samaria, Jos. 17 : 7, V. 3. *Ye have not left*—their conduct is a type of what should be that of the Church of Christ in the world. The strong must sustain and help the weak. Rich congregations should help poorer ones. Paul complained that the wealthy Church in Rome was unwilling to deny itself to help poorer brethren, Phil. 2 : 21. God cursed Meroz, "who came not to the help of the Lord against the mighty," Judg. 5 : 23. No Christian should live for himself alone, but "unto the Lord," Rom. 14 : 7, 8. Bearing each other's burdens is called fulfilling the law of Christ, Gal. 6 : 2. V. 8. *With much riches*—No one goeth a warfare at any time at his own charges, 1 Cor. 9 : 7. The laborer is worthy of his reward, 1 Tim. 5 : 18. *Divide*—their brethren who had watched over their families and possessions, in their absence, had a right to a share of the spoils brought home by the fighting men, comp. 1 Sam. 30 : 22-25. V. 9. *Shiloh*—the capital of Israel, Josh. 18 : 1, twenty miles north of Jerusalem. The tabernacle was there still in the days of Samuel, 1 Sam. 3 : 21. *Gilead*—the country east of Jordan. We see by this lesson, how faithfully God rewards help given to his cause. He adds his blessing, v. 6, worth more than all the rest.

## The Covenant Renewed.

Nov. 25.

B.C. 1426.

JOSH. 24 : 10-28.

Golden Text, Josh. 24 : 24.

JOSHUA was now 110 years old, v. 29 ; he had ruled Israel twenty-five years. For the last eighteen years, the people had applied themselves to the peaceful occupation of settling in their new possessions. Joshua, feeling, as he beautifully expressed it, that he was going the way of all the earth, ch. 23 : 14, had, as he thought, taken a last farewell of Israel, ch. 23 : 2. But his life having been spared a little longer, he wants still to work while it is day, John 9 : 4. He had all the tribes of Israel gathered in Shechem, in the valley between Mount Ebal and Gerizim, not far from Jacob's well, Gen. 35 : 4 ; John 4 : 5. Presenting himself before God, with the elders and other prominent men of Israel, he reminded them of all God's past benefits to their nation, from the call of Abraham to the present day, v. 2-13. He solemnly exhorted them to fear the Lord and beware of idolatry. Like Elijah in 1 King, 18 : 21, he asked them to choose whom they would serve, Jehovah, or the false gods of the Amorites. He told them that his own choice was made: "As for me and my house, we will serve the Lord," v. 15. The people unanimously answered: "We will also serve the Lord, for He is our God," v. 18. V. 19. *Ye cannot*—except you put away all other gods, v. 14. He is a holy and jealous God, Ex. 20 : 5. *Ye cannot serve God and Mammon*, Matt. 6 : 24. *Consume you*—they must count the cost, and intelligently decide between God and idols, Luke 14 : 28, 31. If they refused to serve God, they could not say that they had not been warned, Ezek. 33 : 4-6. V. 22. *Ye have chosen*—they have renewed their covenant with God. *We are witnesses*—they shall be judged out of their own mouths if ever they are false to their God, Job 9 : 20 ; Luke 19 : 22. V. 25. *A covenant*—not a new one, but a renewal of the old one made with God at Sinai, Ex. 19 : 20. *A statute*—made it part of the laws of the nation. V. 26. *Wrote*—that the remembrance of it should not fail, and no alteration be made in the terms of the covenant, Ex. 17 : 14 ; 24 : 4. 1 Cor. 10 : 11. *A great stone*—as a memorial of that eventful day. Such monuments were often put up in ancient times, Gen. 28 : 18. V. 27. *A witness*—Comp. Gen. 31 : 48. We may learn from this lesson that God wants "a willing people in the day of His power," Ps. 110 : 3, that is, in the day when His Spirit urges men to repent and believe. God does not ask from us a blind, unreasoning faith, but an intelligent choice, a reasonable belief. Add to faith, knowledge, 2 Pet. 1 : 5. This choice must not be indefinitely postponed, Ps. 95 : 7 ; Heb. 3 : 13 ; 4 : 7. Felix, in Acts 24 : 25, put off hearing God's call to a more convenient season. He never found it, and never repented.

## Ecclesiastical News.

**SCOTLAND** Dr. MacGregor of Edinburgh preached before the Queen, at Balmoral, on Sept. 16. Principal Caird, in spite of his having resigned his chaplaincy, has received Her Majesty's commands to preach twice at Balmoral during her stay there. The Presbytery of Edinburgh gave notice of a motion carried with regard to University Education in India: "That this Presbytery overture the General Assembly to instruct the Foreign Mission Committee to discontinue, as speedily as may be, to devote any portion of their funds to University Education in India; and that all their missionaries henceforth follow the example of Scripture in simply preaching the Gospel." The Rev. Arthur Gordon of Kirknewton, son of the late Lord Gordon, former of the anti-patronage Act, has been engaged in a series of Evangelistic services at Cambuslang. Dr. Stuart of St. Andrews, Edinburgh, whose death we mentioned last month, has been described by Dr. MacGregor, as one of the most effective and attractive preachers he ever heard. His was the last sermon the late Prince Consort heard at Balmoral, the text being: "Prepare to meet thy God." The next time the Queen met Mr. Stuart, she referred to this fact, when the Doctor called it a singular coincidence. "No," said the Queen. "It was a true Providence." \* \* \* \* \* Preparations are being made to celebrate the Jubilee of Dr. Andrew Bonar, the well known biographer and companion of Robert McCheyne. Dr. Bonar was ordained in 1833, and still has his church in Glasgow. An effort is being made to raise \$25,000 as a presentation on the occasion. Prof. Lindsay, with Rev. Mr. and Mrs. Daly, have gone to India as delegates from the Free Church. \* \* \* \* \* Bishop Wordsworth has taken comfort from the decision of the Lambeth Conference to prosecute further the scheme of Union with other Christian bodies. He takes courage from the decision of ten Bishops out of a committee of twelve to accept of Presbyterian ordination as valid. Yet there is one flaw in the proposal to maintain historic Episcopacy, and that is it seeks to incorporate all Christians into an Episcopate, instead of inviting all on a broader and more scriptural basis. The Bishop is much to be admired for his persistent advocacy of his scheme. The Bicentenary of Bunyan was celebrated at Bedford on Sept. 2nd, a discussion, originated by Dr. Parker, of London is going on in the country at present about the overworking of ministers. \* \* \* \* \* Rev. John Smeaton, of Tulliallan, Kincardine-on-Forth, died in the end of August, at the age of 74.

G. D.

**IRELAND:** Two new books are announced as being in the press from the pens of Irish Presbyterian Ministers. One is by the vet-

eran author, Prof. Witherow, D.D., entitled "The Foundations of the Christian Temple." It is only a short time ago that the first literary production of the learned author came into our hands, the well-known little book, "Three Prophets of our Own." The three Prophets were men of note, whose birth-place was near to Maghera—Dr. Adam Clarke, the Methodist Commentator, Dr. Alexander Carson, the Baptist Controversialist, and Dr. Henry Cooke, the Presbyterian Divine, the centenary of whose birth was celebrated last May. The "Three Prophets of our Own," was first delivered as a Lecture to a Young Men's Association in Maghera. The other volume that is announced is from the pen of Dr. Thomas Hamilton, who though a comparatively young man, is also becoming a prolific author. The Subject is "Heaven, Its Inhabitants, Occupation, and Life." While on literature it is worthy of remark that there is appearing in the *Witness* at present a prize story from the pen of an Ulster-man (it may indeed be a woman) and the subject matter of the story may be put down as phases of religious life in Ulster. In the chapters of it that have already appeared, the domineering of Episcopal clergymen is portrayed in its true colours. We have heard a rumour that during the progress of the story, the Instrumental Music Debate, that raged in the Assembly for so many years, is to be dramatized. It is a good thing to see such evidence of literary vigour as these announcements indicate. Both the Moderator and the Convener of the Sustentation Fund appear to be on the road all the time. Every week finds them on duty in one place and another. One of the Moderator's duties took him to Dublin, to take a prominent part in unrolling a beautiful and costly memorial window in the church in Rathgar to commemorate the lamented Dr. Fleming Stevenson. It was no doubt an especial labour of love for Mr. Lynd to take part in anything bearing on the memory of one who rendered such service to his church, and indeed to the Church of Christ the world over. Dr. Whigham is indefatigable in his efforts on behalf of the Sustentation Fund. Not a week passes that there is not a report of his holding meetings in leading towns and villages.—Some of the American delegates to the London Council were able to make visits, which were much prized, to Ireland before they left for home. Dr. Hall is always made welcome, yes a hundred thousand welcomes are extended to him whenever he visits the land of his birth. Dr. Hoge, of the Southern Church was also there for a short visit, and left pleasant memories behind him. H.

**CANADA:**—The Home and Foreign Missions of the Methodist Church are under one Board of management. The annual report of the Board, which met at Winnipeg, in September, shows an aggregate gain in the membership

of the church, during the past year of over 10,000 members. On the financial side, there was an advance of some \$18,000 for missions, domestic and foreign.—The whole amount given for these purposes being \$220,000. The foreign mission work of the Methodist Church is chiefly in Japan, where it is in a very prosperous condition.—The numerical gain for the year being 497, or more than sixty per cent., while the financial gain was fully 100 per cent. The most pleasing feature is “the steady movement of the native churches towards self-support.” They have also a mission to the Chinese in British Columbia which is beginning to yield good fruits. Work among the Indians in the North-West Territories continues to receive careful attention, and is fairly prosperous in spiritual results. The French work goes on as usual, the only marked feature of the year being the decision of the Board “to push the work along educational lines.” A large Institute, to accommodate one hundred resident pupils, is in course of erection in a Western suburb of Montreal. Negotiations are in progress for a union of the Canadian and United States Methodist missions in Japan. If the one word, “Episcopa” (by which the American Methodists are distinguished) could be got out of the way, there would be not much difficulty in reaching a satisfactory conclusion. By all accounts, the Methodist Church of Canada is “going ahead.” Witness this paragraph from one of their own papers.—“Fifty years ago! Then the Methodists of Toronto furnished Church accommodation probably for about 2,000. Now there is room for more than 24,000! And what is more important, every Sabbath there is scarcely a vacant seat. Then there were but three, or at most four churches; now there are four and twenty, several of them among the finest edifices of the city. Then there was a membership of less than 500, all told; now there are not less than 8,000 on the church rolls. Then the annual contributions for all church purposes did not reach the sum of \$2,000; now there is one of the four and twenty churches that contributes annually over ten times that amount.”

UNITED STATES.—According to the last report of the United States Commissioner of Education, there are in this country 315 colleges and universities, 159 schools of theology, 175 schools of medicine and 49 schools of law. Ohio reports 32 colleges, Pennsylvania 24, Illinois 24, New York 22, New England 16. The whole number of students in the 345 colleges is 67,642; of instructors 4720. The theological schools report 6344 students, of whom 1408 are Baptists, 920 Roman Catholic, 684 Presbyterian, 609 Methodist Episcopal, 526 Lutheran and 320 Congregational. The 49 schools of law report 3054 students. The 175 schools of medicine report 16,407 students. A fine spirit of friendly cooperation is beginning to manifest itself in the theological colleges. The Theolo-

gical Faculty of Princeton, for example, has invited a professor of Yale—a Congregational institution—to deliver a course of lectures to its Presbyterian students. A similar invitation has been given to Dr. Schaff, President of Union Seminary, New York, and also to Prof. H. M. Scott, of the Theological Seminary, Chicago. . . . Since our notice of the Mormon Delusion was put into type, the Supreme Court of Utah has rendered judgment in a suit of The United States vs. The Mormon Church, by which it is decreed that the Mormon Corporation is dissolved and its property confiscated to the Government, with the exception of the Temple Block and adjacent buildings. The ground of this decree is that the Mormon Church still upholds, teaches and maintains polygamy, and that any dedication of property to it would be for the purpose of upholding polygamy and would be unlawful. The judgment will be appealed to the Supreme Court of the United States, where it will be hotly contested. In the meantime, the deluded “Saints” are moving off in crowds to Mexico.

RELIGIOUS STATISTICS.—At the beginning of the present century there were in the United States 3030 Evangelical congregations, 2651 ministers, and 364,872 members. This year they have 112,744 churches, 83,854 ministers, and 12,132,000 members. This is a very promising rate of increase. Rapid as has been the rate of increase of population, the increase of the Churches has far outstripped it. The population has increased 11-fold; the membership of the Churches 35-fold. The Universalists have decreased since 1850 more than any other body. The Unitarians have increased 89 per cent. The Roman Catholic Church has grown very rapidly, and counts 12 per cent. of the population. The Evangelical Churches have increased much more rapidly, and embrace 73 per cent. of the population.

### Our Own Church.

THE ASSEMBLY FUND.—By appointment of the General Assembly, the collections for the Assembly Fund should be taken up on the third Sabbath of November. This fund is charged, first, with all expenses connected with the annual meeting of the Assembly, clerks' salaries, printing and distribution of the minutes, etc.; second, with the expenses connected with committees, which have no funds of their own, such as the Sabbath Observance Committee, Sabbath School Committee, and Temperance Committee. All these committees have expenses for printing, etc., and these have to be paid from the Assembly Fund; thirdly, there is an amount payable on account of the Presbyterian Council; not for the pay-

ment of the expenses of the members, but for the necessary expenses of the Council and the salary of the General Secretary.

As all the congregations of the Church have an interest in the proceedings of the Assembly, they should loyally bear their share in the providing of the necessary expenses. A contribution at the rate of *four cents* per member would provide the required amount. The Assembly has repeatedly directed presbyteries to look after the contributions of the congregations for the Assembly Fund; but comparatively few carry out the Assembly's instructions. It should be borne in mind that the expenditure on account of the fund is largely in the early part of the financial year, for defraying the expenses of the Assembly's minutes. It is earnestly required, therefore, that the collections be made and remitted to the General Agent of the Church as soon as possible. The receipts for last year were \$3507.88, and the expenditure \$3840.21, leaving a deficiency of \$332.33.

ESTIMATES FOR 1888-89.

The following statement of the sums required for carrying on the Missionary and Benevolent Schemes of the Church have been published by the Financial Agents for the Eastern and Western Sections respectively:—

*Eastern Section.*

For Home Missions.....	\$ 8,000
“ Augmentation of Stipends.....	8,000
“ Foreign Missions, including <i>Day-spring</i> and Mission Schools.....	19,000
“ College Fund.....	3,000
“ Aged and Infirm Ministers' Fund..	1,000
“ French Evangelization, say.....	3,000
“ the Bursary Fund.....	800

In the Eastern Section, no congregational contributions are at present asked for the Ministers' Widows' and Orphans' Fund.

*Western Section.*

For Home Missions.....	\$46,000
“ Stipend Augmentation.....	28,000
“ For Foreign Missions.....	66,500
*“ French Evangelization, including School and Buildings at Pointe-aux-Trembles.....	50,000
“ the Theological Colleges:	
Knox College.....	\$6,700
Queen's.....	4,000
Montreal.....	4,500
	15,200
“ Ministers' Widows' and Orphans' Fund.....	5,000
“ Aged and Infirm Ministers' Fund.	14,000

*“ Manitoba College (exclusive of amount from Synod of Manitoba).....	10,000
*“ Assembly Fund.....	4,500

NOTE.—(1.) For the Schemes marked thus, \* the congregations in both the Eastern and Western Sections are expected to contribute. The whole amount required for the ecclesiastical year is \$279,000.

(2.) It should be borne in mind that the Home Mission and the Stipend Augmentation are separate and distinct funds, and it is particularly requested that congregations will discriminate accordingly, and, when remitting money for either, will state distinctly how they wish it to be applied.

(3.) The same remark applies to the Aged and Infirm Ministers' and the Widows and Orphans' Funds, which are quite distinct. It should be understood that the contributions for the Widows' Fund in the Western Section cannot be dispensed with, while it is absolutely necessary that the Aged and Infirm Ministers' fund in the respective sections should be liberally supported.

(4.) The office-bearers in every congregation are expected to arrange that contributions shall be made *to all the Schemes* appointed by the General Assembly, according to their respective abilities. And it is requested that the funds so contributed be forwarded to the Treasurers promptly, and not left till the close of the year.

*The books will close without fail on 30th April.*

JEWISH MISSIONS.

Attention is called to the recommendation of the Assembly to congregations to contribute to Missions to the Jews. The Assembly has ordered that all moneys paid for this purpose be divided between the Mission of the Free Church of Scotland and the British Society for the Propagation of the Gospel among the Jews. The Treasurer has been enabled to remit \$367.73 to each of these missions for last year. It is hoped that these amounts will be largely increased.

PERSONAL.—*Rev. Dr. Campbell* of Benfrew, Ont., has been appointed lecturer on Moral Philosophy in *Morrin College*, Quebec, for the current session. *Rev. Dr. J. F. Smith* and party arrived at Yokohama en route to China, on the 16th of August, having made the shortest passage on record from Vancouver, B.C. The *Rev. George Burnfield*, formerly pastor of the First Presbyterian church, Brockville, has been inducted to the charge of an independent Presbyterian congregation in Toronto. *Rev. Peter Lindsay* of New Richmond, Bay of Chaleurs, Que., has retired from the active

duties of the ministry, and transferred his residence to Toronto; and Rev. E. W. Waits of Chatham, N.B., is coming back to Ontario, as minister elect of Knox church, Owen Sound. Rev. Charles Ross, LL.D., of Cleish, Kinross-shire, Scotland, father of Rev. C. B. Ross of Lachine, visited Canada in September. Rev. Solomon Tuncausuitciye, our native ordained missionary at Beulah, Manitoba, is laid aside by serious illness. Rev. Joseph Builder of Indore, Central India, who is home on furlough, is somewhat improved in health, but is still delicate.

REV. JOSEPH ANNAND writes under date 19th April, from Tangoa, Santo, where he has started a new mission, that all are well at his station, and the relations with the people are satisfactory. He has erected a building 26x19 feet, which serves as church and school-room. About 20 attend school. Nearly every sabbath some of the young men and youths come to service decently dressed. He says he has cause for gratitude to God for his happy and hopeful settlement on Santo.

MORE MISSIONARIES.—Rev. J. H. Buchanan, M. D., of Queen's University Kingston, who was ordained by the Presbytery of Paris last August, with a view to foreign mission work, was to sail in the end of October, accompanied by Miss M. B. Mackay, M.D., of Stellarton, N.S. They both go out to join our mission in Central India. Mr. D. MacGillivray, of Goderich, who is a graduate of Knox College, Toronto, and brother of Rev. J. MacGillivray, of Melville Church, Montreal, was ordained by the Presbytery of Toronto, on the 11th of October, and designated as a missionary to Honan, China. Mr. MacGillivray offers to pay for his own outfit and travelling expenses, and will be content with the modest salary of \$500 a year. But the St. James Square Congregation, Toronto, have undertaken to provide for his support and they will make the salary right.

PROTEST AGAINST THE QUEBEC GOVERNMENTAL GRANT TO THE JESUITS.—At the last meeting of the Presbytery of Montreal, *inter alia*, the following resolutions were unanimously adopted:

"Whereas, by recent legislation of the Province of Quebec, a large sum of money was voted out of the Jesuits' estates, which upwards of a century ago became public property, and have since yielded the means of educating the people of the province irrespective of race or religious belief, \$400,000 to the Society of Jesus and \$60,000 to the Protestant committee of the Council of Public Instruction, the Presbytery of Montreal avails itself of this opportunity of expressing strong disapproval of the same and of declining, so far as it has a right to voice public opinion, to be a party to it.

"The Presbytery further expresses astonishment that the Provincial Legislature, not content with granting

powers of incorporation to the Jesuits, should have gone out of its way to foster in a mixed community a society which has proved itself the enemy of civil and religious liberty all over the world, and which even the Governments of Roman Catholic states have found necessary to expel.

The Presbytery also protests earnestly against the action of the Government of Quebec in violating the principles of religious equality which was established in Canada many years ago, by bestowing public money upon a society of a distinctly religious character like that of the Jesuits. Therefore, be it resolved that this Presbytery memorialize the Governor-General-in-Council to take the foregoing preamble and resolutions into consideration and adopt such measures as will protect the rights of the people of this province in the premises."

## ORDINATIONS AND INDUCTIONS.

BALTIMORE AND COLDSPRINGS, *Peterboro*.—Rev. J. R. Gilchris formerly of Cheltenham, was inducted on the 18th of September.

CHELTEHAM AND MT. PLEASANT, *Orangeville*.—Rev. J. L. Campbell of Gore Bay, Manitoulin Island, was inducted on the 16th of October.

TORONTO, *Erskine Church*.—Rev. W. A. Hunter of Orangeville, was inducted on the 2nd of October.

BALLINAFAD, *Orangeville*.—Mr. W. M. Kay was ordained and inducted as a missionary on the 25th September.

MAXWELL AND MCINTYRE, OSPREY, *Orangeville*.—Mr. John Neil of Grand Narrows, C.B., was ordained and inducted on 26th September.

UNDERWOOD, *Bruce*.—Rev. James Little was inducted on the 2nd of October.

LOWELL, MASS., U.S.—Rev. F. H. Larkin was inducted into the pastorate of Westminster Presbyterian church, by Rev. Dr. Warden and Professor Scrimger, representing the Presbytery of Montreal.

CALGARY, N.W.T.—Rev. J. C. Herdman, who has been labouring here for several years with marked success, was formally inducted to the pastorate of Knox church on the 6th of September.

GALT, *Guelph*.—Rev. Alexander Jackson of Pittsburg, U.S., was inducted into the charge of Knox church on the 4th of October.

HENSALL, *Huron*.—Rev. J. S. Henderson of Wendigo, was inducted on the 3rd of October.

TORONTO.—Mr. Donald MacGillivray was ordained and designated as missionary to Honan, China, by the Presbytery of Toronto, on the 11th of October.

OIL SPRINGS, *Sarnia*.—Rev. R. V. McKibbin, B.A., was inducted on the 10th of October.

PAISLEY, *Bruce*.—Rev. John Gillis, formerly of Eldon, Ont., was inducted to St. Andrew's Church on October 16th.

BLACK CREEK AND WILKESPORT, *Sarnia*.—Rev. A. Ogilvie was inducted last month.

CALLS.—Rev. T. Court, to Rapid City, *Bran-*  
don. Rev. C. S. Lord, formerly of Merigomish, N.S., to Grafton and Vernonville, Ont. Rev. J. C. Tolmie to Ailsa Craig, &c., *London*. Rev. P. R. Ross of Ingersoll, Ont., to Central Park church, Chicago, U.S. Rev. D. McColl, ordained missionary, to St. Andrew's, Proton, and

Proton Station. Rev. Donald Kelso of Roslin, Kingston, to Wallacetown, London—accepted. Rev. A. Ogilvie, B. A., to Guthrie church, Black Creek and Wilkesport, Sarnia. Rev. R. H. Abraham of Burlington, to St. John's Church, Hamilton Ont.

LICENSURE.—Mr. James A. Macdonald, managing editor of Knox College Monthly, was licensed to preach the Gospel by the Presbytery of Toronto, on the 2nd of October.

DEMISSION.—Rev. Thomas Davidson of Woodland and North Luther, Saugeen. Rev. J. A. Macdonald of Horning's Mills and Honeywood, Orangeville. Rev. Robert Leask of St. Helens, Maitland. Rev. T. S. Chambers of Wolfe Island, Kingston. Rev. A. W. Mahon of St. Peter's Road and Blackley Point Road, P. E. I. Rev. W. Robertson of Waterdown, London. Rev. James Cormack of Richmond, Columbia, on account of ill-health.

### NEW CHURCHES.

NEWDALE, *Manitoba*.—A church seated for 200, and costing \$1000, was opened on September 2nd, by Rev. D. Stalker of Gladstone. The Station is flourishing in the hands of Rev. J. Mowat, the Missionary.

TREBERNE, *Manitoba*.—A neat frame church 24 x 36 was dedicated on 30th September by Rev. Dr. James Robertson. The congregations were large, morning and evening, and the people are glad to have a place of worship of their own, free of debt.

NEW CONGREGATIONS have been organized in Vancouver, B.C., and in Winnipeg, Manitoba, respectively.

### MANITOBA ITEMS.

Rev. Allan Bell who has been for more than a dozen years the painstaking pastor of Portage La Prairie, has accepted a call to Beaver Downs, Wisconsin. The removal of Mr. Bell will leave a blank in the Portage District, where he has done much good work in the church. The Portage La Prairie congregation is one of the best in the North-West and it is hoped may soon obtain a pastor. Brandon congregation is having candidates for the pastorate. The field in Brandon is a grand one. Rev. T. C. Court, a graduate of Manitoba College declined the call lately given him to Rapid City. Stonewall and Dominion City in Winnipeg Presbytery are both vacant. A number of young ministers from the East are visiting the North-West and affording assistance or supply. Among them are Messrs. Craig of Dunbarton, Colter, McLennan, and Ferrie. The Synodical committee of Manitoba and the North-West, met in Winnipeg late in September. There were present Rev. Dr. Robertson, convener; Rev. Dr. Bryce, convener, of

Winnipeg Presbytery; Rev. James Farquharson, convener, of Rock Lake Presbytery; Rev. James Todd, convener, Brandon Presbytery; Rev. S. J. Taylor, M.A., convener, Regina; and Rev. Dr. King. Rev. J. C. Herdman, B.D., convener of Calgary Presbytery was not present. The mission work was carefully gone over, and the missions reduced to a definite shape. A thorough policy of economy is the watchword of the new system of management. Manitoba College opened Sept. 19th. The attendance promises to be the largest in the history of the College. The Theological classes open on November 1st, and the number of Theological students is likely to be very large. All the College societies and organizations are now in operation for winter. The Methodists in Manitoba have made a beginning in their Wesley College. It is in the meantime being conducted in rooms in Grace Church, Winnipeg. G.B.

### HOME MISSION COMMITTEE.

The committee for the Western Section met in Toronto on the 10th of October, Rev. Dr. Cochrane, Convener, Rev. Dr. Warden, Secretary. Claims were passed for Home Mission work for the six months ending Sept. 30th, amounting to \$21,441.77, and for augmented congregations, amounting to \$12,233.42; in all \$33,675.19. An interesting report was presented by Rev. Allan Findlay, of his work in the Algoma and Muskoka districts, during the past six months. In Muskoka, 24 fields have been occupied, and in Algoma 16. Dr. James Robertson presented an encouraging report of the work in Manitoba and the North-West. The claims of the mining districts of British Columbia for missionaries were also presented and considered by the committee. A large number of new grants were made to mission fields and augmented congregations for the next six months. A letter was read from Rev. H. McKellar, of High Bluff, Manitoba, giving an account of his tour through Scotland, and his addresses and services on behalf of mission work in the Northwest. The committee instructed the convener to convey their thanks to Mr. McKellar, and also to Revs. Messrs. Tolmie and MacMullen for a report of their visit to mission stations in the Algoma district.

### THE COLLEGES.

THE PRESBYTERIAN COLLEGE, MONTREAL:—The twentieth session of this College was opened in Convocation Hall, on the 3rd of October, with a large attendance of students and friends. Rev. L. H. Jordan, of Erskine Church, delivered the opening lecture, on "The Ministry of the Deaconess; a plea for its revival in the modern Christian Church." The lecturer stated that he had strong convictions that the order of Deaconess ought to be insti-

tuted in every modern congregation. It existed in the primitive church and had fallen into disuse, but there were hopeful indications of its being restored.

The following is an outline of the lecturer's argument:—

1. The origin of the order as set forth in the New Testament. The sphere of woman in the Church was recognized in the old Testament, and more clearly in the New. In proof of this, he quoted the reference to "Phœbe our Sister" in Romans 16th chapter, and explained that the original signification of the word translated "sister" was deaconess; and the narrative showed that she was identified with the Church in a representative capacity. That the office was recognized as Scriptural is shown by the writings of the early Christian Fathers.

2. The historical developments of the office were next spoken of—in the first century of the Christian era and from the beginning of the second to the 10th century, showing that the office must have had the Apostolic sanction, and this was verified by reference to profane history, which showed that deaconesses had suffered martyrdom at the stake.

3. The decline of the office dates from the fourth century, and by the end of the tenth century it had almost disappeared. This was in the dark ages. The end had been reached in the Latin Church in the ninth century and in the Greek Church in the twelfth century. After referring to the causes which had led to this state of affairs, he spoke of—

4. Modern efforts to secure revival of the Order, which belong almost exclusively to the nineteenth century. In this connection he referred to institutions of the Order in Germany, Switzerland, France, Sweden, Russia, Austria, Italy, Scotland, England, and the United States, and detailed some of the points of organization, management, and qualifications peculiar to them; specified some of the principal arguments that might be adduced in their favour, noted objections that had been made to their revival; and pointed out the beneficial results that would accrue therefrom to the Christian Church. He then closed with an earnest plea for the revival of the Order in connection with the Presbyterian Church in Canada. If, said he, the Order should be revived in Canada, why not by the Presbyterians, and why not in Montreal.

Principal McVicar stated that the session now opening was the 20th in the history of the college. It was opened in 1868 with one professor and a handful of students. Now, it has a building, a library, an endowment fund, four professors and five lecturers. The alumni roll numbers 135 graduates; 12 finished their course last session, leaving 61 on the roll, one of whom has since died; there are 30 new students, making 90 on the roll for the present session. Mr. George McKelvie, one of the graduates of the college, has been sent out a mis-

sionary to India, and others of the 90 now on the roll were also ready to go to foreign lands to preach the gospel. Principal McVicar also stated that steps were to be taken to increase the endowment fund of the college by \$150,000.

KNOX COLLEGE, TORONTO:—The opening lecture was delivered by Rev. Dr. Gregg, on the evening of the 3rd October. His subject was "The History of Knox College" from its foundation in 1844 to the present time. The Rev. Dr. Burns, formerly of Paisley; Rev. Mr. King, a minister of the Free Church of Scotland; and Rev. Henry Esson, of Montreal, seem to have been the first teachers of theology in this now eminent school of the prophets. Dr. Michael Willis, of Glasgow, was appointed, in 1847, the first permanent professor of Divinity; subsequently he was made principal, and continued to occupy that position until 1870, when he resigned. Dr. Gregg says of him: "It is not too much to say that to no other man is the church more indebted, under God, for the sound evangelical doctrine which is maintained by our ministers, and prevails among our people even till the present day." Among the distinguished men who taught in Knox College in its earlier years was Rev. Geo. Paxton Young, now professor of ethics and metaphysics in University College, who filled in Knox College the position of second professor of divinity. In 1861, as a result of the union of the two branches of the Presbyterian Church, Knox College and the Theological Institute of the United Presbyterian Synod were united. It was mentioned that Dr. Caven, now principal of Knox College, graduated at the Theological Institute. It was in 1864 that Dr. Caven and Prof. Gregg were appointed lecturers in Knox college. Dr. Caven was made Principal in 1873. Dr. Gregg was appointed Professor of Apologetics and Church History in 1872. Rev. Dr. Proudfoot was appointed Lecturer on Homiletics in 1867, and Dr. William Maclaren, of Knox Church, Ottawa, was appointed to the chair of Systematic Theology in 1873.

The history of Knox College in more recent years, said the lecturer, "is well known. I must not, however, omit to refer to the erection, at a very large expense, of the splendid and spacious building in which we are now assembled, with its class-rooms, its Convocation Hall, its library, museum, and accommodations for the boarding of students. Its foundation stone was laid in April, 1874, and it was opened for the reception of the college in October, 1875. The endowment fund, which, in 1875, amounted to only about \$5,000, now amounts to upwards of \$200,000. I should also refer to the power granted to Knox College to confer degrees in divinity and to its affiliation with Toronto University, to the permanent appointment as lecturer on Old Testament introduction of the Rev. R. Y. Thomson, and to the greater attention given to the instruction of the students in elocution by competent teachers. Very deserving of notice also are the institutions of the Alumni Association, which, among



other things, has undertaken the support of a missionary to China and the very remarkable development during the last few years of a missionary spirit among the students, and the great and growing work of the Students Missionary Society."

"The whole number of students who completed their theological course in this college, including the 26 who completed their course in the divinity hall of the United Presbyterian Church, is 424. Besides these a large number—about 50—attended the theological classes for one or two sessions, but did not complete their course in our college. Nearly all our graduates have been licensed as preachers and ordained as ministers. Most of them are labouring, or have been labouring, in preaching the Gospel of Christ in the different Provinces of British North America. Some have been settled in Great Britain and Ireland, some in the United States, and some have gone to heathen lands. Not a few of our graduates have been called to occupy important positions of city, town and country congregations throughout the whole Dominion and in other lands."

Principal Caven, after referring to the continued prosperity of the Institution and the increasing number of students, intimated his desire that \$5,000 should be raised forthwith to purchase new books for the Library.

QUEEN'S UNIVERSITY, Kingston.—At a meeting of the Board of Trustees, held on the 18th of September, Mr. James Capan, M.A., of Glasgow, and Mr. John MacGillivray, Ph.D., of Collingwood, Ont., were appointed to the chairs of English and Modern Languages, respectively. Mr. Capan was educated at Dundee High School and Gladstone University, and is thirty-one years of age. He has already attained a high rank in literary circles, and lectures with acknowledged ability. Mr. MacGillivray was a distinguished student of Toronto University. After teaching two years in Albert College, Belleville, he went to Leipsic and Paris, for the study of Modern Languages. The forty-eighth session of Queens began on the 22nd of October. It is expected that the attendance of students this year will reach 475. Principle Grant is expected to return from the Antipodes about Christmas.

#### SYNOD OF THE MARITIME PROVINCES.

This Synod met in Zion Church, Charlottetown, Sept. 25, and continued its sittings till 10 o'clock Thursday evening. The Synod sermon was a powerful plea for missions by the retiring Moderator, Rev. A. E. McCurdy. Rev. John M. Macleod was elected Moderator. The report of the Hunter Church Building Fund shows that several weak congregations have been assisted during the year by grants and loans in their efforts to build churches and

pay old debts. The Directors of the Halifax Ladies' College reported a small balance on the right side. Their building operations cost over \$40,000. Pupils last year 216. The Synod congratulated the Board on the signal success of their efforts, invoked the Divine blessing on the college, and tendered its countenance and moral support to the Directors in raising funds to meet existing engagements and for such additional buildings and equipments as may be found necessary. The Committee on co-operation with the Methodist Church was re-appointed. A statement of the position of the Presbyterian College, Halifax, showed an encouraging improvement in the funds. Current expenses were covered, and about \$600 of debt paid. \$3,000 a year is the amount required from congregations. About 40 congregations failed to make collections: all are required to help. Ministers, elders and parents are urged to seek out promising young men and encourage them to devote themselves to the ministry of the Gospel. The Synod also earnestly recommend the claims of the Bursary Fund. It was agreed to lengthen the meetings of Synod in subsequent years,—the meetings to begin on Thursday evenings and conclude some evening of the week following. The Augmentation Committee reported a very favourable outlook for the ensuing year. The amount of \$3,000 is asked to level up to the sum of \$750. This is allocated to Presbyteries as follows: Sydney, \$425; Victoria and Richmond, \$250; Truro, \$750; Halifax, \$1,750; Wallace, \$350; Pictou, 1,100; P. E. Island, \$975; Lunenburg and Shelburne, \$325; St. John, \$1,200; Miramichi, \$575; Newfoundland, \$300. The Foreign Mission Committee made a statement shewing that the requirements of the Eastern Division for our New Hebrides and Trinidad mission will be \$19,000, Home Mission claims \$8,000. The claims of the North-West were vigorously presented. Wednesday evening was devoted to the public discussion of the claims of Home and Foreign Missions. The Moderator was authorized to certify members to the General Conference of the Evangelical Alliance at Montreal. Reports on Sabbath Schools, Systematic Beneficence, Sabbath Observance, Temperance, and the state of Religion were presented. All the members of the Church are earnestly advised to adopt the plan of weekly giving and weekly storing the Lord's proportion. Leave was granted to license J. W. Crawford, and A. W. Thompson. A reference from the Presbytery of Sydney was sent to a committee which, after full investigation, recommended a finding accepted by all parties. Temperance reform was strongly endorsed by the Synod. The Report on the state of religion was very encouraging. In some cases, scores of families have for the first time set up the "family altar." Two new congregations have been established this year. Five ministers died since the meeting of Synod in 1887. The next Synod will meet at Pictou, on the first Thursday of October 1889.

## Obituary.

REV. JOHN DUFF, who had been for a number of years on the list of retired ministers, died at Elora, Ont., in the 82nd year of his age. He was a native of Kennoway, Fifeshire, and was educated for the ministry at the University of St. Andrews and the Divinity Hall of the United Secession Church. In 1836 he was ordained at Newart Hill, in the Presbytery of Hamilton, Scotland, where he laboured diligently for seven years. He was thence translated to Dalry, in Ayrshire, where he remained six years, and shortly afterwards came out to Canada and was inducted to the charge of a congregation in Vaughan, near Toronto. Ultimately he was settled at Elora, where he continued his ministry for a number of years. Two years ago, Mr. Duff had attained his jubilee, which was suitably recognized by the Presbytery and many of his private friends. He was an earnest and impressive preacher of the Gospel and, in the early days of settlement in that part of the country, he was an energetic pioneer of Presbyterianism. He has left a widow and a family of seven children.

## Our Home Missions.

NOTES FROM MANITOBA AND THE NORTH-WEST.  
BY REV. DR. JAMES ROBERTSON.

REPORTS received from student missionaries indicate very satisfactory results in new fields. In one district, eighteen joined the Church, fifteen of them on profession of faith. The numbers in the other fields were nineteen, twenty-one and twenty-nine respectively, and in the last case twenty-five of the twenty nine were received on profession of faith. Such results are cheering. But who is to take charge of these sheep in the wilderness during the winter? There is ample room for suitable men, whether catechists or ordained. One such field was occupied in the spring of 1887, cared for continuously, and it has now to be divided, and one-half wishes to call a pastor and will give him at least \$700 the first year. Several promising congregations wish to secure pastors, such as Rosedale, Auburn, Treherne, Riverside, Deloraine and the rest. Several of the augmented congregations are becoming self-sustaining: Neepawa at once, Regina in January, Virden in March, and so on. There is a great demand just now for

young, energetic men—men of evangelical tone, common sense, and capacity for work. We cannot conceal from ourselves that young men from our graduating classes do not volunteer for this work in sufficient numbers. Now is a critical time, and the future success of our work lies, under God, greatly in their hands. In some fields the work is arduous. A missionary along the Columbia bought a *cayuse* for \$37.50, and travelled over 1000 miles with it for 1000 miles more he used a boat, and long distances were covered on foot over mountain ranges where even a *cayuse* could not find a path. His fare was always humble, sometimes abundant and occasionally scanty. From mountain streams he drank the best of water, and when tired or overtaken by night, he slept on mother earth, relieving the hardness of her bosom with mountain feathers. At mining camp, ranch, shanty, fort, or settler's home, he was welcome, and practical aid was cheerfully given. He represents a class of toilsome workers in the Rocky Mountains and in north and north-western Ontario. The Presbytery of Calgary is inquiring if something can not be done for the hundreds of Chinese working along the railway. A beginning has been made in caring for other foreigners in our country. The Superintendent of Missions directed the attention of the Presbytery of Winnipeg to the case of the Icelanders last year. His recommendations were adopted. A church was built in Winnipeg; there is an attendance of about ninety, and it is increasing. There are eight or ten thousand of these people in the North-West, and only two missionaries of their own labouring among them. This year, the Superintendent directed attention to the Scandinavians and others that are uncared for. North of Minnesota is a colony of eighteen or nineteen families of Huns and forty-six of Scandinavians for whom no one is caring, and another colony of forty-eight Scandinavian families are west of Lagenburg. Shall they be neglected? Arrangements have been made to provide all Crofter colonies with Gaelic-speaking missionaries.

IN THE PRESBYTERY OF QUEBEC.—We insert with pleasure, the following note from a venerable and esteemed labourer in the mission field:—

DEAR SIR,—As an encouragement to those who contribute to The Home Missions of our Church as well as to The Home Mission Committee, who kindly grant liberal sums to destitute localities, I take the liberty of correcting two small words which appear under the heading "Our Home Missions" in October Record. The words are, "*little change*." Now, without wishing to sound my own trumpet, but, in as few words as possible, state what the Lord hath wrought, I may say that when I first came to Kennebec Road as ordained missionary, one year and eleven months ago, there was but one

elder in this interesting mission field, forty-five miles in extent, and of course no session, and but twenty-seven communicants. The attendance at our three regular preaching stations at that time was comparatively small. We have now five elders where then there was but one, two sessions where then there was none, fifty-nine communicants where then there were but twenty-seven. We have had but two communions and the thirty-two added to the roll at these were on profession. It was a pleasure to me in my seventieth year, to admit for the first time to the Lord's table, a father in his seventy-eighth year, and his youngest son in his fourteenth year.

W. A. JOHNSTON.

Marlow, 6th Oct., 1888.

IN THE SYNOD OF THE MARITIME PROVINCES there were in the field during the past season twenty-four probationers, twelve ordained missionaries and forty-four student catechists. There are at present thirty vacancies within the bounds of the Synod. While the great Presbytery of St. John is the principal home mission field, there is only one of the eleven presbyteries entirely without home mission work. The fields in Cape Breton, Pictou, Halifax and Miramichi are wide and varied. Newfoundland also has some inviting though widely separated stations.

#### LABRADOR MISSION.

Nearly two months have elapsed since Mr. W. J. McKenzie, our missionary to Labrador, gave us an account of his progress. The destitution in the north engaged his attention during the interval. He sought for information by visiting the localities where the distress was most severely felt. The readers of this paper are acquainted with the details, and the feelings of many have been touched by the letters which have appeared in the *Witness* and *Chronicle*. Mr. McKenzie has now returned in his boat to Bonne Esperance, after a visit of six weeks to the northern part of Labrador, having sailed in all upwards of 500 miles. During the last 100 miles he was all alone. Writing from L'Anse à Clare, 31st Aug., he says: "I was disappointed not getting any mail matter this trip of the steamer. Since Mr. Fraser left me for Halifax, the solitude is at times oppressive; and you have no idea how I am cheered by letters from friends. We sent a poor starving woman home from the coast to escape impending want there. Although alone, I have got along safely. Providence has favoured me in many ways, in none more conspicuously than in deliverance from the dangers of the sea. The Episcopalian and Wesleyan missionaries are always accompanied by a man of experience in boating, during their visitations along the coast. This necessitates an additional

outlay of \$100 for the season, an expense which in our case has been saved." He refers to the poverty in the north as indescribable and almost past comprehension "I have written to the *Chronicle* and *Witness* about it \* \* \* I received four boxes and five barrels, clothing, by S. S. Harlaw, and I do not know from whom, but I can see some one is at work for us. I am now trying to get lumber for the erection of a suitable school-house to accommodate thirty or more children. The people are anxious to see the building constructed, and are willing to put it up without charge and help to pay for the teacher's board. Where I will be, there will not be much need for charity, or if there is any necessity, I have enough; but if the poor in the north could only be helped! I may make arrangements to revisit and help them there in the spring. I hope to reach Bonne Esperance in safety where I deliver my boat." Although two letters arrived by the same mail, one is dated September 7th, a week later than the one already mentioned. He says: "I am quite comfortable and all right for the winter. The Lord is abundantly blessing my labours, which are meeting with favour from all classes, rich and poor. I have been urging family worship and Bible reading, and doing my utmost to stimulate interest, and attract attention to these subjects, nor are my efforts in vain. There is a grand opening for a teacher here. Let Fort Massey send their teacher, and I shall do with very little." I have reminded Mr. McKenzie of the difficulty of procuring money to meet the winter expenses of the mission, especially as we would have to draw largely on outside sources, but his determination to remain all winter has been unshaken. He closes his letter by saying, "I am going to stay all winter, whether I get anything for it or not. I have chosen a second location for a summer school, and am now negotiating for lumber to have it ready for occupation in the spring." Any further relief is to be sent by S. S. Harlaw to the nearest landing place to L'Anse-à-Loup, care of Mr. Jameson, where it will be safely stored until distributed. Until October 10th, address all correspondence to Bonne Esperance via Newfoundland, after which date, send to Harrington, via Quebec.—*Witness, Halifax.*

#### Our Foreign Missions.

AN important meeting of the western wing of the Assembly's Foreign Mission Committee was held in Toronto, September 25th to 27th,—Rev. Dr. Wardrope of Guelph, *Convener*; Mr. Hamilton Cassels, *Secretary*. Rev. Messrs. John Wilkie and Joseph Builder of Indore, Central India, at present home on furlough, addressed the Committee in refer-

ence to the work in that mission, and in reply to enquiries, gave much valuable information. The Board expressed its sympathy with Mr. Builder, and its regret that ill-health had necessitated his retirement from the field, and its earnest hope that he may be restored to wonted health and usefulness. The question of Miss Ross' relation to the Committee was postponed until next meeting. Special attention was bestowed on the relative importance of educational and evangelistic work in our Central India mission. The opinion was freely expressed that too much attention, perhaps, was being devoted to the former, and too little to preaching and personal dealing with the natives, the staff being too limited to admit of sufficient attention being given to both departments. Resolutions were adopted affirming the importance of vernacular schools and evangelistic work, and the necessity of subordinating all educational work thereto, and though not insisting on the immediate co-suspension of college work, recommending its discontinuance as soon as possible. In the meantime, the high school at Indore is to be conducted with a special view to the training of Christian workers and a native ministry, the teaching to be distinctively religious and evangelistic. Mr. Wilkie was authorized, in his visits to the congregations, to receive special donations for buildings necessary to accommodate the large and increasing number of scholars at Indore, with the understanding, of course, that all such contributions shall be paid into the common fund and disbursed by the Committee as they shall deem best. The Executive Committee was instructed to select two additional lady missionaries for India. The erection of a mission hospital at Indore was approved, and a proposal to erect a boarding school for girls considered—eleven acres of ground having been presented to the mission as a site by the Maharanee of Indore. Letters were read from Mr. and Mrs. Jamieson of Formosa, setting forth the advantage of employing native preachers and the opportunities for expanding the work. A communication was read from Rev. A. B. Baird, having reference to the work among the Indians in the North West. Several applications for appointments to the mission field had to be declined for the want of funds.

### Demerara.

IN the May number of the RECORD we have already given the substance of our missionary's annual report (Rev. John Gibson). The following extracts are from the general report of the Presbyterian Missionary Society of Demerara, which has for its object the evangelization of the native and immigrant heathen, the establishment of schools, and furnishing aid for the erection of chapels,

tc. It is in connection with this Society that our missionary, Mr. Gibson, is labouring, and the remarks quoted refer chiefly to his work:

"We cannot say that the financial cloud which has for so long overshadowed our Mission has been removed. At the present moment, the Council is in no better a position, financially, than it was twelve months ago. We cannot see our way before us to defray the expenses either of the General Mission or of the West Coast Mission, and this condition of things is causing the Council very grave anxiety.

"We dare not contract any more than we have done the number of our agencies, or the area of their operation, without doing deadly injury to the interests of our Church, reflecting discredit on its name, and retarding to a certain extent the onward progress of the Kingdom of Christ. And that be far from us.

"How much it is to be wished and hoped for that the present prevailing apathy regarding missions in general, and our own mission in particular, may pass away, to be succeeded by a warmth and interest in both, hitherto unknown. During the past year, the Council have to report no signal instances of missionary success. They can chronicle nothing beyond the ordinary routine of missionary work. It is the day of small things with us, as yet, but let no man despise that day. The day of great things may be at hand.

"The principal event to break the even tenor of the operations of the Society was the arrival in the colony of the Rev. K. J. Grant, a missionary in connection with the Canadian Presbyterian Church, stationed at San Fernando, Trinidad. Mr. Grant was commissioned by the Board of Foreign Missions of the above named Church to visit Demerara, and to inquire into the working of our Indian Mission here, to ascertain the cause of the Mission Council's financial embarrassment, and to do his best to forward the work generally. Mr. Grant came among us burning with zeal in his Master's cause, and endeavoured to stir up both Church and Council to a sense of their responsibility. In pursuance of this object, he preached in both the town churches, and addressed two Sunday-schools. But to ascertain the condition of the West Coast Mission was one of his objects, and so he hastened to the West Coast to examine the schools at Tuschen, Uitvlugt and Hague, the three centres of work at present carried on by the Rev. J. Gibson.

"On the 14th September, at a meeting of Council of the Presbyterian Missionary Society, Mr. Grant was present, when the following resolution was unanimously passed:—"That the West Coast Mission shall be carried on in its integrity as heretofore, and the Council pledge themselves to do their utmost to relieve their Missionary's mind of all distracting uncertainties, and to enlarge, if possible, the sphere covered by the Mission." The Council encouraged the formation of ladies' missionary

societies; and Mr. Grant and Mr. Slater were requested to visit Berbice and to plead the cause of our Missions there. This visit was duly accomplished, meetings were held in three out of four of the parish churches, and a Ladies' Missionary Society was formed, which has met with a large amount of success, and has been the means of raising a considerable sum in aid of our missions. The Council met again on the 29th September, at which meeting the Rev. K. J. Grant was again present. At this meeting, the arrears due to the Rev. J. Gibson were paid over to him. It is to be hoped that the results of the visit of so distinguished a missionary as Mr. Grant may not be evanescent, but that permanent good to our Mission may flow therefrom.

*"The West Coast Mission.*—We do not think this Mission is receiving, on the part of the Church, that attention and that support which it undoubtedly deserves. It is our only Mission to those East Indian immigrants, on whom the prosperity of our colony so much depends. When we call to mind that there are 80,000 of these poor dusky children of the East living in our midst, and that our Church maintains only one Missionary and one Catechist, we may well be humbled to the dust. The field of foreign missionary enterprise is brought to our door, and we are too much given to sloth and indifference to our brother's welfare to bestir ourselves to minister to his spiritual wants. Up to the time of Mr. Grant's visit to this Mission last year, there were three centres of work—Tuschen, Uitvlugt and Hague. But the night before Mr. Grant visited Tuschen, a fire entirely consumed the manager's house, his infant and nurse perishing in the flames. Owing to the school-house being required for the manager's use, the school had, of necessity, to be closed. We cannot but regard this as a very great misfortune to the interests of our Mission, more especially as the number of children attending the school was very considerable, upwards of 150 being present on some occasions. Uitvlugt is by far the largest centre of Mission work on the West Coast. In addition to coolie children, a few black and Chinese children have been permitted to attend. The progress of the children at the school cannot but be regarded as highly satisfactory. An additional teacher has been added, Mr. Estwick, at a salary of \$20 per month, the salary for the first three months being guaranteed by Mr. Grant. The sixty dollars have been paid by members of the Presbyterian Church in Canada, to whom Mr. Grant represented the state of matters at Uitvlugt school. We must not forget to mention, in connection with this school, the kindly interest taken in it by Mrs. Gibson, who generously gives her aid in teaching the pupils. And the Council place on record their grateful thanks to Mr. Russell and Mr. McConnell, for the generous gift of \$480 towards the finances of the Mission. The school at Hague is maintained entirely at the expense of the estate, and in a

building expressly provided for it. The thanks of the Council are due to Mr. and Mrs. Thorpe for their ceaseless interest in the same. The attendance at the school is good.

### Missions of the American Board.

THE New York *Independent*, gives, as usual, a full and interesting *resumé* of the Reports of the American Board of Commissioners for Foreign Missions, and the proceedings of the Annual Meeting held last month in Cleveland, Ohio. The following is an abstract of the statistics:—

Missions, 22. Stations, 90. Out-stations, 960. Preaching places, 1126. Average congregations, 61,188. Adherents, 100,914. Ordained missionaries (11 being physicians) 167. Women, married and single, 282. Native pastors, 166. Native preachers and catechists, 448. Native teachers, 1253. Total number of labourers, 2,607. Communicants 30,546. Whole number of youth under instruction in Schools and Colleges 42,733.

The receipts for the year were \$552,179.63, of which \$152,510 came from Women's Mission Boards, and from legacies, \$146,352. There are three missions in Asia Minor, four in China, three in Africa, two in the Pacific Islands; also missions in India, Ceylon, Japan, in Spain, Austria, Mexico, and among the Dakota Indians. From the admirable statements of the Foreign Secretaries, Dr. Clark and Dr. Judson Smith we make a few extracts that will well repay perusal.

*Asia Minor.* The Board has almost had a monopoly of mission work in this country for thirty years past, and although it is prosecuted under great difficulties, owing to the hostile attitude of the "unspeakable Turk" and the disinclination of all Moslems to receive Christian instruction, hope is still cherished that in due time the blessings of the Gospel will be brought in fullness and power to the followers of Islam, who constitute fully two-thirds of the entire population of the Empire. The old Armenian Churches and communities seem to be receiving more and more of the leaven of the pure Gospel. The schools are better taught. Preaching is increasing in amount and improving in quality. The efforts of the missionaries to relieve suffering in the famine districts have made a favourable impression upon the whole population. The schools and colleges are quietly raising their

standards to meet the requirements of the people, and their influence is telling in every village and home from which pupils come. The work for women has been prosecuted with marked results.

*China*.—The most difficult work which the Board attempts, and the most extensive, is found in China. The progress has not been swift, and yet when the present state of missionary work is contrasted with that of forty years ago, the change is simply prodigious, and the signs of the times are most cheering and full of hope. Every city and village in the eighteen provinces is open, and the Gospel may be fully preached throughout the length and breadth of the Empire. Schools of a high order are established in many parts, and a native agency is rising to supplement and extend the evangelistic labours of the foreign missionary. The communicants, which were scarcely a score forty years since, are now more than 32,000 and are increasing at the rate of 2000 a year. Railways and Telegraphs are facilitating the work, but perhaps nothing indicates so clearly the strides which protestant missionary work is making in China as the proclamations lately issued in many provinces describing the missionaries as "teachers of virtue," and their influence as "helpful to the State." The native churches are growing in numbers and stability of character and knowledge of Christian truth, and other indications are not wanting that the day is coming when the heart of China shall be touched and transformed by the power of Jesus Christ.

*Africa*: The interest that has been awakened in "the dark continent" during the last decade, and which has turned to her the attention and desires of the whole civilized world, remains undiminished. The eagerness with which the great powers reach forth to possess her territory and trade is a mighty challenge to Christendom to make all possible haste in winning this vast domain for Christ. The East African Mission, though few in numbers, makes a good report for the year in schools, and evangelistic work, and in the translation of the Scriptures. In the West African Mission, every feature of the work is prospering, and opportunities multiply far beyond the power of the mission to improve them.

*In Papal Lands*.—The Gospel in its purity is making steady progress in spite of opposition in some quarters where the civil power is at the control of the priesthood. In Western Mexico, persecution of the most malignant character awaits those known to have sympathy with the Gospel. In these circumstances but little outward progress is possible. In *Northern Mexico*, where no such alliance of civil and ecclesiastical power is recognized,

new churches have been organized, and at places visited for the first time, large audiences have listened with marked attention to the words of the missionary.

In *Spain* the high school for girls is no longer an experiment, but a recognized success and an important evangelistic agency, while the growth of the churches in numbers is evidence of the fidelity of the native pastors and evangelists.

In *Austria* the truth is mightier than all the machinations of evil men, whether Romanist or so-called Protestant; and the churches gain in numbers at every communion season, and in power, through the Christian life and character exhibited to the world. This little mission of the Board in the Austrian Empire is furnishing trained workers and a Christian literature for the thousands of Bohemians in Cleveland and Chicago.

In *India*. Great is the vantage-ground now won, the preparation now made for enlarged effort in behalf of this vast country containing one-fifth of the population of the globe. The time draws near, waiting perhaps on our faith and Christian endeavour, for great religious changes in India. Hitherto the great accessions have come from the low-caste or no-caste population, and from among the aboriginal tribes, as the Karens of Burmah, the Khols of Central India, the Shanars of Tinnevely and the Telugus; but individuals of all castes, from the lowest to the highest, have been attracted to Christianity enough to demonstrate the power of the Gospel over all. From the peculiar habits of the Hindu mind, the great movements may be expected to be of thousands within the line of some one caste and then of another, not by slow processes of disintegration. Such movements may be nearer than we think. The preparation has been made. Have we faith to expect them?

India was the first foreign field to be entered by American missionaries, and in the great work accomplished, this Board has had a limited but worthy part. Its three missions are well organized, and have had a success that compares favorably with our missions to the more civilized races. The names of Scudder, Poor, Spaulding, Winslow and Tracy, Hall and Ballantine, and others, have an honored place in missionary records. The devoted men and women now in the field are in the forefront of progress in all lines of missionary effort, evangelistic, educational, woman's work, and pre eminently in the development of self-supporting churches.

In spite of all that has been done during these seventy-five years, it remains a sad fact that since Gordon Hall entered Bombay, since freedom was given the Christian Church to push forward the work of evangelization under British protection, not less than six hundred millions of our fellowmen, capable by the grace

of Christ of Christian manhood and womanhood, have gone down to the grave without God and without hope, the larger part degraded, debased beyond expression by human speech. And to-day, in spite of all that is being done by Christian missions, two hundred thousand more are following on in the same sad procession. To these must be added we dare not say how many millions more, who have no just conception of the redemptive work and the new life in Christ. Contrast this, if you can, with the Kingdom of God set up and realized in Christian homes and Christian institutions for the spiritual culture of this vast population.

The pending issue in India is of gravest moment. The benign influence of English rule, the progress of Christian civilization, and the spiritual destinies of two hundred and fifty millions of souls are at stake. Shall the work accomplished at such sacrifice of treasure and of life, shall the vast preparation now made and the vantage-ground now won, be lost? Shall the index of progress be turned back for a century? Or shall the Church arise, accept the great opportunity, grasp the prize now within her reach, and place it as her offering of love in the diadem of her risen Lord?

*Japan.*—The addition to the working force of the Japan Mission a year ago was most timely. Not a day was lost. Dr. H. M. Scudder was preaching within twenty-four hours after landing. The rest of the party had a little more time to get their bearings, when all were at work. The results of the year are cheering; fifty per cent. advance in church membership, till the whole number recognized as believers—not all organized as yet into churches, for want of pastors and time to do it—exceeds seven thousand; and twice as many young men and young women under religious instruction as ever before, till the whole number exceeds two thousand, and might be doubled again next year without a dollar's expense to the Board beyond supplying the missionary teachers required. These schools can be made efficient evangelical agencies. Of the nearly seven hundred pupils connected with the Doshisha schools at Kyoto, 141 were received to church membership during the last school year. Such is the divine blessing on those institutions, founded in faith and prayer thirteen years ago by Mr. Neesima. So much missionary time and strength is given to the work of Christian education that direct evangelistic work has been left largely to native pastors and preachers. Some of the missionaries, however, have been enabled to do most valuable work in touring. There seems to be no limit to the influence which missionaries in command of the language might exert in awakening attention to the Gospel, and in confirming the faith of believers. The interest of former years is unabated; it seems rather to have gained in intensity. As the missionaries visit cities and towns for the first time, they find a most ready

welcome, and large audiences eager to listen to their instruction. Not only the men, but the women, find open doors on every hand. For want of men, much of this valuable work has been done by some of the ladies, as Miss Julia Gulick, of the Kumamoto station; Miss Talcott, from Okayama; Miss Dudley and Miss Barrows, from Kobe, and Miss Colby, from Osaka. Each of these ladies on these tours is doing the work of men. Hundreds of women gather around them to listen to their words, and in their audiences are often seen men quite as eager to hear the Gospel from their lips. One of these ladies, in writing recently, referring to nine young women appointed the present year, six of whom have gone forward, says: "Would it were ninety instead of nine!"

No better proof of the genuine interest of our Japanese Christians in the new civilization could be given than their contributions the past year for educational and religious objects, amounting to over \$41,000; and it is not professed Christians only that give, but others, impressed with the character of the work in progress, especially thoughtful parents, for the sake of the moral culture obtained in our schools. A few weeks since word came from Mr. Neesima of \$31,000 subscribed by a few Japanese gentlemen, including two of the highest officials in the government, toward the enlargement of our Doshisha school so as to make it a Christian university.

The limits of this occasion forbid details of other forms of Christian effort, as the native Home Missionary Society, the young Men's Christian Association efforts, the school for training women evangelists, kindergarten work, medical work, school for nurses, etc., and a Christian literature of millions of pages.

Our mission, in common with others, rejoices in the completed translation of the Scriptures during the past year. Another matter of special interest is the proposed union of the Congregational and Presbyterian Churches on a common basis of doctrinal faith, and which shall unite the better elements of both the Presbyterian and Congregational polities. It is hoped by our Japanese brethren through this union to illustrate the oneness of believers in the essentials of the Gospel, to prevent any unseemly rivalries, and to secure greater economy in pushing forward the work of evangelization into new sections. The plan is wholly of Japanese origin.

## Missionary Outlook.

HOME AND FOREIGN. In the United States and Great Britain there is a Christian minister of some denomination to every 800 of the population. In heathen lands there is a Christian missionary to every 400,000 of the population! In the United States there are of Christian workers (includ-

ing Sabbath School teachers) 1,218,025.—this makes 1 to each 48 of the population. In heathendom there is but one such worker to every 31,000 persons. The annual expenditure for home work in the United States is about \$80,000,000: for Foreign work \$4,000,000. The need of the Foreign field is five hundred times greater than of the Home field. If there were 12 Missionaries in all Canada we would have the proportion of Christian teaching that is now enjoyed in the Heathen world.

**MISSIONS IN PERSIA.**—History began in Persia. Eden was within her borders. Persia's historic relation to the kingdom of Jesus Christ began, it may be, when the wise men from the east, seeing his star, came and worshipped the new-born king. Of early Persian Christianity little is known. By the year 1000, Islam was advancing, and by the year 1300 had gained the ascendancy in the countries east of the Caspian, where Christianity had long been firmly established. With the nineteenth century dawned the era of evangelical missions in Persia. The roll of worthies devoted to this work begins with that noble name, Henry Martyn.

The first permanent American mission station was established in 1835 by Messrs. Perkins and Grant, of the American Board, at Oroomiah, the chief town of the Nestorians. They found the people without printed books, possessing only a few manuscript portions of the Bible in the ancient and unknown Syriac. Few men and but one woman could read. Not theological error, but idleness, vagrancy, drunkenness, formalism, superstition, prevailed. In course of time, the spoken language was written, schools established, the Bible translated, churches gathered. After eleven years toil came the first spiritual revival. Many others have followed. All the work of the American Board in Persia was in 1871 transferred to the Presbyterian Board. In the churches are now numbered nearly 2000 communicants, and in the schools, 2500 scholars.

**INFANT-MARRIAGES.**—An important event has recently occurred in India, and one that will have a most favourable bearing upon the social condition of the people of that vast empire. The Princes of Rajpootana have voluntarily abolished throughout their dominions the custom of infant-marriage. This custom is one of the saddest and most productive of misery of any prevailing in India, and the present regulation is that in the future no girl shall be married under the age of fourteen, and no boy under the age of eighteen, unless, prior to the adoption of this law, a contract of marriage had been entered into. These Princes of Rajpootana hold the highest rank in Hindu society, and apart from the authority which they have in their own dominions, the example set by them will have wide influence throughout the whole of India.

**MEDICAL MISSIONARIES.**—The coming of female medical missionaries to India marks a new era in the history of that country. The mothers who, rather than be exposed to a doctor's gaze and touch, were allowed to die a dog's death, are cared for by physicians of their own sex, and the result is the social elevation of women. When a lady in India was told that, through the efforts of Lady Dufferin, female doctors had been provided who would minister to the native women, who could not, because of the state of society, be treated by male physicians, she exclaimed, "Where is this noble Lady Dufferin? How can I worship her with flowers and sandalwood?"

"YOU DO NOT BELIEVE IN FOREIGN MISSIONS?"—In the same leaflet there occur the following sentences—"You say you do not believe in Foreign Missions; then there are certain things which you cannot believe. (1) You cannot believe that God so loved the world that he sent his Son to save it, or that it is His wish that none should perish, but that all should come to repentance. (2) You cannot believe that the Gospel is the power of God unto everyone that believeth. (3) You cannot believe that He was the Son of God, or has any claim to your obedience who said, "Go ye into all the world, and preach the gospel to every creature." For it is clear as noonday that, if you believe these things, then you must believe in Foreign Missions."

**THE MISSIONARY CRUSADE IN SCOTLAND.**—One of the first fruits of the Missionary Conference in London, has been a wave of revived interest in missions that has swept over the country from Land's End to John O'Groats. Its effects have been most visible in Scotland, and the immediate agency has been a brace of American ministers—Rev. Dr. A. T. Pierson, of Philadelphia, and Rev. Dr. A. J. Gordon, of Boston. The former is minister of Bethany Presbyterian Church, an author of wide repute, and one of the editors of the *Missionary Review of the World*; the latter is a well-known Baptist minister. These two, having distinguished themselves on the missionary platform in London, were invited to tarry a while in Scotland before returning to their own country, and the result has been a number of enthusiastic meetings in Edinburgh, Glasgow, Dundee, Aberdeen, Hamilton, Dunoon, Rothsay, Helensburgh, and other places, where people of all denominations have met and listened with manifest interest to the rousing addresses of these eloquent brethren.

The Christianized South Sea Islanders are still, all things considered, taking the lead in Christian liberality. At the last annual meeting on Savage Island, subscriptions, amounting to \$1,531 were given for a new yacht to be employed in the mission work in New Guinea.



There are now 27 vessels engaged in missionary work in different parts of the world, under the auspices of 16 societies; of these missionary vessels, 16 are running on the coasts or rivers of Africa, and six among the islands of the Pacific.

## The Presbyterian Record.

MONTREAL: NOVEMBER, 1888.

JAMES CROILL,  
ROBERT MURRAY, } Editors.

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ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

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AS it has always been our aim to have the RECORDS dispatched so that they may reach even the most distant post office by the first Sunday of the month, at the latest, we hope that there will be no unnecessary delay at the other end of the line in distributing the copies, so that they may come into the readers' hands as soon as possible. This is the best time of the year for getting up of new clubs and enlarging old ones. We expect that next year the RECORD will not only be largely circulated in all the congregations, but that it will reach every Mission Station in the Dominion, from Cape Breton to Vancouver Island. Sample copies will be sent free of charge on application, and new subscribers for 1889, who apply in time, will receive this and December number into the bargain.

Thursday, the 15th of November, has been appointed by the Dominion Government as a day of public thanksgiving for the national blessings of peace and plenty vouchsafed to us during the past year.

## Literature.

THE KNOX COLLEGE MONTHLY for October contains, among other good things, a graphic account of the London PRESBYTERIAN COUNCIL, by Rev. Dr. Burns, of Halifax. One of the most delightful sketches we have met with of the proceedings of the great MISSIONARY CONFERENCE, also held in London last-summer, is from the pen of Mrs. Parsons, wife of Rev. Dr. Parsons, of Knox Church, Toronto. The printed minutes of the meetings of this Conference will contain most of the missionary addresses, more or less fully, and will be a most valuable book of reference, filling two large volumes of about 600 pages each. The price is only five shillings sterling, or about \$1.50 by mail to Canada, and it may be ordered through any bookseller here, or from Rev. James Johnston, 13 Highland Road, Norwood, London.

HYMNOLOGY.—Many of our readers have read with great interest a series of papers, by the Rev. Duncan Morrison, M. A., of Owen Sound, that have appeared from time to time in the *Canada Presbyterian* and other religious papers, on the history of the grand old Hymns, which are the common heritage of Christendom. Nearly fifty of these have now passed under review, the latest contribution being notes on the universally popular Hymn, "Jerusalem my Happy Home." These notes are far too good to be allowed to drop out of sight in newspaper columns. We hope to see them shortly in book-form, and a very valuable contribution such a volume will be to the sacred literature of the day.

BIBLE STUDIES, covering the International Sunday School Lessons for 1889. By Geo. F. Pentecost, D.D. A. S. BARNES A Co., New York and Chicago: paper covers, 50 cents. These studies are eminently practical, and will be found extremely useful to teachers, though they will not take the place of our old friends—THE WESTMINSTER TEACHER, and QUESTION BOOK, of the Presbyterian Board, Phila., 60 cts. and 15 cents respectively; THE SUNDAY SCHOOL TIMES—admirable in every respect, \$2.00 per annum; and PLOUBER'S SELECT NOTES, which are almost indispensable, \$1.25.

BOOK OF FORMS.—A revised copy, containing a report of the changes submitted to last General Assembly, but which there was not time fully to consider, has been printed and a copy sent to each minister. The Book as now amended has to go again before the Presbyteries of the Church, and it is hoped that this may be its final probation preparatory to its adoption by the next General Assembly. Whatever action is taken by Presbyteries should be taken as soon as convenient in order that the Committee may have time to meet and prepare their report for the Assembly.

## Page for the Young.

### WORK FOR THE LITTLE ONES.

There is no little child too small  
To work for God ;  
There is a mission for us all  
From Christ the Lord.

Tis not enough for us to give  
Our wealth alone ;  
We must entirely for Him live,  
And be His own.

Though poverty our portion be,  
Christ will not slight  
The lowest little one, so he  
With God be right.

Father, oh give us grace to see  
A place for us ;  
Where, in Thy vineyard, we for Thee  
May labour thus.

### HOW OLD MUST I BE.

"Mother," a little child once said, "Mother, how old must I be before I can be a Christian?"

And the wise mother answered, "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother, "but you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my cares?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms about her neck.

The mother asked her again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her mother meant: "I can now, without growing any older."

Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust and try to please the One who says, 'Let the little ones come unto Me.' Don't you want to begin now?"

The child whispered, "Yes."

Then they both knelt down, and the mother prayed, and in her prayer she gave to Christ her little one who wanted to be His.

### STORY FOR BOYS.

One Sunday a gentleman was going to church. On his way he saw a number of boys playing on the common. He wanted very

much to show them how wrong it was for them to be so doing; but he knew that if he began to reprove them they would not listen to him. So he walked leisurely up to them, and sat down on the grass. Presently, in a pleasant, familiar voice, he said, "Boys, I want to tell you a story."

Directly they all gathered unsuspectingly around him, and he began as follows:

"There was once a good man who was noted for his kindness and liberality. At the time of which I speak he was on a journey. As he was pursuing his way along a lonely road, he met a man who represented himself as having suffered a great loss, in consequence of which he was in deep distress. With his usual kindness, the good man drew out his purse, and after examining he said, 'I have only seven pounds with me, but I think that with one pound I can get to the end of my journey, and you shall have the rest.' With this he handed the man the six pounds. Was not that generous? Would you not have thought that the beggar must have gone off feeling very grateful and contented? Certainly we should have expected this. But he did no such thing. He was not a beggar at all, but a robber, and seeing that the good man had still one pound in his purse, he knocked him down with a club and stole his last pound from him."

The boys were very indignant on hearing this. They all cried against the shameful conduct of the robber. One of them went so far as to say he didn't think anybody could be found quite so wicked as that.

"Now stop," said the gentleman, "let me tell you, boys, this is just what you are doing. God has given you freely six days out of the seven for your own use. He has kept only one for Himself, to be kept holy, and spent in worshipping Him; and yet you are so mean as to rob Him even of that!"

The boys hung down their heads. They had not a word to say, but broke up their play and went off.

### FOR MOTHER.

One morning a visitor found little Dora busy at the ironing table, smoothing the towels and stockings.

"Isn't it hard work for the little arms?" he asked.

A look of sunshine came into her face as she glanced toward her mother, who was rocking the baby.

"It isn't hard work when I do it for mother," she said softly.

HERE is a hint for "our boys." A visitor at a State prison was looking over the list of names in the prison register, and noticed that under the head of "Occupation" the words "No trade" were written against nine-tenths of the names contained in the register. Dr. Watts knew what he was writing when he said:—

"Satan finds some mischief still  
For idle hands to do."

**Acknowledgments.**

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

**ASSEMBLY FUND.**

Received to 5th Sept., 1888	\$235.34
Rockwood	4.20
Fairbairn	2.66
West Adelaide	2.00
Arkona	1.60
Cornwall St. John's	12.00
Calgary	2.60
Ayr Knox Church	11.50
	<b>\$271 80</b>

**HOME MISSION FUND.**

Received to 5th Sept	\$273.76
Roseland S S	1.30
Lancaster Knox Church S S	17.31
Exeter	15.00
Bayfield Road	10.60
Arthur	8.45
W Adelaide	4.00
Arkona	2.50
Berno	13.00
Maynooth Mission Field	6 59
Carleton Place, St Andrews, and Franktown	49.00
Thorburny & Clarksburg	3.40
Lachino St Andrews	51.30
Teeswater Zion Church	21.00
East Normanby	2.30
Craigvale	10.60
Cornwall St John's	70.00
Dunblane	10.00
Seaforth 1st Church	71 91
Sydenham St Pauls	21.00
Palmerston	30.00
St Vincent Knox Church	6.00
Palmerston S S	10.00
Montreal American Presbyterian Church	16.00
J M, Ottawa	50.00
Eimsley	9.00
Calgary	15.90
Lachute Henry's Church	32.60
Lachlan McMillan	1.00
Lachute 1st Church	10.00
Smithville	4.00
Dalhousie Mills & Co St George	14.00
Toronto Erskine Church S S	12.50
Sale of Church Property New Hamburg	324.12

*Per Rev Dr Torrance.*

"Insurance Cobourg	5.00
Glenora	19.00
Indian Lands	10.00
Laguere	3.18
W B D, Montreal	5.01
Crawford	6.00
Teeswater Westminster Ch.	53.60
Storrington	14.00
Toronto Old St Andrews	173.00
Sebright	2.51
Uphill	1 50
	<b>\$407 23</b>

**STIPEND AUGMENTATION FUND.**

Received to 5th Sept	\$999.40
Fullerton	8 01
Avonbank	7 60
Arthur St Andrew's	1 00
Kingsbury and Brompton	
Goro	25 00
Seaforth 1st Church	12 50
Indian Lands	10 00
Grand Feniere	26 55
Westmeath	3 70
Quebec Presbytery, returned	4 00
Sebright	2 25
Uphill	1 25

\$1091 65

**FORGION MISSION FUND.**

Received to 5th Sept	\$6051.80
Springville	11 40
Moore Knox Church	5 00
English Settlement	46 00
Cornuna	5 00
Avonbank	9 00
Exeter	29 00
Eadie's	20 71
Arthur St Andrew's	10 30
B L, Barrie	5 00
South Delaware	3 00
Guelph St Andrew, Knox, & Chalmers Churches	30 00
Craigvale	5 00
Rev D Gillivray special for Mr Goforth	10 00
Lady, Melville Ch, Brussels	2 00
Mrs S B Robbins, Yarmouth N S	10 07
Seaforth 1st Church	9 20
Palmerston	31 00
Palmerston S S	10 00
Calgary	4 50
Lachlan McMillan	2 00
Toronto Erskine Church,	12 50
Hugh R Ross	25 00
A member of Topp Auxiliary Miss Turnbulls College	50 00
Expenses	3 00
Pende-mis	4 00
Anerium	5 00
Daly	7 00
Torbolton	7 00
Saskatchewan	10 35
Moosomin & Fleming	16 00
Montreal American Presbyterian Church	4 00
Crawford	12 50
Hemmingford	17 01
Petite Coie S S	26 50
Metcalf	25 03
Russell	14 00
Storrington	10 00
Lincroft Little Third S S	11 92
Pakenham	8 29
White Lake	11 84
Torbolton	26 50
Pembroke	50 71
Admaston	33 42
Bromley	11 85
Eganville	10 84
Ross	10 80
Mrs Dickson, Carlton Place	10 53
Brachburg	23 00
Mrs D McAndrew, Renfrew	11 60
Fort Coulonge	6 05
Bristol	31 82
Union Church & Norral	8 39
Keene	5 00
Friend, Norral special	13 33
Brussels Melville Church	20 00
Tara S S	
	<b>\$6902 35</b>

**WIDOWS & ORPHANS FUND.**

Received to 5th Sept	\$458 16
Arthur St Andrew's	1 75
Fairbairn	2 15
South Delaware	5 50
Thorburny & Clarksburg	8 00
Craigvale	5 70
Seaforth 1st Church	12 17
J M, Ottawa	15 00
Lachute 1st Church	10 00
Beaverton	10 00
Greenbank	11 00
Chater	10 55
	<b>\$544 98</b>

**WIDOWS & ORPHANS FUND.**

*Ministers' Rates.*

Received to 5th Sept	\$322 00
Rev Geo Cuthbertson	60 00
" David Mitchell	10 00
" David Wardrop	8 60
" Robert Pettigrew, 2 yrs	16 00

\$416 00

**AGED & INFIRM MINISTERS FUND.**

Received to 5th Sept	\$48.48
Rockwood	9.00
Arthur St Andrew's	5.00
Fairbairn	2.85
Esquimaux Union Ch	6.62
Thorburny & Clarksburg	4.50
Cornwall St Johns	50.00
Seaforth 1st Church	11.83
Norval	6.38
Lachute 1st Church	10.00
Indian Lands	10.00
	<b>\$930.16</b>

**AGED & INFIRM MINISTERS FUND.**

*Ministers' Rates.*

Received to 5th Sept	\$257 75
Rev David Mitchell	10.00
	<b>\$267 75</b>

**KNOX COLLEGE FUND.**

Received to 5th Sept	\$161 75
Dundalk	6.00
Mitchell	50
Seaforth 1st Church	11.19
Exeter	4.00
Fairbairn	4.36
Sobriht	2.00
Uphill	1 50
	<b>\$191.30</b>

**QUEEN'S COLLEGE FUND.**

Carleton Place, St Andrew's, & Franktown	\$8.00
Storrington	3.00

**MANITOBA COLLEGE FUND.**

Received to 5th Sept	\$202.09
Arthur St Andrews	70
Seaforth 1st Church	50
Scarboro Knox Church	40 00
	<b>\$243.29</b>

**KNOX COLLEGE ENDOWMENT FUND.**

Received to 5th Sept	\$1205.50
Wm Hondrie, Hamilton	25.00
East Puslinch	31.00
A Student of Knox College	30.00
Adjaja	1 70
Wm Simpson, Garrafraxa	1.24
Mimosa	11.50
Hillsburg	9.00
Arch, McLechlan, Hillsburg	5.00
Rev Dr James Walkerton	50.00
Norman Robertson	10.00
Rev P Wright, Stratford	37.66
	<b>\$1651.00</b>

**KNOX COLLEGE BURSARY FUND.**

Mrs McArthur, Carleton Pl, for McArthur Scholarship \$1000.00

**CHURCH & MANSE BUILDING FUND.**

D D Christie, Toronto. \$34.00

**CHINA INLAND MISSION.**

Hugh R Ross, Ripley. \$25.00

**CONTRIBUTIONS UNAPPORTIONED.**

Toronto St Andrews Ch	\$500 00
Toronto Central Ch	200 00
St Helen's	34.75

N. B.—of the amount \$301 67 reported in last RECORD as from Rev John Wilkie (the sum of \$156 was from the Indore congregation, and \$148.67 money returned by Mr Wilkie on account of expenses home.

FOREIGN MISSIONS.

Received during September by Rev. P. M. Morrison, agent at Halifax, Office, Chalmers' Hall, P.O. Box 838.

Previously acknowledged.	\$2992.58
St. Andrew's, Chatham,	
W F M S.....	24.65
St. Andrew's, Campbellton...	25.00
Int. Conv. Loan.....	49.57
Carleton.....	4.14
Cheboque.....	4.00
Bass River, N B.....	35.00
John McAskill, Arichat...	4.00
Geo Conrad, Pope's Harbor.	0.50
W McCarty, Taylor's Head...	5.00
Henry McKenzie, Gerrard's Island.....	2.00
Rev S Rosborough.....	5.00
Tangier.....	4.05
Clifton, P E I.....	17.00
Lawrencetown and Cow Bay	15.00
Knox Church S S.....	11.00
Geddie Memorial Fund.....	87.03
W F M S Roger's School-House.....	25.00
Escuminec Mission-field.....	19.00
Clifton.....	48.00
Montague.....	10.00
	\$3377.52

DAY-SPRING AND MISSION SCHOOLS.

Previously acknowledged.	\$294.25
Park St, SS Halifax.....	35.00
Shubenacadie and Lower Stowincke.....	28.00
St James S S, Dartmouth	15.00
Sheet Harbor S S.....	51.27
Lawrencetown and Cow Bay	5.00
Knox Church S S, Shediac...	1.00
Cross Roads, Roper's Hill...	12.50
Red Bank and Whitneyville	1.76
	\$143.75

HOME MISSIONS.

Previously acknowledged.	\$1058.07
Carmel Church, Westville...	3.00
Shemogue.....	1.75
Douglstown.....	7.00
St Andrew's, Campbellton	25.00
Carleton, \$1.00, Cheboque, \$4.00.....	8.00
Vale Colliery and Sutherland's River.....	23.50
Bass River, N B.....	10.00
Lawrencetown and Cow Bay	15.50
Red Bank and Whitneyville	11.00
Quaco and Black River.....	10.10
Escuminec Mission-field.....	15.03
E. J. Rattee.....	8.00
Int. Archibald Mackintosh.	0.23
	\$1197.18

AUGMENTATION FUND.

Previously acknowledged.	\$318.53
Douglstown.....	7.00
Escuminec Mission-field.....	3.00
	\$333.53

COLLEGE FUND.

Previously acknowledged.	\$3314.26
Belfast, P E Island.....	4.10
Carmel Church, Westville	20.10
Truro, Coupons.....	90.00
St Andrew's, Campbellton	4.00
Bass River, N B.....	5.01
Lockeport.....	3.63
Gay's River and Milford...	3.14
Dir. Merchants B of Hlfx...	45.00
Dir. B of N S.....	112.00
Int. Moncton Church.....	235.00
Lawrencetown and Cow Bay	8.00
Great Village.....	7.00
Alumni Association.....	24.60
Red Bank and Whitneyville	6.00
Dir. Bank of B N A.....	264.01
	\$4232.69

BURSARY FUND.

Previously acknowledged...	\$ 93.75
Lawrencetown and Cow Bay	2.00
Int. Archibald Mackintosh.	4.74
	\$100.49

AGED MINISTERS' FUND.

Previously acknowledged.	\$ 599.55
St Andrew's, Campbellton	5.00
Int. H C Barnaby.....	37.50
Int. J A G Campbell.....	10.00
Bass River, N B.....	2.50
Rev D McDougall, rates.....	14.72
Lawrencetown and Cow Bay	2.00
Rev A O Brown, rate.....	4.00
Rev M G Henry, rate.....	4.50
Rev A Gunn, rate.....	3.50
Rev J T Blair, rate.....	3.00
Rev A B Dickie, rate.....	4.00
Red Bank and Whitneyville	6.00
Int. Rev J D Murray.....	30.00
Rev John Cameron, rate...	2.87
	\$729.14

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, Treasurer of the Board of French Evangelization, 193 St. James Street, Montreal, to 6th October, 1888.

Already acknowledged...	\$ 3652.89
Digby & Bay View.....	3.24
Carleton Place, St A's SS.	4.00
Annan.....	7.61
Pilot Mound.....	6.00
Strangfield.....	4.00
Campbellton, PEI.....	3.00
Port Colborne.....	2.03
Rockburn.....	5.00
Gore.....	3.00
Rockwood.....	19.00
Londsboro, Knox.....	14.00
Williamstown, Hepzibahoh	22.08
Martintown, Knox Ch.....	11.00
Ottawa, French Ch.....	11.65
per Key A B Groulx.....	45.00
Huron.....	14.00
Grand Bend.....	3.30
Caledonia, Ont.....	34.50
Esquesing, Union Ch.....	32.63
Elmira, Gale Ch.....	2.00
"Insurance" Cobourg.....	5.00
P Young, Miiby.....	1.00
Sawyerville.....	3.00
West Tilbury.....	2.45
Cornwall, St John's Ch.....	40.00
J M.....	50.00
Broadview N W T.....	5.00
Norval.....	24.37
Cedarville & Esplin.....	7.50
Ravenswood.....	8.00
Indian Lands, Free Gordon Church.....	20.00
Crawford.....	3.00
Hemmingsford.....	10.30
Millo Isles.....	1.80
Cote St Gabriel.....	2.20
Oro, Guthrie Ch.....	15.00
Quebec, per R Lobry.....	11.00
Otter Lake.....	3.51
G D Ferguson, Fergus.....	200.90
Welland.....	7.70
Lancaster Knox Ch.....	23.60
Buckingham.....	10.00
Bolover, St A's.....	7.10
Kirkfield.....	9.28
Novar, Knox.....	2.43
Emsdale, St A's.....	1.66
Spicedale, McMurrich Ch.	1.91
Miss Kirkman, Beggsboro	1.00
Ripley, Knox Ch.....	10.00
Dunchurch.....	1.00

Per Rev. P. M. Morrison, Halifax:—	
Shemogue.....	4.00
Douglstown.....	8.03
Campbellton, St A's.....	90.07
Mabou.....	33.00

Cheboque.....	3 15
Noel.....	8 56
Henry McKenzie, Gerrard's Island.....	1.00
Rev S Rosborough.....	2.00
Clifton P E I.....	18.00
Lawrencetown & Cow Bay	4.00
Little Harbour.....	8.00
Hopewell, Union Ch.....	9.00
Woodville, Caledonia & Little Sands.....	17.03
Spring Hill.....	6.50
Redbank & Whitneyville	7.00
Escuminec.....	15.00

Per Rev. Dr. Reid, Toronto:—

Mrs M Currie, W Puslinch.	1.00
Excter.....	15.00
Artour, St A's.....	4.85
W-e-t Adelaide.....	3.90
Arkona.....	2.00
Carleton Place, St Andrews & Frankton.....	10.00
South Delaware.....	1.00
Thornbury & Clarksburg...	8.03
Mount Pleasant.....	6.60
Seaforth, First.....	29.65
Manitou.....	14.00
Lachlan McMillan.....	2.00
Scarboro, St A's.....	36.00
Glenarm.....	11.00
St Vincent, Knox.....	13.00
Scarboro, Knox.....	95.00
	\$4,806.27

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

Rev D Anderson, Levis..... \$ 24 00  
 POINTE-AUX-TREMBLES SCHOOLS.  
 Received by Rev Dr Warden, Treasurer, 193 St. James street, Montreal.

Ordinary Fund.

Already acknowledged.....	\$ 854.22
Cornwall, Knox S S.....	50.00
"Caritas," Ottawa.....	50.00
Sherbrooke N S. Sch.....	17.55
Mrs H Forbes, Fletcher.....	25.00
Mrs A J. Montreal.....	5.00
Thank offering.....	10.00
Mrs F Johnson, Brockville.....	50.00
Jos Taylor, Sawyerville.....	5.00
Ripley, Knox ch, SS Mis Band	21.00
A friend, Woodstock, Ont.....	5.00
A G McLeod, Denver.....	50.00
	\$1142.57

Building Fund.

Already acknowledged.....	\$ 953.60
Rev J L Morin.....	10.00
Duclos & Papan, St Hyacinthe	10.00
J C St Aubin, Howick.....	5.00
Dr E A Duclos, Emileville.....	2.00
S St Aubin, sr, St Philomene.	4.00
Mrs Lapointe, Montreal.....	2.00
Per Rev C A Doudiet.....	184.38
Duclos & Papan, St Hyacinthe	15.00
N r & Mrs J E Cote, Angers.	2.00
F Chartrand, Mawcook.....	1.00
J H Clem-nt, Angers.....	2.00
Mrs S A Abbott, Roxton Pond	5.00
S Dalpi, Roxton Pond.....	2.00
P N Caver, Joliette.....	10.00
Mrs J Bourgoin, Pointe-aux-Trembles.....	25.00
Rev J Mathieu, Bello River.	5.00
T S St Aubin, Ripon.....	1.00
Miss Laura Mathieu Lachute	2.00
Emma Vessot, Joliette.....	2.00
Chas H Vessot, Joliette.....	2.00
Olivine Lachance, Joliette	1.00
Simcon D Rondeau St Elizabeth.....	2.00
P E Piche, St Jerome.....	2.00
Martin Laurin, St Eustache.	5.00

L M Montreal	1.00
L E Rivard, Montreal	1.00
Mrs Jean Roy, Sabrevois	1.40
Rev S Rondeau, North Bay	10.00
Miss Dinah Rondeau, St Elizabeth	5.00
Miss Emilia Sicard, Treadwell	2.00
Norbet Rondeau, St Elizabeth	5.00
M Maynard, Hartwell	1.00
G Roy, St Sauveur	1.30
S P Rondeau, Muskegon	2.00
T A Dawes, Lachine	50.00
Montreal, Nazareth st, S.S.	15.00
Do per Rev C A Doudiet	40.00
Etienne Maynard, Port-au-Persil	5.00
Rev A B Cruchet, Montreal	25.00
Miss I Groulx, Six Portages	1.00
Mrs King, Stanstead	1.00
Miss L A Vessot, Stanstead	1.00
Mrs C Stackhouse, St A's East	1.00
Clandia Ouellette, Penetanguishene	2.00
Wm Mack, Cornwall	2.00
Hill Campbell, Cornwall	1.00
H E Chabassol, Montreal	5.00
Rev C E Amaron, Lowell, US	5.00
T Auclair, Riviere a Claude	1.00
O A Parent, Bondsville	5.00
Chas Tucker, Sorel	1.00
Rev H O Loiselle, St Jude	2.00
Robt Anderson, Montreal	50.00
A D Ferrier, Fergus	100.00
Newfoundland, Wom H & F Mis Soc	1.50
Ottawa, Knox S S	15.00
Ed & G E Pepin, S Roxton	2.00

Rev SA Carriere, Grand Bend	5.00
A G McLeod, Denver	30.00
Antoine Pauly, Montreal	2.00
John Kerr, Toronto	100.00
Mrs John Kerr, Toronto	50.00
Truro, 1st ch	5.00
W Mortimer (Clark, Toronto	100.00
Mrs W M Clark, Toronto	100.00
Mrs Topp, Toronto	100.00
N Etienne, Wheatland	5.00

\$2672.48

MINISTERS W. & O. FUND OF THE MARITIME PROVINCES, Per George Patterson, D. D., Secretary.

Receipts from 31st July to 3rd Sept., Ministers rates, Dr McKnight and Dr Jardine \$14 each; H W D Scott, A F Thomson, J A Cairns, Alex Campbell, Dr Bruce 14 2; each: A Simpson 25; A Grant 17.70; G M Clark 10.50; Mal Campbell 10.63; A S Stewart 7.10; Total \$169.95, of which 5.45 for fines and interest Erratum. In acknowledgements published in July No. A H Henderson, should be A W Herdman Collections and donations, Sheet Harbour \$3; New Mills 5; Bathurst 7.25; Mid Musquodoboit 1.33; St James ch, Truro 10; A B K M St Andrews 5; Total \$31.60.

MANITOBA COLLEGE.

Received by Dr King and D McArthur, Treasurers, from May 9 to Oct 6, 1888.

For Debt.

D M Telford, Winnipeg	\$20.00
R J Whittle, Winnipeg	25.00
Rev Andrew Crawford, Belfast (£5)	24.16
Rev R M Craig, Dunbarton	10.00
	\$79.15

For Scholarship Fund.

A member of St James Sq <sup>h</sup> ch, Toronto	\$ 50.00
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For Library Fund.

Rev J M King, D D	\$ 100.00
Rev A B Baird, B D	10.00

THEOLOGICAL DEPARTMENT.

Rev Dr Bryce, Treasurer, June to Oct 1st.

Manitou (in part)	\$ 7.00
Rev Jos Farquharson	25.00
Colleston	5.00
Augustine ch, Winnipeg	50.00
Strathclair	8.30
Medicine Hat	10.00
Knox ch, Winnipeg (in part)	20.00
Emerson (1887)	10.60
Int on Endowment (in part)	153.39
Morris	10.25
Kildonan (in part)	39.90
Clear Springs	10.00
Calgary (in part)	4.00
Meidow Lea	9.50
Boundary (S Manitoba)	18.65
Cartwright	7.00
Manitoba	10.00
Troherne	12.35
	\$585.34

MEETINGS OF PRESBYTERIES.

- Rock Lake, Manitoba, 6th Mar., 2 p.m.
- Ottawa, Knox Church, 6th Nov., 10 a.m.
- Stratford, Atwood, 13th Nov., 2.30 p.m.
- Brandon, Portage la Prairie, 11th Dec., 7.30 p.m.
- Lanark & Renfrew, Carleton Place, 27th Nov.
- Orangeville, 13th Nov., 10.30 a.m.
- Maitland, Lucknow, 11th Dec., 1 p.m.
- Lindsay, Woodville, 27th Nov., 11 a.m.
- Bruce, Paisley, 11th Dec., 2 p.m.
- Brockville, St. John's Church, 11th Dec., 3 p.m.
- Calgary, Medicine Hat, 5th Mar., 2 p.m.
- Columbia, Vancouver, 11th Dec., 2.30 p.m.
- Huron, Blyth, 13th Nov., 11 a.m.
- Guelph, Chalmers Church, 20th Nov., 10.30 a.m.
- Barrie, Barrie, 27th Nov., 11 a.m.
- Montreal, College Hall, 8th Jan., 10 a.m.
- Toronto, St. Andrews, 6th Nov., 10 a.m.
- Sarnia, St. Andrews Church, 18th Dec., 2 p.m.

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TRINIDAD.

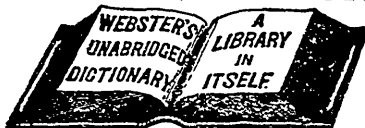
The Foreign Mission Committee, (eastern division,) invites correspondence with ministers and licentiates of our church, with a view to obtaining a successor to Rev. J. K. Wright, Couva, Trinidad, resigned.

P. M. Morrison.

Halifax, N.S., 1 Nov. 1888.

Secy.

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