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THE PRESBYTERIAN RECORD

FOR THE

DOMINION OF CANADA.

VOL. XV.

NOVEMBER, 1890.

No. 11.

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A New Enterprise.

AS instructed by the General Assembly, the Committee on the *Record* are making arrangements for the publication of an illustrated monthly magazine for the youth of the Church, specially adapted for the use of scholars in the Sunday-schools and Bible-classes of the Church. When this subject first came before the General Assembly, by overture from the Presbytery of Ottawa, it was remitted to this committee to enquire into the practicability of publishing such a periodical. Due enquiries having been made, the *Record* Committee reported that, in view of the vast importance of such a publication, endorsed by, and under the control of the General Assembly, they were prepared to recommend that immediate steps should be taken for commencing such a publication, and bringing it under the notice of the congregations and Sabbath-schools of the Church. The General Assembly endorsed this recommendation and instructed the committee to commence the new monthly in January, 1891.

It having come to the knowledge of the Assembly that an excellent monthly paper of this kind has been published for some years past by the Rev. E. Scott of New Glasgow, N. S., under the name of the *Children's Record*, and that said paper is extensively circulated in the Sunday-schools

of the Church, and whereas Mr. Scott has announced his willingness to hand over to the Church the paper now published by him, the Assembly appointed a committee to confer with Mr. Scott in this behalf; the result of the conference being an agreement on his part to implement the offer referred to, on condition that the new magazine shall remain the hands of the Church and be not surrendered to any private party. Whereupon the Assembly recorded its grateful recognition of the useful services Mr. Scott has rendered to the Church and the cause of missions by his self-denying labours since the establishment of the *Children's Record*, and thanked him for his generosity in thus gratuitously transferring an established and successful enterprise to the Church.

A prospectus, with full particulars as to the size and price of the new illustrated magazine and *Children's Record*, will be sent as soon as possible to all the ministers and superintendents of Sunday-schools in the Church. All that seems necessary to add at present is that the committee to whom this matter has been entrusted, relying on the hearty support of the office-bearers of the Church, will use their best endeavours to give effect to the deliverance of the General Assembly by making arrangements to issue the new paper early in January next at a price that will bring it easily within the reach of all for whom it is intended.

The Field is the World.

OUR Home Mission field, as we have repeatedly remarked, is of such vast extent and unspeakable importance that it must ever hold the first place in our affections. To make a show of supporting Foreign missions, and to overlook the claims of our Home missions, would be the height of inconsistency; and to say that we have enough to do at home without giving a thought to the regions beyond, is equally indefensible. There is an urgent call on the Church to do the one and not leave the other undone.

Our Foreign missions it is true are a few small specks on the surface of the great round world; yet small as they are, they are precious in the eyes of tens of thousands of our members. What affection, what prayers cluster round the New Hebrides mission, the Trinidad mission, the Formosa and Honan missions, the Central India mission, and our mission to the poor Indians in the North-West! Our sympathies and prayers cannot be limited to any one narrow spot. For when we, in thought, reach the New Hebrides, the vast Pacific expands to our vision. From Trinidad we view South America, if not also India. From Central India we look out upon the great peninsula of Hindustan. Our Chinese stations bring us into communication with the greatest and oldest of kingdoms on earth. Our operations among three thousand of our own Indians naturally press upon our hearts the condition of these hundred and twenty thousand brethren dispersed over this vast Dominion. The field is the world—a world which of right belongs to the Lord Christ, and which we His people are to win for Him.

It is most impressive to read reports and letters from our missionaries, such as we have published in these columns, all telling of work and progress, and these *all*, ALL pleading for more help, more consecrated men and women, more liberal financial support, in order to the enlarging of the work. One writes: "If the churches in the home-land could only get a glimpse of the terrible moral and spiritual condition of these heathen people, and the ocean-wide disparity between the workers and the work to be done, the contributions would be millions instead of thousands!"

Brieflet No. 20.

ONE SUNDAY ABROAD.

IN the course of twelve months' continuous travel we attended ninety-five Sabbath-services in fifty-four different places of worship, listening to sixty-five different preachers. Some of these services were on ship-board, some in hotels, some in floating "Bethels," some in grand cathedrals, some in churches, chapels and school-houses, and some in the open air. The preachers belonged respectively to the Episcopal, Presbyterian, Methodist, Baptist, Congregationalist, Lutheran, Reformed, Roman Catholic, and Greek Churches. Leaving out of count addresses delivered in what was to me an unknown tongue, I am free to state that in all that time I heard nothing objectionable in point of doctrine—but then I am not a heresy-hunter. On the contrary, I found some good in all. I select for this concluding Brieflet one Sunday, chiefly because I have a more distinct recollection of it than any of the others; it was at Lucerne, the 19th of September, 1886. We were early astir and walked before breakfast to the top of the hill behind our villa. Such a beautiful, peaceful morning it was! And such a view!—over the loveliest of all the Swiss lakes surrounded by lofty mountains, beyond which the white peaks of the distant Bernese Oberland bounded the horizon. In front of a little chapel a few young girls were on their knees with eyes intent on a stucco figure of the Virgin Mary supporting a dead Christ. Oh that these simple, devout peasants might come to the Living Christ! A pretty maid in Swiss costume, with a book in her hand, came tripping along the path and answered our "good morning" with "*guten tag!*" We followed her to *Maria Hilf*—a very old church hard by our *pension*—where a number of the poorer class were engaged in their early *matin* service, led by a priest in handsome robes, who had for his assistant a boy in white to ring the little bell and swing his incense pot. We had been led to expect that a Presbyterian service would be held in this church at a later hour, but now we learned that Mr. Minto, who had been officiating here for some time, had just returned to his headquarters at Cannes. 9.30 a.m. found us seated in the *Schweitz-Kirche*—the Swiss

Protestant church—of which Rev. H. Altheer is pastor. It is a handsome stone edifice, seated for about 750, and it was filled by a fine congregation. It was communion Sunday. The service was conducted in the German language. At the conclusion of the preliminary service the bulk of the congregation retired. The door was locked. Intending communicants—ninety women and forty men—meanwhile took seats in the front pews—women on one side, men on the other, of the centre aisle. At either end of the communion table stood an elder; the minister standing behind the centre of the table. After reading the warrant, and offering a short prayer, the bread, in form of thin biscuit, was held up and broken in the sight of all. The minister and elders having partaken of the bread and wine, the former moved to the east end of the table while the two elders stood at the west end of it. Those in the pews then came forward in orderly procession, first the men, who after receiving the bread from the minister, passed behind the table to the elders from whom they received the cup and then retired to their seats. The women next came forward in single file and passed round the table as did the men, but in the opposite direction, the relative positions of the ministers and elders having been reversed. Each communicant took three distinct sips of wine, thereby symbolizing, it may be presumed, their assent to the doctrine of the Holy Trinity. When all were again seated, a short prayer was offered, a hymn was sung, and the benediction was pronounced. The service was most solemn and impressive.

Eleven a.m. The same church is filled with an English-speaking congregation—all tourists. The prayers and lessons are read by two young men, one of whom becomes embarrassed when he comes to the intercession for kings and governors, but gets through somehow. A short, dark-visaged clergyman, in full canonicals, ascends the pulpit, and preaches an admirable discourse from Luke 7: 47, "Her sins which are many are forgiven," etc. He said he would base his remarks upon the thoughts of a great preacher who had made a special study of this subject. Yet he himself was a great man. The preacher was none other than the Very Rev. H. D. M. Spence, D.D., Dean of Gloucester cathedral—a skilled lin-

guist, sometime editor of the Pulpit Commentary, and a voluminous author. At 4 p.m. we attended choral service in the *Hof-Kirche*, the grand old cathedral, celebrated for its magnificent organ, and no less magnificent organist. Then we strolled through the "Gottesacker"—a large enclosure filled with mural monuments, every one bearing the emblem of the cross, and most of them nearly covered with floral decorations. The inscriptions were very brief, usually followed by a verse of Scripture such as this,—*"Wachet, den ihr wisset nicht welche stunde euer Herr kommen wird;"* Matt. 24: 42. At 5.30 p.m. the *Schweitz-Kirche* was again filled by a fashionable English audience, and again Dean Spence preached a beautiful sermonette from Ephesians 4: 32,—*"Be ye kind one to another."* "How much good often comes from merely a kind look, or a sympathetic touch of the hand! Try to think kindly of others, make allowance for their failings, their different ways of looking at things, their education or the want of it, their eccentricities. How often we indulge in unkind criticism! What if God should judge us as we do too often our fellowmen? *Act kindly; speak kindly—generously.* We have all received more than we can ever repay. We owe it to God and to man to do good to all as we find opportunity."

Those evening bells! Who that has ever heard them chime eight o'clock, in the gloaming of a still Sabbath, can ever forget them? We sat on the hill-side and listened till we fell into a dream. One stroke from the cathedral bell was the signal for all the church bells in town to chime the hour. One at a time; each differing in tone, but all soft and musical, in turn took up the refrain—eight o'clock! Last of all—louder and deeper than all—the great bell of the *Hof-Kirche* thundered eight o'clock! The echoes rolled out into the night air and reverberated from the frowning cliffs of Pilatus. With gradually decreasing force the bellman kept on pulling the ropes for a long time—each impact giving forth a softer sound until at length it died away into a scarcely audible murmur. Listen! I think I hear it still. It is gone! and the stars have taken up their nightly vigils over a scene of matchless repose. Good-night! *Good-night!* J.C.

Missionary Cabinet.

THOMAS GUTHRIE.*—THE PICTORIAL PREACHER.

DR. GUTHRIE surpassed all the preachers of his time in word-painting. It is alleged, indeed, that he cultivated the pictorial and illustrative style almost to the exclusion of that which was doctrinal; hence his reputation was rather that of a pulpit orator than a theologian. He will be best known by posterity as the large-hearted, sympathetic philanthropist who was never more in his element than when lifting the fallen out of their misery and setting them among princes.

Dr. Guthrie was proud of his lineage, and traced his descent from that Rev. James Guthrie, of Covenanting fame, who was executed at Edinburgh in 1661. He was born in Brechin, 12th July, 1803. His father was a leading merchant and the provost of that ancient town in Forfarshire which is said to have been the capital of the Pictish kings. His mother, who worshipped with the Seceders in the *Maison Dieu*—an old R. C. chapel, founded by William de Brechin in 1256—was an eminently pious woman, which led Guthrie to say that “he drank in the gospel with his mother’s milk.” Both his parents desired from his childhood that he should be a minister, a choice in which he readily acquiesced. At the preposterously early age of twelve he was sent to Edinburgh University where he was rather conspicuous for fun and fighting than for scholarship. He completed his eight years’ curriculum, however, creditably enough, two years before he could be taken on his “trials” for license, which ordeal he passed satisfactorily in 1825, in the old cathedral of Brechin, where he delivered his “popular discourse” in the presence of a large congregation. His first “sermon,” technically so called, was preached in the neighbouring parish of Dun, where he acquitted himself much better than he had anticipated. Disappointed in immediately getting a parish, he took a trip to the Continent, and on his

return, meeting with no better success, he accepted a situation in a Brechin bank, where he spent two busy years not unprofitably. On the 13th of May, 1830, he was inducted as minister of Arbirlot, at a cost to himself, he says, of some sixty pounds—one half of which went for fees to the Crown, and the other to defray the cost of the inevitable “Presbytery dinner”—now happily a thing of the past, so far as unseemly excesses are concerned. He threw himself heartily into his work as a parish minister, and immediately became popular. He carefully noted the effect of the simple stories and sketches from every-day life which he introduced into his sermons, and cultivated what seemed to *take best*, at the same time that he studied elocution, until he became a thorough proficient in the histrionic art. Too poor to keep a gig and too wise to get into debt, he extemporized a carriage somewhat after the fashion of a Canadian *caleche* in which he went from place to place to take part in public meetings, where he was always “a host in himself.” In a short time he had already made his mark as a platform speaker. This led to his appointment, by the Town Council of Edinburgh, as colleague with Mr. Sym in the old Greyfriars’ church. A more congenial sphere could not have been found for Guthrie. The church and church-yard were both invested with hallowed memories. Among the ministers of this church there had been Alexander Henderson, Robert Rollock, Principal Carstairs, Robertson the historian, Dr. John Erskine, Dr. John Inglis, and many other illustrious men. In the graveyard was the flat tombstone on which the Covenanters had spread out the Solemn League and Covenant which they signed with blood drawn from their own veins, and the martyrs’ monument, marking the spot where hundreds of the Covenanters lie buried. In his new sphere, Guthrie found ample scope for his versatile talents. He soon became immensely popular. But he cared less for the applause of men than for the souls of the neglected masses in the old town. For their benefit he instituted a service in the old Magdalene chapel in the Cowgate, where he continued the pictorial style of preaching that had proved so successful in Arbirlot. Though he preached *extempore*, he never neglected careful preparation. His

* AUTOBIOGRAPHY OF THOMAS GUTHRIE, D.D., AND MEMOIR, BY HIS SONS REV. D. K. AND C. A. GUTHRIE, M.A., EDIN., 1878.

CORRECTION.—In the biographical sketch of Dr. Andrew Thomson given last month, by a slip of the pen it was stated that “Dr. Thomson was born in 1789.” He was born July 11th, 1779.

hours for study being from six to nine a.m., "after he had kindled his fire and made his cup of coffee." The winter of 1837-38 was unusually severe, and his door would be besieged every day by crowds of half-naked men, women and children, shivering with cold and hunger. Most of these he visited in their wretched homes, which revealed unutterable scenes of misery. For the development of his plans of territorial mission work it became necessary to separate from old Greyfriars and have a parish to himself. A new church, St. John's, was erected for him in the Nether Bow, where he commenced the greatest work of his life in the slums of Edinburgh; and when his adherence to the Free Church, in 1843, necessitated his leaving that church, and its emoluments, a second St. John's was built for him on the Castle Hill. In that charge he had for his colleague Dr. Hanna, the son-in-law and biographer of Dr. Chalmers who, after Dr. Guthrie's death, testified in the most emphatic manner his ardent admiration and affection for him. "There is not upon record," he says, "the account of any such *kinds* of crowds as those which constituted continuously for years and years, Dr. Guthrie's audiences in Free St. John's—Peers and peasants, millionaires and mechanics, the judge from the bench, the carter from the road-side, the high-born dame and the serving-maid—all, for once, close together." Hugh Miller, Sir James Y. Simpson, Dr. Begbie, and other celebrities were members of his congregation. In addition to his onerous parish work, Dr. Guthrie took a leading part in most of the religious and philanthropic movements then going on. He threw himself heart and soul into the great voluntary controversy, the anti-patronage crusade, the church extension scheme, and temperance reform. His grandest achievements, however, were the Ragged Schools he introduced in Edinburgh, and the creation of a Manse Fund for the Free Church—the sum of \$580,000 being raised for the latter purpose, chiefly through his efforts in the course of a single year.

Failing health compelled him to retire from the active duties of the ministry in 1864. He was then appointed Editor of the *Sunday Magazine*, which under his management attained phenomenal success. During his later years he travelled much

on the Continent, and enriched the magazine with his graphic sketches of men and things. Nothing delighted him more than his visits to the Vaudois valleys as a deputy from the Free Church. On one occasion, when reporting his mission to the Assembly, he remarked that to his surprise he found the Waldenses used a liturgy in their church service. "Having made that discovery," he added jocularly, "In my speech before the Synod, I fiddled on that string!" This was eminently characteristic of the generous and catholic spirit by which he was ever animated. He was absolutely free of narrow-minded sectarianism. After a somewhat protracted illness, he died at St. Lectards-on-Sea, 23rd February, 1873, in the 70th year of his age. "The calmness with which he contemplated his approaching change surprized everyone. So gentle was the departure, that the moment could scarcely be noted when the sleep of exhausted nature passed into the sleep of death."

Presbyterianism in B. Columbia.

NEW WESTMINSTER, B.C.

THE city of New Westminster, in the province of British Columbia, stands on a magnificent and very healthy site on the north bank of the Fraser river, about sixteen miles from the Gulf of Georgia, and is the only river port for ocean going vessels in British Columbia. The city is the centre and chief business place of the finest agricultural, fishing, lumbering, and manufacturing district in the province. It is specially well adapted for manufactories of all kinds. Since connection was made a few years ago, by a short branch line of railroad of eight miles with the Canadian Pacific Railway, the city, formerly small and struggling, has made very rapid progress, and now contains an intelligent and enterprising population of about nine thousand. The New Westminster southern railway connecting the city with the United States system of railways, a little over twenty miles to the south, is almost completed, and has already given a great impetus to the business and prospects of the city. All the principal religious denominations are well represented, and have handsome and commodious churches,—the Presbyterian

Methodist, Church of England, Reformed Episcopal, Baptist and Roman Catholic. The first named is perhaps the strongest in wealth and numbers. The Methodists and the Church of England are making most commendable efforts to keep pace with the growth of the city—the former by appointing a second minister for the city work, and building two additional churches, and the latter by starting a third service in the west-end school-house, in addition to their two churches in the centre and east-end. The Bishop is rector of the centre church and employs two assistants, and the Archdeacon is rector of the east-end church. The city contains three among the largest and most expensive public buildings in the province, each with a large staff of officials—The Royal Columbian Hospital, the Provincial Lunatic Asylum, and the Dominion Penitentiary. And, by the way, as it has been stated in the eastern press lately that the Dominion government never appoints any chaplains to public institutions except Church of England and Roman Catholics, it may not be out of place here to say that the writer, a Presbyterian minister, was appointed by that government Protestant chaplain of this Penitentiary eleven years ago, and is still in office. In addition to our many fine public and private buildings, the foundation stone of a Young Men's Christian Association building, to cost twenty thousand dollars, was laid the other day by our worthy mayor, and member of the Legislative Assembly for the city—Mr. J. C. Brown. Mr. Brown is an elder and the Sabbath-school superintendent in St. Andrew's church, and to his ability, liberality, and consistency, Presbyterianism in New Westminster is more indebted than to any other individual ever connected with the congregation.

St. Andrew's congregation was organized by the writer in March, 1862, with sixteen members, and a large number of adherents, nearly all attracted by the gold mining excitement. Service was held in the Court House until December 20th, 1863, when the church was dedicated,—a building holding three hundred people, costing four thousand dollars, and almost all paid for at the time of opening. The first building, however, erected by the congregation, was a manse, costing fifteen hundred dollars (partly finished), as the houses were few, and none to rent, and the missionary's family were obliged to rent a house in Victoria for six months. On the removal of

the writer to Nanaimo in Nov., 1865, the Rev. Daniel Duff took charge of the congregation and remained a year and a half. In Feb., 1869, the writer returned and continued in charge until completely broken down in health, owing to undue exertions in giving supply to several outlying stations: his resignation was accepted in May, 1864, by the Toronto Presbytery, under whose care the congregation then was. The Rev. J. S. McKay, a kiltie of that Presbytery was called and inducted as pastor in August, 1864, but was removed by death in May, 1866. The Rev. Thomas Scouler, the present pastor, was called from Hamilton, Ont., and inducted January 19th, 1867. On the 12th of July, 1868, the corner stone of the new St. Andrew's church was laid by the writer, and the dedication took place Feb. 10th, 1869. This is a handsome and substantial brick building, seating over six hundred people, and costing fifteen thousand dollars, but there is still a congregational debt of eleven thousand dollars. The old church, which is still in a good state of preservation, immediately adjoins the new, and is used for Sabbath-school and lecture room; and adjoining it, again, is the fine new manse built in 1866, costing nearly three thousand dollars.

Since the above was written the Presbytery of Columbia have taken the preliminary steps towards getting a missionary for the east and west ends of New Westminster city.

ROBERT JAMIESON.

Missions to Indians in N. W. T.

REV. GEORGE LAIRD writes as follows from *Crowsnest School* in the W. F. M. S. *Monthly Letter Leaflet*.—

We have 55 Indian children in school at present, quite as many as we have accommodation for. They are making encouraging progress under Miss Armstrong and Miss McLean. They are contented and happy, many of them rarely wanting to get home, and none of them ever leaving the school without liberty. Of course they make a great deal of noise, and tax our patience at times severely, but this is to be expected. Mrs. Laird and Miss McLean are kept pretty busy looking after their clothing and keeping it in repair. The larger girls have made wonderful progress in knitting and sewing. The time is not far distant when they shall be able to do all their own knitting. The women, too, have nearly all learned to knit, and come asking for yarn very often. There was a large supply in the boxes, and we were able to give them as much as they needed, but the stock is now getting low. An uncommon interest has been taken in knitting, both by the women and girls, and you can see in any of their houses to-day mits and stockings knitted by themselves. There are also specimens of the girls'

work at the school. The boys too, I am glad to say, have made great improvement. Their deportment, on the whole, affords me much satisfaction. They always render a cheerful obedience, and do any work which is assigned them; they are for the most part diligent at their lessons, and their improvement in manners and general intelligence is very gratifying. Some of the bigger ones speak and write English quite well.

With regard to Mission work, it goes on much as usual. We are badly in need of churches in which to meet, and we hope at least to have one built this spring. In the meantime we hold our meetings at private houses, and often quite a company assembles. The number of stations at which I hold service is six. There are at present 30 members in full communion.

We are now busily at work on the new school building. The foundation is dug, and quite a quantity of stone on the ground. A kiln of limestone is at present burning, which will supply sufficient lime for all purposes. The school-house is to be 24x34 feet inside, with two class rooms on the first floor, and girls' dormitories on the second. We hope to have it ready for occupation some time in the autumn.

Home Mission Work in Quebec.

OUR readers will peruse with interest, the following brief statement from a venerable missionary, who is now retiring from the active duties of the ministry after a lengthened period of earnest and successful labours, which we have reason to know have been highly appreciated by the people to whom he has ministered, as well as by the Presbytery of Quebec:—

Now that I am leaving this interesting field of Christian enterprise at Marlow and Kennebec Road, I deem it my duty to the Home Mission Committee, without whose aid I could not have remained here, to make a few remarks respecting the success that God has been pleased to send our way during the three years and eleven months of my sojourn among this endearing and beloved people. I have visited the whole district—Moose River, State of Maine included,—forty-five miles in extent, five times, and preached four hundred and eighty-nine sermons. As you already know, when I first came to Kennebec Road, there was but one elder and no kirk session and only twenty-seven communicants. There are now five elders and two kirk-sessions and eighty-two communicants. The fifty-five persons added to the roll at our four communions, ranging in age from *seventy-eight* to fourteen years, were all admitted on profession of their faith, and their consistent walk and conversation since prove that we did not make a mistake in admitting them. The Christian En-

deavour meeting for prayer, praise, and Scripture reading, commenced by my son-in-law Warren A. Kneeland, B. C. L., when here recently on a visit, is now conducted every Sabbath evening by the young people. I have been preaching to them every Sabbath morning, and while I have gone twelve miles and return—one Sabbath to St. George, and the other to the boundary line between Maine and this place, the young people have conducted the Sabbath-school and the Sabbath evening meeting themselves. Through praiseworthy efforts of the ladies, a small sum of money was placed in the treasurer's hands towards the erection of a church at Marlow, which is very much required, as at our last communion several persons could not get into the school-house. Notwithstanding our poverty, there has been a small increase in our contributions to the schemes of the church each year. We raised during the first year twenty-two dollars, the second year, thirty-one dollars, and ten dollars for the Bible Society. The fourth summer, (for we can only take up collections during the summer months), we have made our first contribution of twelve dollars for Home Missions, and before I leave we are to take up our second collection for the Aged and Infirm Ministers' Fund.

WILLIAM A. JOHNSTON.

Marlow, 10th September, 1890.

China.

REV. DONALD MCGILLIVRAY has favoured us with the following lines from LIN-CHING:—

Passing along one of the business streets of this city (Lin Ching) my attention was arrested by a flaming advertisement, or poster, pasted conspicuously on a wall. I send you a full translation of it, for it shows the commercial ingenuity of this race, and also sheds light on China's curse—opium smoking. It reads as follows:—

HEAVENLY ORIGIN HALL.

In ancient times the physician went abroad to foreign countries, and got a wonderfully wise prescription for cure of opium smoking. He selected first-class pharmaceutical materials. According to the ancient plan he mixed his medicines. The prescription if taken, the patient will throw away his pipe and lose the (opium) "appetite." Besides, the body will be strong and the frame vigorous. The undersigned are not anxious to make money. They truly cherish a desire and purpose to benefit the world. As the years go on, this medicine is more used, and has more testimony as to its efficacy. Countless officials and merchants have through it got rid of the habit. The prescription is the number one prescription of

foreign countries and of China. The 4 seas and 9 continents know of its fame. The original warehouse is in the capital of the Province of Ssu-chüan. For a long time the 4 seas have known of its reputation. It has spread to Yü-nan, Knei-chow, Canton, Knanghse, Hunan, Hupeh, Shanghai, Nankin, Suchow, Hang-Chow, Shanlung, Kae fung fu, and all places. Every province has it on sale. This medicine is very different from all others. It by no means has any opium ash or substance in it "like other remedies." If you have not the appetite, whether male or female or young children, with any other disease, this remedy, will cure you, most certainly. One ounce for 320 cash (say 13 cts. in gold.) At present there is a shameless man who has forged our trade-mark. False pills are mixed and drunk. His inmost desire is to make money, so that it is hard for people to distinguish the true from the false. Officials and merchants have bought our medicines. It is necessary to recognize one original firm advertisement which has our stamp as evidence. If male or female have taken opium to poison themselves, the original firm has an additional medicine. Having begun to die, the patient will come back to life again. Each time, price 400 cash.

SSU CHUAN, HEAVENLY ORIGIN HALL.

Opium Habit Curing Firm.

A reference to the map will show that the Province of Ssu-Chüan, where the original firm is said to be located, is the most westerly of the provinces of Inland China; and further, recollect that it is the very heart of the native opium growing country. Comment is unnecessary.

Household Words.

MISPAH.

When far from the hearts where our fondest thoughts centre,

Denied for a time their loved presence to share,
In spirit we meet when the closet we enter,
And find sweet communion together in prayer.

And why should one thought of anxiety seize us?

Though distance divide us from those whom we love,
They rest in the covenant mercy of Jesus,
Their prayers meet with ours in the mansions above.

Oh sweet bond of friendship! what'er may betide us,
Though on life's stormy billows our barks may be driven,

Though distance or trial or death may divide us,
Eternal re-union awaits us in heaven.

THE JUDGMENT SCENE.

In imagination I am in the burnished Judgment Hall of the last day. A great white throne is lifted, but the Judge has not yet taken it. While we are waiting for his arrival I hear immortal spirits in conversation. "What are you waiting here for?" says a soul that went up from Madagascar to a soul that as-

cended from America. The latter says: "I came from America, where forty years I heard the gospel preached, and the Bible read, and from the prayer that I learned in infancy at my mother's knee until my last hour I had gospel advantages, but, for some reason, I did not make the Christian choice, and I am here waiting for the Judge to give me a new trial and another chance. "Strange!" says the other; "I had but one gospel call in Madagascar and I accepted it, and I do not need another chance." "Why are you here?" says one who on earth had feeblest intellect to one who had great brain, and silvery tongue, and scepters of influence. The latter responds: "Oh, I knew more than my fellows. I mastered libraries and had learned titles from colleges, and my name was a synonyme for eloquence and power. And yet I neglected my soul, and I am here waiting for a new trial." "Strange," says the one of feeble earthly capacity; "I knew but little of worldly knowledge, but I knew Christ, and I made him my portion and I have no need of another chance." Now the ground trembles with the approaching chariot. The great folding-doors of the hall swing open. "Stand back!" cry the celestial ushers. "Stand back, and let the Judge of the quick and dead pass through!" He takes the throne, and, looking over the throng of nations, he says: "Come to judgment, the last judgment, the only judgment!" By one flash from the throne all the history of each one flames forth to the vision of himself and all others. "Divide!" says the Judge to the assembly. "Divide" echo the walls. "Divide" cry the guards angelic. And now the immortals separate, rushing this way and that, and after a while there is a great aisle between them, and a great vacuum widening and widening, and the Judge, turning to the throng on one side, says, "He that is righteous, let him be righteous still, and he that is holy, let him be holy still"; and then, turning towards the throng on the opposite side, he says: "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still," and then, lifting one hand toward each group, he declares: "If the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be." And then I hear something jar with a great sound. It is the closing of the Book of Judgment. The Judge ascends the stairs behind the throne. The hall of the last assize is cleared and shut. The high court of eternity is adjourned forever.—*Talmage.*

THE POWER OF ONE.

Many years ago, an invalid lady, whose home was in the country, visited a large city near which she lived, on a sultry summer day. She had business in some of the smaller streets and alleys, and was appalled at the number of pale, puny and sick babies in their mothers,

arms, who were literally dying for a breath of fresh air. What could she do?

"I cannot save all," she said, "but I may save one. There is room for a mother and her child at home."

She took the one mother and her child to her country house, kept them for a fortnight, and then took them home and brought others. Her neighbours followed her example. The next summer the number of children entertained amounted to hundreds; the next, thousands.

Another woman who lived in the city, and had no money to give, was vexed that she could not help in this most gracious charity. "I can at least tell others of it," she said. She wrote an account of it for a New York newspaper.

A third woman, possessed of great wealth, sent a thousand dollars to the editor, with the request that he should open a fund for this noble purpose. The Fresh Air charity was the result. The various organizations throughout the United States, for the removal of poor children from the poisonous airs of the city to the country, have grown out of this first attempt of a single weak woman to save one dying baby.

During the last two years the charity has taken root in England and on the Continent. No one but God knows how many lives have been saved by it.

If the woman who thought of it on that torrid day, as she passed, sick and weary, through the slums, had decided, "I cannot save all, why should I trouble myself with one?" how many lives that might have been saved would have been lost!—*Selected.*

THE HEALING TOUCH.

What is the gospel but the proclamation of the fact that God in Christ has touched humanity and that there is healing power in the touch? The Saviour of the world lays a healing hand on the spiritually diseased; at his touch the sin-sick soul becomes whole.

And as in the init al act of salvation, so all along the line of the life of the redeemed, the healing power of touch is manifested. By living our life Christ touches us in every mood and condition of our lives. Why was it that the Son of God tabernacled in the flesh for three-and-thirty years? Why did he not become man, die, and return at once to the glory he had voluntarily resigned? For this, among other reasons, that by treading the thorny path and undergoing the sorrows of living, he might touch us in every mood and condition. In your moments of despondency and despair you should seek the healing power of this touch. Are you weary? Christ was weary. Are you poor, and do you murmur because of your poverty? Christ was

poor—very poor. What poverty is like unto this?—"The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." None of you so poor as that! Do you labour for God's glory and man's good and find your work crippled by discouraging criticism? Go to Christ for sympathy. The scribes and Pharisees of his day, questioned his motives and condemned his methods. If the one perfect worker the world ever saw was found fault with, why should you fret when your blundering, though sincere, efforts are severely criticised? Are you called on to pass through the fiery ordeal of sorrow? Do the tears trickle down your cheeks as you think of an empty chair at your fireside and an aching void in your heart, or as you cry with the agony of a desire that cannot be repressed—

"O for the touch of a vanished hand
And the sound of a voice that is still?"

"Jesus wept." He who mingled his tears with those of the bereaved sisters of Bethany, is as full of compassion now as he was then. He is the same yesterday, to-day and forever. Go to him, and feel the healing power of his touch.—*Alpha in the Presbyterian.*

ARE YOU IN THE VINE.

I have seen a branch tied to a bleeding tree for the purpose of being engrafted into its wounded body, and that thus both might be one. Yet no incorporation had followed; there was no living union. Spring came singing, and with her fingers opened all the buds; and Summer came with her dewy nights and sunny days, and brought out all the flowers; and brown Autumn came to shake the trees and reap the fields, and with dances and mirth to hold the "harvest home;" but that unhappy branch bore no fruit, nor flower, nor even leaf. Just held on by dead clay and rotten cords, it stuck to the living tree, a withered unsightly thing. So also it is with many who have a "name to live and are dead."—*Guthrie.*

ARE YOU SURE?

"It will be time to think of death," said an infidel, "when I am dying; it is absurd for me to trouble myself about a future life. I cannot believe that I shall live again, after death." "Are you sure?" said an old man passing by, "are you sure?"

The words went home to the infidel. He was *not* sure. If he did live again, what then? He tried to banish the unpleasant thought, but could not, for the old man's question haunted him—his conscience was aroused; it pleased God to touch his heart, and he learned to place his hope where, in life and death, it must certainly "be sure."

Jesus before Pilate and Herod.

NOVEMBER 9. A.D. 33. LUKE 23: 1-12.

Golden Text, Luke 23: 4.

COMP. Matt. 27: 1-4, Mark 11: 1-5, John 18: 28-40. After the preliminary examination of Jesus, recorded in the last lesson, the Council decided to bring the accused before Pilate, the Roman Procurator. This was accordingly done. Jesus and his guards entering the Praetorium, or Judgment-Hall:—the Priests, to avoid legal defilement, by contact with Gentiles, then considered as equivalent to contact with a dead body, Lev. 22: 4-6, remained outside. There, Pilate came to hear them, John 18: 28. Mark the hypocrisy of men who feared a traditional and ceremonial defilement, and yet were ready to defile their hands in innocent blood. Comp. Matt. 23: 23. V. 2. *Perverting*—leading the people away from their allegiance to the Roman government. *Tribute*—taxes. This accusation was a direct falsehood, Matt. 22: 17. *Cæsar*—general name of Roman Emperors. V. 3. *Art thou the King?*—Pilate had re-entered the Praetorium, John 18: 33. V. 4. *Thou sayest it*—Equivalent to “I am.” Read here John 18: 34-37, which explains Jesus’ answer and Pilate’s sarcastic exclamation: “What is Truth!” John 18: 38. He saw Jewish priests, suppose to love Truth and teach it, lying and slandering. He felt that the accused was infinitely better than the accusers, yet had not the courage to set him free, ch. 23: 20. He goes out to the Priests and tells them he finds *no fault*, v. 4, in Jesus. V. 5. *Jewry*—Judæa, Dan. 5: 13. V. 6. *as soon as he knew*—Pilate, glad of an opportunity to shift the responsibility upon another, of condemning an innocent man, sends Jesus to Herod, then in Jerusalem. V. 8. *desirous*—See Ch. 9: 7, Matt. 14: 2. V. 9. *answered him nothing*—In vain does Herod, the murderer of John, and the incestuous adulterer, question *with many words*. Jesus who had answered Pilate, with sad genueness, will not open his mouth to such a man as Herod. V. 10. The priests stand by, vehemently accusing him: it leaves Him, unmoved and silent. Some accusations are best answered by silence. *Men of war*—Herod’s body guards. V. 11. Herod, irritated at what he rightly felt to be the merited contempt of the Lord, gives vent to his temper, by ill-usage, and derision. He has Jesus arrayed in a “gorgeous robe,” Comp. ch. 7: 25. This is not the scarlet or purple robe mentioned in Matt. 27: 28, John 19: 2. This last was put on him by Pilate’s soldiers, later on. Herod, unable to get anything out of Jesus sends Him back to Pilate. V. 12. *Made friends*—The cause of their enmity is not known. It may have been the massacre in ch. 13: 2. It has often been noticed, that to condemn the righteous, the most discordant characters will act together.

Jesus Condemned.

NOVEMBER 16. A.D. 33. LUKE 23: 13-25.

Golden Text, Isa. 53: 8.

COMP. Matt. 27: 19-26, Mark 15: 6-15, John 18: 39, 19: 1-16. Jesus having been sent back to Pilate, the Procurator, finding that he could not evade the unwelcome duty of judging him, called together not only the priests and rulers, but also the people, v. 13. He may have hoped for a popular demonstration in favour of Jesus, ch. 19: 37. V. 14. *No fault*—Although Jesus had unjustly been brought before two tribunals, nothing wrong could be proved against him. V. 16. *Chastise him*—Unless as a concession to Jewish hatred, it is hard to say why Pilate should have one he recognized as innocent, cruelly scourged. Just then, to add to his perplexities, a message from his wife reached him, warning him to have nothing to do with this Just man, Matt. 27: 19. V. 17 of *necessity*—necessarily—This verse is omitted in the R. V. It is not known when the custom spoken of here, had arisen. V. 18. *Barabbas*—a robber, John 18: 40, who had also been guilty of sedition and murder, Mark 15: 7, Luke 23: 19. The people with loud cries, Mark 15: 8, asked Pilate to release a prisoner, according to the custom. They may have had Jesus in view, for we see by Matt. 27: 20, that it was only after some persuasion of the chief priests that they decided in favour of Barabbas, Mark 15: 11. V. 20. Pilate timidly remonstrated, as he knew that envy was the ruling motive of Jesus’ accusers, Mark 15: 10. But his voice was drowned by the popular clamour. V. 21. *Crucify Him!*—Jesus! In vain he again speaks to them, v. 20, all the answer he gets is again, “Crucify Him!” V. 22. *A third time*—Pilate hoping still that a milder punishment might satisfy the majority, again proposes to have him scourged, v. 16, and then, to let him go. It is in vain, the multitude, and above their voices, those of the Priests repeat “Crucify Him!” V. 24. *gave sentence*—Before doing this, he washed his hands before them, to show that he was innocent of what he felt was a crime, Deut. 21: 6-7. This, however, did not clear him by any means. It was his duty to act as a judge, to free the innocent at all hazards, and he did not do it. The people all cried out: His blood be on us and on our children!—In the horrors of the siege of Jerusalem, 40 years later, it was seen how a Righteous God had heard and registered their impious vow. More than a million Jews then perished—Thousands were crucified. Not one stone of their Temple was left upon another. Vengeance is mine, I will repay, saith the Lord. Rom. 12: 19, Ps. 94: 1. V. 25. *He delivered Jesus to their will.* Note the contrast drawn by Luke between Barabbas the murderer, and Jesus. Comp. Acts 3: 14, 15.

Jesus Crucified.

NOVEMBER 23. A. D. 33. LUKE 23 : 33-47.

Golden Text, Isa. 53 : 6.

⊙ OMP. Matt. 27:27-54, Mark 15:39, John 19:17-30. A number of Jews were grieved at the result of Jesus' trial. When he was led to be crucified, they followed lamenting, v. 27, 32. He had to carry his cross, John 19:17, but being probably found unable to do so, a countryman, Simon of Cyrene, v. 26, was made to bear it after Him. Two other men were to be crucified with Him, v. 32. V. 33. *Calvary*—in Heb. Golgotha, the place of a skull, Matt. 27:33. Nigh to the city, John 19:20, outside the walls, Heb. 13:12. There Jesus was stripped, and nailed to the cross, which was then raised with its living burden. V. 34. *Forgive*—Jesus here illustrates His words in Luke 6:28. *They know not*—Comp. Acts 3:17, 1 Cor. 2:8. This prayer was heard. Many repented and were forgiven, Acts 2:37. *cast lots*—Ps. 22:18, John 19:23. V. 35. *rulers*—Chief priests, Scribes and elders, Matt. 27:41. *He saved others*—He cured men of mortal diseases, and even raised some from their graves. *Chosen*—Comp. 1. Pet. 2:6. V. 36. *vinegar*—sour wine, the usual drink of the soldiers. He had previously refused a stupefying mixture that was offered him, Mark 15:23. V. 38. *King of the Jews*—A "title" was affixed to each cross, to show the crime of the sufferer. This one was in Hebrew, Greek and Latin, the three languages spoken then in Jerusalem. The priests were very angry with Pilate on account of the peculiar wording of the inscription. They wished him to change it. He curtly refused, John 19:21, 22. V. 39. *One*—Matthew and Mark say that both reviled Jesus at first. This one touched by the patience and dignity of Jesus, repented. *hanged*—The same word is used in Acts 5:30. V. 41. *nothing amiss*—The innocence of Jesus was well known. V. 42. *Thy Kingdom*—His faith, at such a time was indeed wonderful. His prayer was at once granted, illustrating Eph. 2:8, 9. V. 43. *Paradise*—the garden of God, i. e. Heaven. 2 Cor. 12:4, Rev. 12:7. V. 44. *Sixth hour*—noon, a darkness—As it was full moon, it was not an eclipse of the sun, but a supernatural event. Read here, Matt. 27:46, 47. V. 45. *the veil rent*—Symbolical of the fact that henceforth, all believers can enter the Holiest, though the blood of Christ, Heb. 10:16. Before this, only the High-priest had that right. It was the ninth hour, when Jesus expired, Matt. 27:46, after loudly crying "It is finished." John 19:30. Luke does not mention another loud cry reported by Matthew and Mark; Eli! Eli! etc. Matt. 27:46, Mark 15:34, nor the words by which he gave John charge of his mother, John 19:26. V. 47. *A righteous man*—In Matt. The Son of God, or a Son of God.

Jesus Risen.

NOVEMBER 30. A. D. 33. LUKE 24 : 1-12.

Golden Text, 1 Cor. 15 : 20.

⊙ OMP. Matt. 28:1-10, Mark 16:1-11, John 20:1-18. Joseph of Arimathea, a secret disciple of Jesus, John 19:38, had the courage to ask Pilate for the body of the Lord. The governor having ascertained that he was really dead, granted the desired permission. Helped by Nicodemus, John 3:1, they took down the body from the cross, and after a hasty embalming, laid it in a rock-hewn grave, not far from Calvary, John 19:39, and closed its entrance with a massive stone, Matt. 27:60. The priests, pretending to be afraid that the disciples would remove the body, and then say that Jesus had risen from the dead, sealed the stone, by Pilate's permission, and put guards at the entrance, Matt. 27:62-66. V. 1. *first day*—the Christian Sabbath, or Lord's day, Rev. 1:9. *they came*—the women mentioned in Mark 16:1 and Luke 23:55, 24:10. *very early*—yet dark, John 20:1. V. 2. *Stone rolled away*—by an angel, Matt. 28:2-4. The women had wondered who could move the stone for them, Mark 16:3. They found the grave opened, entered it, but did not see any sign of the body, which greatly perplexed them. V. 4. *Two men*—Matthew and Mark only mention the one who spake to the women. They do not say that there was not another. As the angels appeared in the shape of men, Luke calls them "men," Gen. 18:2, 16, 22. *Shining garments*—Comp. Matt. 28:3, Acts 1:10. *White*—type of purity, Rev. 7:13. V. 5. *bowed down*—not in adoration, but in reverential awe, Comp. Exod. 3:6. Read here, Matt. 28:5-7. *living*—Rev. 1:18. V. 6. *Remember*—These women then were present when Jesus predicted his death and resurrection, Matt. 16:21. Luke 9:44. V. 9. *and returned*—The angel telling them to go quickly and tell the disciples, Mark adds and "Peter." This would show the unfaithful apostle, that he was forgiven, and cheer him, Mark 16:7. *all the rest*—Comp. Acts 12:15. V. 11. *idle tales*—idiotic babbling—nonsense. For similar unbelief, see Acts 12:15. V. 12. *Peter*—He was followed by John, but running faster, left him behind, John 20:4. The Evidences of the truth of the Resurrection are summarized in 1 Cor. 15:4-8. Its importance will be seen by vs. 13-20 of the same chapter. It is the proof of the truth of Jesus' words, and of the reality of his mission. It shows that His atoning sacrifice was accepted, Rom. 1:4. It is the pledge of our own resurrection, and when we mourn departed friends, it is our comfort to know that Jesus in whom they sleep is "The Resurrection and the Life," John 11:25-26, and that God shall bring them again with Him, 1 Thess. 13-18.

Ecclesiastical News.

SCOTLAND:—Summer is past. And yet, we seem to have been waiting for Summer, all through July and August. September has come in, however, with rare warmth and sunshine, and the farmers are busily reaping an abundant harvest. Canadian ministers who have been spending their holidays with us, are on the wing homewards. Dr. Campbell goes laden with spoils gathered from many a highland glen and lowland meadow, for the pleasure and profit of some favoured Montreal audience, doubtless, during the coming winter. We were rejoiced to see our beloved friend of former years, looking so hale and well. . . . Dr. Oswald Dykes of London, has been spending his holidays in the beautiful sequestered little village of Harbottle, at the foot of the Cheviot Hills, and in temporary charge of the Presbyterian congregation there, which is almost entirely composed of shepherds. Many go great distances to attend divine service. . . . Dr. Marcus Dods has been supplying the pulpit of Free St. George's, Edinburgh, for the month of August, and attracting large congregations. . . . The Rev. John McNeill, has been preaching in the Exhibition Buildings, Edinburgh, and attracting still greater crowds. . . . The sale of Professor Drummond's little book entitled the "Greatest Thing in the World," now amounts to 200,000, and is as rapid as ever. The Professor we notice, has had a narrow escape from an eruption of burning lava, while near the edge of a volcano in the New Hebrides. . . . Mary Mackellar, poetess, and translator into Gaelic of "Leaves from our Journal in the Highlands," by the Queen, is dead. The U. P. Church mourns the death of the Rev. Dr. Duff, Professor of Ecclesiastical History. Principal Cairns characterizes him as a "ripe scholar, and an independent thinker; a man of warm affections, and steadfast purpose, able to affect others, not only by his strong character, but by his high sense of honour and of truth, and not least, by a play of humour, which was a means of usefulness. As a preacher he excelled in exposition, and his discourses were most welcome to thoughtful hearers. About his character also, there was a rare catholicity and comprehensiveness." He will be much missed in the session of which he was a member, in the congregation, in the College, the Church and the city. There has also passed away, Dr. Spence, of Free St. Clement's, Aberdeen, in his 80th year; the last of the disruption ministers of that city. And in Dalry, Dr. Stevenson, in his 84th year. The Dr. has bequeathed about \$50,000 to Church purposes. . . . The Glasgow Convention, for the deepening of Spiritual Life, takes place next week. Arrangements are being made also for prayer and conference, by the U. P. ministers, in the Hydropathic, Bridge of Allan, and by the Free

Church ministers of the Synod of Perth and Stirling, in Perth. May there be much blessing in all three. Glasgow we know, has been a means of great blessing in former years. Are not such conventions as these a healthful sign of the times. . . . Rev. Dr. Chas. Rogers, who has done so much to perpetuate the memories of Scottish heroes, died in Edinburgh on the 18th of September, in the 66th year of his age. D.

ENGLAND:—The mortal remains of Canon Liddon have been laid to rest in St. Paul's Cathedral, where his mellifluous voice was so often heard proclaiming the Gospel message of peace and goodwill to the children of men. The *Saturday Review* says that "he was perhaps, all proportions being observed, the most popular preacher, with educated as well as uneducated hearers, that any country has recently seen." His lecture on "The Divinity of our Lord," if he had left nothing else to posterity, is of itself enough to secure for him, lasting fame. . . . Rev. Hugh MacKelvey of Millwall, East London, is dead, at the age of thirty-three. Like Professor Elmslie, he worked himself out, and like him, he died from consequent exhaustion of body and mind. A truer man never served the Master. . . . Mrs. Booth, the greatest female evangelist of her time, has passed away to the "better country," after a long and painful illness, borne with most exemplary resignation to the will of God. The "General" has startled the ecclesiastical world, by a proposal to take in hand the regeneration of the masses in England, by a scheme of rescue surpassing in scope and "dash," anything that has yet been attempted in that line. His *modus operandi* will shortly be explained in a book preparing for the press, entitled—"In Darkest England, and the Way Out." It includes industrial refuges and homes, which are to feed settlements in the rural districts and the colonies, and combined with it is a great *matrimonial agency*, designed to furnish men in far away places who desire good wives, with women who would make the best of wives, but who remain spinsters." . . . Expectation is on the tiptoe to hear Rev. John MacNeill's pronouncement, in his call from Westminster Chapel. . . . The recommendations of the Synodical Committee on "Ministerial Efficiency" have evoked lively discussions in some of the Presbyteries. The sixth clause is the most unpalatable, implying that the Presbytery may dissolve the pastoral tie without hearing the minister in his own defence, or even letting him know that such a summary procedure is in contemplation. S.

IRELAND:—The death of Professor James L. Biggar at an early age is a serious loss to the Irish Presbyterian Church. He was but 36 years old, yet he had attained to a standing in scholarship far superior to that of many that are much older. He was the eldest son

of William F. Biggar, one of the merchant princes of the city of Londonderry. Not many of the ministers come from homes of wealth, but some of those whose origin is of that kind are among the choicest spirits in the Church. Professor Biggar was a fine specimen of this class, and used his advantages well. Soon after completing his course, part of which was taken at some of the famous seats of learning on the Continent, he was settled in Lisburn, where he laboured with great devotion and success until the summer of 1885, when he was elected to succeed Dr. Givan in the Chair of Hebrew and Oriental Literature in the Magee College. He was then but 30 years of age, or a little over. From that time his home was in his native city. He gave himself with rare zeal and devotion to the work of his chair. His piety and gentleness were quite as conspicuous as his scholarship. He has not been strong for some years. He leaves behind a goodly savour as a tribute to his memory. He was married, about the time of his settlement as a pastor, to the eldest daughter of Professor Watts of Belfast. She proved a worthy helpmeet to him, and she lives to mourn his removal. . . . Among the books lately issued and from the pens of Irishmen, there are two that are worthy of more than a passing notice. One is a valuable contribution to the history of the Irish Presbyterian Church, especially in the southern half of the Island, by Rev. C. H. Irwin, of Bray. The other is a History of the Indian Mission of the same Church, by Rev. R. Jeffrey, of Portadown. The latter is a charming book, covering the fifty years since the mission was founded. Mr. Jeffrey had exceptional qualities for the execution of such a work. He was for some years minister of a Free Church congregation in the city of Bombay, and visited the mission stations and saw with his own eyes the work that goes on. His opinions will therefore carry the more weight with those who know him, and they may be taken as eminently impartial. The book is not only of great value as a history, but also one written in a style that is fitted to attract a reader who may not care for missions in the abstract. H.

UNITED STATES:—The negotiations for union between the Dutch and German Reformed churches, has at length reached a definite conclusion, so far at least, as the finding of a joint committee avails. After long deliberation, they have agreed to recommend a "Federal Union" of said churches, to be represented by an ecclesiastical supreme court, to be styled the Federal Synod of the Reformed Churches, to be composed of twenty ministers and twenty elders from each denomination: this court to meet annually, and to legislate regarding the management of missions, educational and Sabbath-school work, and correspondence with other Churches. It is calculated that ten years must elapse before this Union can

be consummated. Well, half a loaf is better than no bread. This advance may lead to an incorporating union in the near future. . . . The National Missionary Conference, held at Indianapolis, September 3-9, passed off pleasantly, there were 150 delegates present, from twenty states and nine foreign countries. Bishop William Taylor of Africa, was the Nestor of the Conference, and Dr. A. T. Pierson, the Mercurius. The drift of the speeches bore on the importance of prayer for the advancement of the Lord's work, Bible study, methods of work in foreign fields, and the presentation of missionary facts and figures. The majority of the delegates were young men, many of whom are preparing themselves to join the noble army of missionaries. . . . Princeton Theological Seminary has opened with over 170 students. The place is becoming too strait for the small army of students who live here nine months of the year. . . . The new Congressional Library building in course of erection, will be the largest edifice for library purposes in the world, and will cost six millions of dollars. . . . Mr. John R. Rockefeller of New York, has announced his intention to donate a million of dollars, to the Baptist University in Chicago. The same public-spirited millionaire, is reported to have made an offer of \$20,000,000 to endow a new University in New York, to eclipse everything in this country, in equipment and efficiency! Z.

CANADA:—The event of the season, was the quadrennial Conference of the Methodist Church, held in St. James' Church, Montreal, September 10-30. The Conference consists of one minister in ten of the whole body, with an equal number of laymen, in all, a representative assemblage of about three hundred delegates, including the officers of the missionary, educational, publishing, and administrative departments. The Church in which the meetings were held, is claimed to be the finest Methodist Church in the world. The denomination is the largest of the Protestant Churches in Canada, numbering one-fifth of the whole population, and is rapidly increasing. The Federation scheme, which involves the removal of Victoria University from Cobourg to Toronto, was carried, without debate, by a vote of 171 to 76. A proposal to extend the term of ministerial service from three to four or five years, was negatived by 131 to 104. The Book Concern has been a profitable enterprise. The "Christian Guardian" is said to have the largest circulation of any weekly religious paper in Canada. Strong resolutions were passed favouring a national policy of "Prohibition," *in re* the manufacture and sale of intoxicants, and against the use of tobacco. Dr. Carman (Bishop of Episcopal Methodist Church before the Union) stands re-elected as General Superintendent, for the next four years, Dr. Sutherland was re-appointed Missionary Secretary, Dr. Dewart, Editor of the *Guardian*, Dr. Witherow,

Editor of the "Canadian Methodist Magazine" and Sunday-school papers, and Dr. Briggs, Steward of the publishing department, West. Rev. S. F. Huestis is re-elected Book Steward for the East, and Rev. Dr. Lathern editor of the *Wesleyan* at Halifax. These are all very able men. A marked feature of the Conference was the number of delegates from other branches of the Methodist family, who came bearing messages of fraternal greetings. The Parent Church in England, as well as the Methodist Church in Ireland, were well represented by Rev. Wallace McMullen, D. D., an eloquent Irishman; but the palm was accorded to a sable brother, Elder Hawkins, of the British African Episcopal Church,—a little man, seventy-nine years old—who, after telling the story of his sufferings in slavery, his adventures in making his escape from the land of bondage, and his labours among his coloured people, brought the house down, by singing a negro melody, which was not only vigorously *encored*, but drew from the audience a collection of nearly a hundred dollars on the spur of the moment. A deputation from the Presbyterian Church in Canada, headed by Principal MacVicar, also received a very cordial reception.

Our Own Church.

THE GENERAL ASSEMBLY FUND.

THE collection on behalf of the General Assembly Fund is appointed to be made in all congregations, which have not other modes of raising the necessary amount, on the third Sabbath of November. An earnest appeal is made to each congregation on behalf of the fund. It may not be invested with the same interest as the foreign mission fund, or the stipend augmentation fund, but in some aspects it may be regarded as equally important, and in some respects more so, for it is essential to the very existence and working of the Assembly, which controls and directs all the work of the Church.

This fund has to bear all expenses of the Assembly, the printing of the minutes, the salaries of the officials, the necessary expenditure connected with all committees which possess no funds of their own, and every year some new expense, not other provided for, is thrown on the Assembly fund. Recently, an annual charge of upwards of \$300, on account of the Presbyterian Alliance, was added to the other expenditure, and this year an amount in connection with the committee on Church architecture. The

total amount required may be estimated, at the very lowest, at \$5,000. Were Presbyteries to see that all the congregations bore their share, this amount should be easily raised. Let every congregation send a contribution—and no contribution should be less than at the rate of FOUR CENTS per member—and the necessary sum could be obtained. Let it be borne in mind, too, that the amount should be raised before the end of this year, 1890, as all expenses connected with the Assembly, the minutes, &c., have to be met before that time. W. R.

THANKSGIVING DAY:—The 6th of November has been appointed, by His Excellency the Governor-General in Council, as the day of National Thanksgiving to God for the blessings of another year. There is much to be thankful for—an abundant harvest, peace and general prosperity, immunity from pestilence, and from those dreadful cyclones and floods that have devastated other lands, and have caused so much loss of valuable life and property. "Oh that men would praise the Lord for His goodness, and for his wonderful works to the children of men!"

CHILDREN'S DAY:—This is likely to become an "institution" with the young people in our Sunday-schools. Several of our congregations have already observed it with much enthusiasm. It is a fine idea, that of bringing together the parents and children of a congregation upon such an occasion. It cannot fail to be profitable.

MISSIONARIES WANTED:—Dr. Robertson, superintendent of missions in the North-West, has sent to the Home mission committee an urgent appeal for at least thirty missionaries to supply the more important stations that have been left vacant by the return of students to the colleges. Severe losses are anticipated if the missionaries are not available for the winter.

PERSONAL:—The thirtieth anniversary of the induction of *Rev. Thomas Sedgwick*, as pastor of Sharon church, Tatamagouche, N.S., was celebrated with demonstrations of joy and gladness on the 19th of September. *Rev. W. H. W. Boyle*, pastor of Knox church, St. Thomas, Ont., has been obliged to go to Colorado for the winter, in the

hope of re-establishing his health. *Rev. George Bruce*, of St. David's church, St. John, N. B., has been named for the Principalship of the new Government Industrial School at Regina, N.W.T. The St. John people will not like that. *Rev. James Hally*, of St. Therése, Que., is still detained in Scotland from the effects of his recent severe illness, but is recovering. The report that *Rev. D. L. Macrae* had gone to Britain for his health is contradicted by the fact that he is at present residing in Montreal, and is engaged in furthering the financial interests of the Presbyterian College there. *Rev. James Fowler, M.A.*, hitherto lecturer on natural science in Queen's University, Kingston, has been appointed Professor in that department, and his name has been added to the roll of the Presbytery of Kingston. Messrs. *E. G. Walker*, of Montreal, and *Orr B. Bennett*, of Springville, Ont.,—the former a licentiate of the Church, and the latter an ordained missionary, have gone to Edinburgh with a view to taking a post-graduate course in the University of that city. They are both graduates of Queen's College, Kingston, and are to be congratulated on the judicious decision they have come to. The Presbytery of Regina has recorded its sincere regret at parting with *Rev. S. J. Taylor*, who has been appointed Agent for the Board of French Evangelization.

ORDINATIONS AND INDUCTIONS.

NELSON AND DUNDAS, Hamilton:—*Mr. J. P. McQuarrie* was ordained and inducted on the 30th of September.

KIRKFIELD AND BOLSOVER, Peterborough:—*Rev. William Anderson*, of Oakville, was inducted on the 9th of September.

BOBCAYGEON, Peterboro:—*Rev. William Anderson*, of Oakville, was inducted on the 21st of October.

AYLMER, Ottawa:—*Rev. Alexander McGee*, from the Presbyterian Church of Ireland, was inducted on the 23rd of September.

CHIPMAN, St. John:—*Mr. D. McD. Clarke* was ordained and inducted on the 25th of September.

MADOC, Kingston:—*Rev. S. Childerhose* was inducted into the charge of St. Columba and St. Paul's churches on the 30th of September.

PRINCETON AND DRUMBO, Paris:—*Rev. W. K. Shearer* was inducted on the 2nd of October.

NEWPORT, Halifax:—*Rev. J. W. MacLennan* was inducted on the 16th of September.

LASKAY AND WEST KING, Toronto:—*Rev. Joseph Watt* was inducted on the 21st of Oct.

WINNIPEG:—*Mr. Jonas Johnson* was licensed and ordained as missionary, and was appointed to the oversight of the Martin Luther Icelandic Church, on Kate Street, on the 30th of September. *Mr. Johnson*, who has been for some time labouring among the Icelanders in Winnipeg as a student, will henceforth minister to them with all the privileges and authority of an ordained minister of the Presbyterian Church. This being the first ordination of the kind in Manitoba, the occasion was regarded with special interest, and the attendance at the meeting of the Presbytery was large.

CALLS:—*Rev. John McNeill* of Regent Square church, London, England, has declined a call from Erskine church, Montreal. *Rev. W. K. Shearer*, late of Fitzroy and Tarbolton, to Ashton and Appleton. *Lanark and Renfrew:*—*Mr. John McNeill*, licentiate, to Lake Megantic, Quebec. *Rev. J. R. Craigie*, late of Bobcaygeon, to First Church, Eramosa, *Guelph*, declined. *Rev. Wm. Robertson*, lately of Waterdown, to East and W. Puslinch, *Guelph*, accepted. *Rev. Robt. Johnson*, of Lindsay, to Stratford, declined. *Rev. A. Mackay, D.D.*, to Dawn, *Chatham*. *Rev. J. W. Mitchell* to Dresden, *Chatham*, declined. *Rev. George R. Maxwell*, lately of Three Rivers, to First Church, Vancouver B.C. *Rev. G. L. Gordon*, of River John, *Wallace*, to Earlton, declined. *Rev. W. A. Duncan*, of Churchill, *Barrie*, to Sault Ste. Marie, *Bruce*. *Rev. Archibald Lee*, of Sherbrooke, *Quebec*, to Campbell's, *B. Columbia*. *Rev. C. B. Pitblado*, of Santa Rosa, Cal., to Nanaimo, B.C., accepted.

DEMISSIONS:—*Rev. Alexander Ross* of Woodville, *Lindsay*. *Rev. J. R. Johnson* of Alvinston and Napier, *Barrie*.

CHURCHES AND CONGREGATIONS.

Four new churches will be opened this autumn in the immediate neighbourhood of Portage la Prairie, Manitoba. The session of St. James church, Charlottetown, has allocated \$1,000 to establish a bursary in the Presbyterian College, Halifax, tenable two years. The money is part of the estate of Finlay Campbell, placed at the disposal of the session. They give a scholarship of \$500 to the college at Indore. They have sent \$500 of the same estate to the North-West missions. *Guelph:*—Chalmers church has introduced instrumental music into its church services, being the last in the city to do so. Locke Street mission, Hamilton, has been organized as a congregation.

THE CHRISTIAN ENDEAVOUR movement is spreading rapidly in all directions, and fits in well with the scheme for the Higher Instruction of Youth, recently inaugurated with the sanction of the General Assembly. As it is possible to have too much of even a very good thing, it is obviously desirable to abstain from multiplying congregational organizations beyond what are proved to be clearly necessary and advantageous.

PRESBYTERIAL ITEMS.

HURON :—The Presbytery has agreed to transmit an overture to the General Assembly anent uniformity in the public worship of God. **TORONTO** :—This Presbytery is expected to raise \$7,000 for the Home mission committee, and \$5,000 for the Augmentation fund. The Presbytery of **MONTREAL** has been discussing a very important and somewhat difficult problem—“How to develop the Latent Resources of our Congregations.” There is a good deal of talk about Church extension in Montreal, where it is thought there is room for three or four additional Presbyterian churches. Very little has been done in this line since the union of 1875, and in the meantime other denominations have made decided advances. The proposal to divide this Presbytery has been reserved for future consideration. **MIRAMICHI** :—This Presbytery has had a lengthened discussion on the question of Romish interference with the schools, and a strong committee has been appointed to watch educational interests in this part of the Dominion. **KINGSTON** :—The proposal to divide this Presbytery comes up for discussion at next regular meeting; also a plan for the payment of the traveling expenses of members attending the meetings of Presbytery. The report of the Home Mission Committee shews that there were eighteen missionaries labouring within the bounds. **BARRIE** :—A proposal has been made to divide this Presbytery also; the present “bounds” are certainly very wide.

THE COLLEGES.

KNOX COLLEGE, TORONTO :—The forty-sixth session was opened in the College Hall on the evening of October 1st, under favouring auspices. The chief event of the evening was the installation of Rev. R. Y. Thomson as professor of Apologetics and Old Testament literature. In the absence of Rev. W. Frizzel, moderator of the Presbytery of Toronto, Rev. Dr. Reid was called upon to offer up the induction prayer, after which Principal Caven pronounced Mr. Thomson duly inducted, giving him the right hand of fellowship, as did the members of the Senate and Presbytery who were present. Rev. Dr. Laing, Moderator of the General Assembly, who was unable to attend the ceremony, sent an address to the new professor which was read by Professor Maclaren. Rev. Dr. Parsons then addressed the assemblage, dwelling in forcible terms on the need of further expansion in the work of the college so as to keep pace with the rapid increase of Presbyterianism in the western part of the Dominion. Dr. Caven announced that the Senate had conferred the degree of Doctor of Divinity on the Rev. Kenneth S. Macdonald, a distinguished missionary of the Free Church of Scotland in Calcutta. Professor Thomson next delivered his inaugural lecture on “The Evolution in the Manifestation of the Super-

natural,” which led the learned professor into an exhaustive and very able and philosophical dissertation on the theory of evolution as understood by the secular school of the present day, and as understood and applied to Scripture truth by the students of Scripture, and all who believe in a Divine First Cause. Rev. Dr. Proudfoot has been appointed lecturer on Homiletics and Pastoral Theology during the whole session, instead of, as in former years, only for part of it. At a meeting of the Alumni, a discussion took place on the subject of instituting a course of special lectures, by eminent divines, on the Current Tendencies of Religious Thought. A committee was also appointed to consider the proposal of amalgamating existing ecclesiastical magazines and instituting one strong Presbyterian Review for the whole Dominion of Canada.

THE PRESBYTERIAN COLLEGE, MONTREAL :—The twenty-third session was opened on the 2nd of October in the Convocation Hall, in the presence of a large assemblage. Rev. Professor John Campbell, LL.D., delivered the opening lecture, having for his theme, “Personal Revelation,” which he treated in a masterly manner. In concluding his address Dr. Campbell said :—“There is darkness in the world, but it is not of God; there are curses loud and deep, but the Father blesses. Out of the fountains of life mingle the sweet waters of happiness and the bitter waters of pain, but the same fountain cannot produce two such diverse streams. Too long, through imperfection of human thought and speech, has the Father been clothed with attributes foreign to His holy nature. We want new Lutherans as deeply convinced of satanic workings as if he held the arch-enemy bespattered with the contents of the Reformer’s ink-horn. Justice will never be done to God until the devil has his due in our apologetic systems, our pulpit ministrations, our common thought and daily life,—until the prayers of God’s people rise day and night that he should deliver them from the evil one, and bring Satan under their feet. The great contest is not between the Church and the works of darkness; the great issue in every human soul for itself is this,—who shall reign, the prince of this world or the King of Kings? All that leads to a clearer understanding of this, and to the action upon it is the new apologetic.” Principal MacVicar, in closing the proceedings, said that the present session opened under the most encouraging circumstances, double the number of new students, as compared with last year, having entered the college. The whole building was now occupied, and a number of students had to find rooms in the city. They required more accommodation for their students; but they stood in still greater need of additions to the teaching staff, and he hoped that the friends of the College would come to their aid in this respect.

MANITOBA ITEMS.

Manitoba College has opened with brighter prospects than ever. The first University year will have about twenty-five students, and the other years are all large. The Joint-Science scheme has been undertaken, and the lecturers are succeeding well with their enlarged classes. The general University question is quiescent just now. The students are returning from their mission fields, and going to their various colleges. Thirty labourers are needed at once for the various fields in the North-West. There has been a great advance in occupying new stations this year, and it will be a pity if they are left unoccupied for the winter. A new church is to be opened at Oakland, near Portage la Prairie, and another at Holland. Rev. Arthur Bowman, M.A., of Manitoba College, is to be ordained and appointed to Douglas in Brandon Presbytery. The Rev. Mr. Ferry, of Qu'Appelle, is engaged in controversy with the high Church Bishop of Qu'Appelle, as to the "Historical Episcopate." The historical Episcopate has a pretty hard time of it on the free open plains of the North-West! Regina Indian Industrial School is ready for occupation, and it is hoped a prominent eastern minister may accept its principalship. The Indian question is being rapidly solved by these Indian schools. Rev. Jonas Johnson, the first Icelandic Presbyterian minister of the North-West, was ordained by the Winnipeg Presbytery before a large crowd of his countrymen. Lord and Lady Aberdeen have been winning golden opinions in Winnipeg. Lady Aberdeen partook of the communion in Knox church, Winnipeg. On their way back, the Earl and Countess are to be accompanied from Vancouver by Professor Henry Drummond, who is expected to take part in a public meeting in Winnipeg. Winnipeg is becoming on the highway for large numbers of distinguished travellers from east to west. G. B.

SYNOD OF THE MARITIME PROVINCES.

This model Synod met in St. John's Church, Moncton, N. B., on 2nd of October, and continued its sessions till the evening of the 7th. Rev. John McMillan, B. D., was elected moderator. The Synod approved of the action of the College Board, in repairing and enlarging the College Building, Pine Hill. No successor is to be appointed to Dr. Lyall in the chair in Dalhousie vacated by his death. The Synod pays the whole salary of Professor Macdonald of Dalhousie College, (the mathematical chair.) The salaries of the Professors in the Presbyterian College are raised to \$2,000. The College Board is instructed to consider measures for adding to the teaching staff. The Synod expressed continued confidence in Dalhousie College. The report of the Ladies' College, Halifax, shows a total expenditure on buildings of \$71,000. There are over 80 resident

students. The current expenditure last year was \$32,600. The income was about \$1,000 over this amount.

Rev. K. J. Grant addressed the Synod with regard to mission work in Trinidad and other West India Islands, and Demerara. He intimated that the \$4,000 for which he asked, for an institution for training native preachers, has been freely given by the people. Rev. A. W. Thompson has been appointed fifth missionary to Trinidad. Miss Lucy Fisher has been appointed a teacher for the same field. The Synod decided that it was not desirable that the Secretary be appointed by the General Assembly should hold a common relation to both divisions of the Foreign Mission Committee. In thus deciding, the Synod simply endorsed a resolution of the eastern division of the Committee. The Augmentation Committee has approved of grants amounting to \$10,000. The Synod resolved to ask the Congregations this year for \$9,000, which it is hoped, will enable the Committee to keep up the minimum to \$750 and a manse. A Committee on co-operation with the Methodist Church, was re-appointed. The report of the Hunter Church Building Fund, shows that the Fund now amounts to about \$24,000. Free grants, amounting to \$12,751, have been made to weak churches,—free loans, \$21,430; interest loans, \$10,460. Last year the free loans were \$1,537; loans on interest \$102.50; free grants \$350. The fund has yielded less than usual, because a building belonging to the estate is untenanted. The Home Mission work received earnest attention. Strong resolutions on Temperance were passed—indicating a very general desire among the Presbyterians of the Maritime Provinces for the suppression of the liquor traffic. The next Synod will be held at Halifax, in October, 1891.

Obituary.

REV. WILLIAM FERGUSON, of Kirkhill, Presbytery of Glengarry, died on the thirtieth of August last, after an illness of over four months. Mr. Ferguson was born in the Township of Charlottenburg in 1824. He was licensed by the Presbytery of Huron, and on the 2nd of January, 1873, was ordained minister of the congregation of Glammis, in the Presbytery of Bruce. On May 30th, 1882, he was translated to Kirkhill, where his labours were highly appreciated by a large and attached congregation.

MR. JOHN STEVENSON of Litchfield, Ont. died on the 2nd of September, aged 67 years. Forty-one years of his life were spent in this country. He was ordained to the eldership.

when only 18 years of age, and the same time appointed clerk of session in his native parish. In 1854 the first Presbyterian congregation was organized at Litchfield, and Mr. Stevenson was chosen one of the elders. He has occupied that position down to the time of his death, and during most of the time was also clerk of session. He faithfully visited and exhorted the sick, the afflicted and the dying, conducted prayer meetings, superintended Sabbath-schools, officiated at funerals, when no minister was to be had, and officiated in the church on the Sabbath when, from any cause, the minister was absent.

COLONEL McBEAN of Athole Mills, East Hawkesbury died on the 27th of August, aged 84 years. Mr. McBeau was a prominent member of the Presbyterian Church, having assisted in the building of four churches. He was a cheerful giver. He has left a widow, seven daughters and two sons to mourn their loss.

MR. WILLIAM MORTON, an elder in the United Church, New Glasgow, N.S., and father of the Rev. John Morton, D. D., of Trinidad, died on the 22nd of September, in the 75th year of his age.

GEORGINA ARCHIBALD, widow of the late Rev. Thomas Christie, missionary to Trinidad, died at Halifax on the 2nd of October, aged 42 years. "She hath done what she could."

Our Home Missions.

THE half-yearly meeting of the Executive Committee met in Toronto on the 7th of October, Rev. Dr. Cochrane, of Brantford, convener. Rev. Dr. Warden, secretary.

Claims were passed upon for augmented congregations to the amount of \$12,253.76, and for mission stations \$24,710.20. New grants were made to home mission fields and to augmented congregations, amounting to between \$5,000 and 6,000.

Applications were made by the Presbytery of British Columbia for ministers for the following new fields in that Province:—Northfield and East Wellington, Mount Lehman and Aldergrove, Mount Chean and Campbell's and Metchosen and Soki.

Minutes were read from the same Presbytery to the effect that the congregation at Campbell's had extended a call to Rev. Archibald Lee of Sherbrooke, Que., offering a salary of \$1,200. They asked the committee to assist in paying the travelling expenses of Mr. Lee and family in the event of the call being accepted, to the extent of \$200. This was agreed to by the committee. The question of holding the autumn meeting of the committee at a later date, so as to permit fuller reports from the mission fields of the Church was con-

sidered, as was also the desirability of the colleges changing the time of their opening and closing. The committee reported the following overture, to be sent to the members of the Home Mission Committee, and by them laid before their respective Presbyteries, that action may be taken in the direction indicated:—

"Whereas in carrying on our mission work in the outlying fields it is found that the month of April is most unsuitable for students reaching their fields and carrying on the work, and that the month of October is one of the very best for missionary effort and for collecting money for service rendered; and whereas the work in our mission fields in the future ought to be done, and will be done to an ever-increasing extent, by students in their literary course; therefore it is humbly overtured to the Venerable the General Assembly of the Presbyterian Church in Canada to change the terms of the theological colleges of the western section of the Church where necessary, so as to open in the beginning of November and close at the end of April."

Rev. Mr. Somerville brought before the committee the propriety of uniting with the Foreign Mission Committee in the publication of a missionary map for circulation among the members and missionary societies of the Church. A committee was appointed to deal with the matter.

MUSKOKA MISSIONS:—Minutes of the Presbytery of Barrie were read, recommending that the salary of Rev. Allan Findlay, superintendent of missions in the Muskoka District, should be increased from \$1,200 to \$1,600 per annum, with travelling expenses. It was decided to refer the latter to the full meeting of the committee in March, with a recommendation in its favour.

Rev. Dr. Robertson gave an interesting report of his visit to certain districts in British Columbia, speaking particularly of the great spiritual destitution in many parts of that field, urging upon the committee the necessity of sending more labourers at as early a date as possible.

Rev. Dr. Warden and Rev. D. J. Macdonnell reported verbally as to their recent visit to Prince Albert, undertaken in accordance with instructions from the General Assembly.

HOME MISSION LITERATURE:—The question of publishing a monthly periodical devoted to Home mission and Indian work in Manitoba, and the North-West was brought before the committee in a recommendation from the Synod of the North-West. It will be ascertained if more space cannot be given to these subjects in the *Presbyterian Record*.

APPOINTMENTS:—The committee made a large number of appointments of catechists and students to stations in Quebec, Ontario, North-West Territory and British Columbia.

Our Foreign Missions.

MISS ROSS goes back to Central India, and will probably be again stationed at Indore, though the Council or Presbytery must definitely decide this.

MISS MINNIE G. FRASER (daughter of Rev. John Fraser, now living in Montreal, but a graduate of the Women's Medical College, Kingston) has been appointed to Rutlam to labour with Rev. J. Fraser Campbell.

REV. NORMAN H. RUSSELL goes to Central India. The Presbytery of Indore will fix his specific field. Mr. Russell was appointed in the spring, but only went out last month.

MISS MAGGIE MCKELLAR, M.D., who was also appointed in the spring, and has been spending the summer in London, Eng., taking a special post-graduate course, goes to Neemuch to labour with the Wilsons.

REV. WILLIAM JAMESON (a Morrin College and Montreal College man) has been appointed to Central India. His specific field will be determined by the Presbytery of Indore.

TRINIDAD:—**Miss Lucy Fisher**, of Middle Stewiacke, has been appointed by the Foreign Mission Committee (eastern) teacher at Couva. According to our latest advices the missionaries were well, and prosecuting their work with much success.

REV. KENNETH J. GRANT having completed his furlough, sailed for Trinidad a fortnight ago. He has secured the amount of money asked for a building in San Fernando for a seminary. He visited a large number of our congregations, and was most indefatigable in bringing before the people the claims of the mission. We have much pleasure in adding that he returns to his field in fairly good health, notwithstanding the toils of the past few months.

THE NEW HEBRIDES SYNOD:—At its late meeting on Aneityum, the Mission Synod of the New Hebrides, unanimously approved of the action of the "Dayspring" Board in offering for sale the *Dayspring*. The Synod also cordially approved of the steam service to the islands. It was resolved that one more missionary should be settled on Tanna, and that the attention of the Australian churches be directed to the fact. The Synod is of opinion that it would be greatly to the advantage of the New Hebrides that British subjects should settle amongst them as traders and planters. The Imperial Government is asked to secure laws by which British subjects may be able to obtain valid titles to lands, and also lawfully to engage the natives of one island to labour in another. The prohibition to trade in firearms and ammunition in the group should be rescinded or applied to all, and not to British subjects only. The Queensland traffic in native labour is about ceasing, but the French and Germans are still prosecuting the traffic as keenly as ever. The

Synod thinks that in justice to Queensland, and to the islands the traffic should wholly cease. These are the topics of general interest with which the Synod dealt.

Our New Hebrides Mission.

FROM REV. JOSEPH ANNAND.

ANEITYUM, 19th June, 1890.

WE are now at our old home at Anelcauhatt attending Synod. Mrs. Annand is also here. There are ten members of Synod present, and three delegates from Australia.

We had a delightful voyage from Santo, the weather being fine. On the voyage down, in conversation with the Rev. A. Hardie, the convener of the Foreign Mission Committee of Victoria, I suggested that they should let Canada have a visit from Mr. Paton as soon as they can spare him from Australia. Mr. Hardie said they would be very glad indeed to send him for a time, provided the Church in Canada, through her committee, would ask for his services, and pay his expenses and salary during his visit. He is a famous man for raising funds, so that there would be no difficulty on that score. He might give a good impetus to missions generally, as well as helping to increase the interest in this mission. I do not suggest this in view of his getting more laborers for this group, as there is now a new plan proposed whereby we may do without any more men from our own Church. Victoria proposes to occupy Santo, and provide a steam launch for working Malekula largely by teachers and their own men. So you need not fear anything in that direction.

Mr. Paton's book being so popular, he doubtless would do much good in our own Church. If your committee receive the suggestion favourably, an invitation should be sent to the Rev. A. Hardie before the meeting of their Assembly in November, as leave would require to be granted by the Assembly. We are very well, and enjoying our change.

W. F. M. SOCIETY, EASTERN DIVISION:—This Society held its fourteenth annual meeting at Halifax on the 11th and 12th September. There were 125 delegates present representing over 60 auxiliaries and mission bands. The funds reported show nearly double last year's. Twenty-two auxiliaries and eighteen mission bands were formed during the year. Ten life members were added. \$5,000 have been received and more is coming. Rev. Kenneth J. Grant and Mrs. Grant were present during several of the sessions, and Mr. Grant, on one of the evenings, gave a very interesting account of the work of the mission in Trinidad. The Society is doing excellent work, not only in collecting funds for the Foreign enterprises of the Church, but in diffusing mission-

ary intelligence among our families. The officers for the ensuing year are:—*President*, Mrs. R. F. Lurns; *Recording Secretary*, Mrs. Dodge; *Foreign Secretary*, Miss Fairbanks; *Home Secretary*, Mrs. J. T. Thomss; *Secretary of Young Peoples' Work*, Miss McCulloch, Truro; *Treasurer*, Mrs. S. Waddell, Halifax.

FORMOSA.

LETTER FROM DR. MACKAY.

ON Sabbath, 29th ult., we sat together for the first time in the newly rented building which adjoins "Mackay Hospital," and is by far the best preaching hall ever secured in Tamsui. At 10 a. m. my subject was John xiii. 34. That is it, "love one another." There is a roundness about that "New Commandment." It is not a *one-sided* thing, but *A* loves *B*, and *B* should love *A*, "as etc." One hundred and thirty, most of whom were our own people, listened attentively. The evening though, was our farewell gathering, after hard work in school and college ere parting for labour amongst the masses. It seemed pertinent to address them on Dan. xii. 14, "But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Confident I am that these two portions of sacred Truth, which have so many rich thoughts clustering around, stirred up their memories, revived their affections and strengthened their wills to go forth as part of Jehovah's sacramental host, and do battle valiantly to overthrow the kingdom of darkness and devils. The following day, in the midst of abundant tears, children, women and students left, and quietness reigned on College grounds. From 1st inst. to the 11th, I journeyed inland, accompanied by Kod Kan, one of our most talented young men. Upwards of 300 miles were travelled by rail, boat, *sedan chair*, and on foot.

Cities, towns and villages, were entered in our course, such as Bang-kah, Toa-tin-tia, Sintsung, Pi-kak, Sek-Khau, Tsui-tung-kha, Lak-to, Kelung, Poeh-tau à, Palm Island and Loan-lan, etc. From the latter tour we returned to Kelung by the old French fort, whence they led A-Hoa Sun-a, myself and burden-bearer blindfolded round and round, up and down mountain and valley, under a scorching sun, to a man-of-war in port, and there detained (really entertained) all night, perhaps through the influence of an intimate Britisher who was Pilot in their service. Be that as it may, I will never forget the kind aged captain who came ashore with us to the *Colonel*. Shaking hands warmly he said "I feel ashamed to have you go through the lines with eyes covered and armed soldiers at your side, but I can't help it, such are the rules of war; take my card in remembrance of being my prisoners on board." Nay; indeed prisoners, but guests, for we were treated most royally, and I sat at his right

hand at the dinner table. He was somewhat surprised though to hear that we were nearly shot by eight scouts. But enough. I penned these incidents at the time, and going over the same ground now they come back fresh as of yesterday, so down are they on this sheet.

In the Kelung church this time we held evangelistic services. At one of them I gave an account of Rev. John G. Paton's well-digging on Aniwa, to the great delight of the entire audience.

Mrs. Mackay and children arrived from Tamsui in time to give us a day's assistance. In those ten days we visited many converts, extracted 663 teeth, discoursed on sinning against heaven to numerous individuals, discussed passing events with scores, declared the folly of idolatry to hundreds, exhorted professed followers of Christ to constancy, and proclaimed salvation through *one* Redeemer to thousands.

"Forth flamed the standard of our King,

Bright gleams the mystic sign,
When life bore death of suffering
And death wrought life divine."

"Hail, Cross of Christ! man's only hope."

LETTER FROM MRS. JAMIESON.

Dear Dr. Wardrope.—At the close of the College and Girls' School, Mr. Jamieson was about visiting stations in the country. For six months in succession, night after night, when their day's work was over, Dr. Mackay called together students, preachers, women and children, from both buildings, to meet in Oxford College for drill. I was very often present to see them, and Mr. Jamieson too attended on week nights when not in the country. I thank God for the privilege of witnessing what I saw there. Every one of that whole band was kept eagerly looking forward and anxious daily to gain one more step forward. Judging from their nightly drill they certainly did so. The bright cheerful spirit and down-right earnestness of those at work, could be plainly seen from the first night to the last, the same. *How* kept unflagging? I saw, and I can only answer "Come and see." The exercises were varied, much singing by all, most of the time at evening meetings occupied by women and children reciting, reading etc., and a little platform speaking by students. The women recited or read a New Testament Catechism, hymns etc., and answered questions on Bible truth, geography of the world generally, and more minutely of China. One example only of what they had stored up, the names of thirty parables of our Lord that I heard them give without hesitation, and these I know they could also explain. The children—young girls with some younger brothers and relatives—were brought to the Girls' School as the result of a week's evangelistic and other work done by Dr. Mackay at Ta-tiü-tiä the time Mr. Jamieson and I were at

Thò-à-hng. They lea med to read, write, sing and recite, and I believe learned to look forward with eager delight to hours of worship,—indeed special hours were given to the children, and grown folks listened with more than profit. The Girls' School is superintended and managed side by side with Oxford College, and just the same as any other department of the work. Within it, more benefit has been received by women and girls than will ever be put on paper. Nothing without toil. As usual it was no easy task even for Dr. Mackay and Chinese workers to get wives of preachers and daughters of converts—some 30 or 40 moved from the country, and no one near could help seeing that thenceforward *every step of progress cost labour*. In order that as much as possible might be accomplished, Dr. Mackay first arranged for teachers, and taught, then, in keeping everything moving steadily and successfully, directing and suggesting the minutest details, controlling and superintending even to marking daily lessons, hearing recitations and watching teachers at their work. Besides drilling all, he had to do or did do, day by day, hard work, trying and wearying to body and mind—in plain English, drudgery—besides the anxiety warding off sickness etc. Rev. Tân Hé in helping to oversee and carrying out regular instructions, constantly assisted Dr. Mackay, and gave most faithful attention to the Girls' School. Mrs. Mackay was all hours of the day teaching women, when not in class in their own rooms, indeed I could seldom find her at home. Tân Hé's wife gave her time to teaching. Preachers and some of their wives who had better opportunities, when not studying themselves, assisted in teaching others. Even Georgie, Bella, Katie, and Mary Ellen Mackay, who are well advanced for their age, gave part of their time to teaching other children. The truth is, in that building they helped each other. Apart from the regular teaching, Dr. Mackay went himself forenoon and afternoon, taking a force of about a dozen preachers and students from the College to assist in teaching, and I was glad to be there with that band for an hour at a time, to act as one of the number; it was but a few days, however, as a dentist's work hindered me and I had to stop away. In this way all were kept busy, yet their work free from monotony, and hours so arranged that there was no confusion or disorder. Of all the native teachers at work none were paid; the teaching was voluntary. The women and children asked leave, and were allowed to be present in the day time at Dr. Mackay's addresses given to students in Oxford College, thus women had the pleasure of hearing students drilled, and they in turn of hearing the women, and all appeared to be mutually benefited. The last evening, on June 27th, at the close of their six months' work, Dr. Mackay arranged for us all to meet in Oxford College to witness three marriages, as the parties

themselves wished the ceremony performed there. In presence of all from the two colleges, a few Chinese and about a dozen foreign visitors, three students in succession were united to their brides, who had with consent of parents been brought to the Girls' School previously to be trained. Since then, meeting some of the foreigners present, I heard how much pleased and interested they were. Of different creeds and nationalities, however much or little they may be concerned about missions, they all do thoroughly appreciate hard work and its results, of which they get now and then but a glimpse. Study as usual was thorough—no cramming. Students will never part with the knowledge they have gained, and nothing can ever root out of the hearts of those women, the Psalms of David—the 121st, 103rd, 23rd, 51st, etc.—or the Lord's prayer and His teachings, the ten commandments and other Scriptures.

May they and their teachers, called ever to be buffeted and to beat against the storm, be enabled to overcome to the end. Dr. and Mrs. Mackay and children are away at work in the country, so are Rev. Giám and Rev. Tân Hé. Mr. Jamieson was here three days ago but is also now in the country.

Tamsui, Formosa, 26th July, 1890.

Honan.

THE following letter from REV. J. FRAZER SMITH, M.D., will be read with special interest at the present stage of our mission to Honan:—

We are patiently waiting and longing for a settlement in Honan. At present the prospect for a speedy settlement is not very bright, but we go forward trustfully and hopefully, knowing that we are under the leadership of our "Great Captain," and He makes no mistakes. We are somewhat peculiarly situated in not having a station of our own to work in, and from it open up new stations. Nearly all the other missions, now at work in China, commenced in one of the open ports, and working from that, opened an inland station which, in its turn, became the basis for still further advances into the interior. No doubt our home people will take this fact into consideration, when they are inclined to be impatient or feel put out at not hearing of results.

It is almost two years since I landed in China, and I am only now beginning to see through a few of the more easy of the many problems which every true missionary has to try to solve. I have been peculiarly fortunate in meeting with a large number of the leading missionaries in China, both north and south, and from them I have learned much. China and the work in China is vastly different to-day from what it appeared in Canada some

two years ago. Not that the need of these millions of the gospel of Christ appears any the less, for a person has to live in the very midst of heathenism and see its terrible influence day after day in order to form a true estimate of the crying need. Now, however, anything that savoured of romance has disappeared, and we find ourselves face to face with a stern, cold, indifferent heathenism which clings most tenaciously to the past, and which is not going to be moved by merely going through the streets, with a Bible in one hand and a hymn-book in the other, singing hymns and repeating texts of Scripture. No! The missionary must study the characteristics of the people, must know something of their past history and literature, as well as their present needs; he must, in other words, get inside of the people and understand their ways of looking at things. This is no easy task, and to accomplish it requires time and patience, and, with all this, the missionary must bring a loving sympathy to bear upon them, for only thus will he gain their confidence and lead them to listen to the gospel which he endeavours to preach. Having gained their ear, under the blessing of God, their hearts will be touched, but the missionary must be willing to wait for results, and and willing to work on faithfully without results, trusting fully in God's promise, "My Word shall not return unto Me void."

I hope I have learned to lay very little stress on numbers in speaking of the work done. Numbers are very deceptive in counting converts in Canada, but superlatively so in China. There is still another phase of this arithmetical way of treating mission work in which a certain time is fixed within which the world, or a certain portion of it, is to be evangelized, and then the problem is worked out to suit the answer. In the April number of the *Record* you called attention to a statement made by Rev. Hudson Taylor that "a thousand evangelists, each preaching the gospel to fifty families a day, might, within three years of such work (1,000 days), reach every family in China, leaving the evangelist two or three Sundays for rest in each month." Such a thought is very beautiful, and many enthusiastic young Christians, looking at the work from that standpoint, would no doubt be anxious to come at once to China. But let us look at the facts a little more closely. To overtake such a work in so short a time would involve a great amount of labour, and it would be quite a problem to cipher out the number of miles each evangelist would require to walk per day, and travelling in China, at best, is very tedious and most unsatisfactory. Supposing we allow each man five hours a day for walking and getting the families together, etc., and five hours more for steady talking, then he has one hour for ten families, or an average of six minutes per family, of say six or eight souls, and in the majority of cases they have

never heard the sound of the gospel before. Add to this the fact, corroborated by all missionaries, that it is so difficult to express spiritual ideas in Chinese, and you will begin to realize the enormity of the task. I heard a missionary, who has been eighteen years in China and who the natives say can speak like a Chinaman, discourse for upwards of half an hour on a simple gospel truth to just such an audience. He made use of various apt illustrations, and the audience appeared most attentive, but, from questions asked afterward, it was found that the man who had listened most attentively had failed to grasp a single idea. In the first place the people's curiosity had to be satisfied, while in the second place, the terms used to express the religious ideas were new to them or conveyed an idea exactly the opposite of what the missionary intended.

In the June number of the *Record* I noticed an item to the effect that a member of the C. I. M., worth a million, was reported to be living in China on 25 cents a week. As this is very misleading, I have questioned with considerable care a number of Chinese, as to how much it costs them to live, and excepting the "beggar classes," and those on the verge of begging, there are none who can live on as small a sum as that named. In the first place, leaving out of consideration of house rent, food, fuel, and washing, you cannot get a boy in China for less than 60 to 80 cents a week. I could go into particulars, but think it needless. Supposing a person were able to live on that small sum, the question is, would it be wise to do so? It is very gratifying to see strong protests appearing against the craze for asceticism in carrying on mission work that has of late been prevalent in some quarters. Let us hope that ere long Christians will fully realize that work for the advancement of Christ's Church in heathen lands is essentially on the same basis as it is in Christian lands, and that missionaries, as such, are not allowed or required to violate the sixth commandment by gradual but deliberate suicide. The true missionary will be willing, when necessary, to endure hardness as a good soldier, but he will not be anxious to make hardships for the sake of braving them, especially when there is no compensating advantage to justify such a line of action. The command "Do thyself no harm" is just as binding on the Foreign missionary as "Go preach the gospel"; and what I have seen, in a professional way, as the consequence of such asceticism, together with a reckless disregard of the common laws of health, from a mistaken idea that some have that a special providence is watching over them and will keep them from all harm, compels me to sound a note of alarm. If we act contrary to well known laws, we cannot expect God to work a miracle on our behalf. God has given us our bodies, and if He has blessed us with health and strength, and common sense to guide us in our actions, doubtless He will hold

us responsible for the use or abuse of the powers and faculties He has given. "What, know ye not that your body is the temple of the Holy Ghost, which is in you and which ye have of God, and ye are not your own." "If any man defile (or, as in the Greek, destroy) the temple of God, him shall God destroy." The work in China requires our best men, men who are strong spiritually, mentally, and physically, and with all this the difficulties will be great enough. But although we are weak, and of ourselves not sufficient, thanks be unto God, we have a strong arm on which we can lean, and our daily prayer is, that we might have grace given unto us to enable us to glorify God in our bodies and our spirits, which are His.

LINCHING, 25th July, 1890.

J. F. S.

Trinidad.

REV. JOHN MORTON, D. D. writes on Sept. 5th:—Arima is a small incorporated town, eight miles from Tunapuna. The United Presbyterian Church at Aronca has a number of families there; so we combined our means and erected a small but neat and airy church. It was opened on the 29th of June, and the service has been well attended ever since. On the 17th of July I baptized five persons there, and four couples have put up notices of marriage. The Woman's Foreign Mission Society of Canada (Eastern Division) provided \$400.00 for this church, which timely help made all the rest easy. What a difference there is between timely help and untimely apathy!

On the 3rd of July I opened a new school house at Chaguanas. This is a sugar district between Tunapuna and Couva with some 4500 East Indians. The school-house is intended to serve as a church. I have also opened three other schools, thus filling up the gap that lay between my district and that of Mr. Coffin. Thus the fields widen.

Over 600 return immigrants left for India yesterday. They will not be missed, as we are to receive 3000 new ones within the next five months, and probably an extra ship with 500 more about March.

July 10th I spent in San Fernando district, supplying for Mr. Grant. Rev. Lalbihari who arranged the days' work, set me down for five sermons and a Sabbath-school address, and this was carried out, and thirteen persons baptized, Lalbihari taking part in the Hindi services.

Mr. C. C. Soodeen, one of our faithful workers, has been appointed a member of our new Education Board. This is a great honour to Soodeen, and a compliment to the East Indians as a body. My twelve schools are now closed for holidays, and we have gone aside to rest for a while by the sea shore. After fourteen weeks of hard work every one was weary, for the catechists are taught on Friday afternoons, and both catechists and teachers on Saturday

forenoons. Our text-book in the catechists' class, is the Hindi Scriptures. Our last course of study was the Acts of the Apostles, 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians and Romans. What a world of interesting history, theology, Divine truth, and personal religion these books contain! J. M.

PROGRESS OF CHRISTIANITY.

From a sermon preached in Pekin, China, by Rev. Joseph Edkins, D.D., we reproduce the following instructive and encouraging paragraphs:—

The preset attitudes of heathen Governments as regards Christian missions has become distinctly more favourable than it was. They are no longer unfriendly to missions as formerly.

In China and Japan, missionary success is more marked each new year. Those who rule in those countries are gradually becoming less afraid of missions as they acquire more knowledge of them.

In Japan, for example, where converts are made so fast that the rolls of membership in this country have just during the present year in their sum total passed above the sum total of the rolls of Chinese membership, the Government is not at all alarmed. Conversion proceeds there like the current of a mighty river on its way to the sea; but the Japanese Government has no fear whatever of the consequences. Instead of suspicions, of prohibition, of death punishments, the statesmen of Japan entertain no thought of checking the religious revolution that has commenced there.

In China, the Government is much more friendly to missions than it was, and there will never again be a general persecution as there was repeatedly in Catholic times.

This new attitude assumed by heathen governments renders the probability of the universal spread of Christianity so much the greater. According to present appearances they are never likely to go back to the old habit of persecuting. The international law of Europe has penetrated into the law of these countries, and they are quite as unlikely as Madagascar ever to resume a persecuting policy.

Yet for some time to come in China, at least, there will be in many places a large amount of social persecution, local boycotting and neighbourly ill will, to counterbalance which there is a fair prospect that Japan will in a few years, as Madagascar has done, adopt Christianity as the national religion. This state of things augments the probability that the missionary organizations of the Christian Church will succeed in their great object.

Lastly, the probability that the world will become Christian is annually augmented by the increasing belief in the prophecies that foretell that conversion.

The Presbyterian Record.

MONTREAL, NOVEMBER, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

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

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

NEW SUBSCRIBERS for 1891 WILL RECEIVE THE NUMBERS FOR THIS MONTH AND NEXT, FREE. As we are now maturing our plans for 1891, we will be glad that our agents will take the earliest opportunity of acquainting us with any changes they desire to be made in the number of copies, or the addresses to which they are to be sent. Ministers are requested to apply to the agents in their respective congregations for their complimentary copy. New Subscribers may commence at any time, but all subscriptions must terminate in December. Sample copies will be sent free on application. *The special rate to mission stations* will be extended to next year. In the meantime we hope there will be no unnecessary delay in settling accounts for the current year.

Literature.

OUTPOURINGS OF THE SPIRIT, by Rev. W. A. Mackay, of Woodstock, Ont.; the PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, pp. 141-. A very interesting little treatise on Revivals of Religion from early Bible times to our day, with timely hints respecting the means which the Church should use to promote such a genuine revival as she greatly needs, in the awakening of dead and careless ones to the supreme importance of religion in the soul.

PLYMOUTHISM WEIGHED IN THE BALANCES, is the title of a trenchant brochure by Rev. John Nichols, of St. Mark's church, Montreal, prepared, in the first instance, at the request of the Protestant Ministerial Association of Montreal, and read before that body. WM. DRYSDALE & Co., Montreal; price ten cents.

JESUS THE MESSIAH, by Alfred Edersheim, D.D., LONGMAN'S GREEN & Co., London, 1890; pp. 645; price \$2.00. This abridged edition of Edersheim's famous work will be found valuable to students of the New Testament, containing as it does an admirable *resumé* of the externals and surroundings of the life and ministry of Christ by one who was eminently qualified to undertake such a work. It is edited by the celebrated Dr. William Sadday of Oxford.

RELIGIOUS HISTORY OF SPAIN, by Henry Chas. Lea, LL.D. Philadelphia, Lea Bros & Co., 1890, pp. 522; price \$2.50. Mr. Lea is admitted to be *facile princeps* among American scholars in the histories of the Middle Ages, and this recent contribution from his pen will be valued especially by those whose tastes lead them to enquire into the mysteries of the Spanish Inquisition.

THE JEWS UNDER ROMAN RULE, by W. D. Morrison, and THE STORY OF SCOTLAND FROM THE EARLIEST TIMES TO THE PRESENT CENTURY, by John Mackintosh, LL.D., are the latest additions to MESSRS. G. P. PUTNAM'S SONS', New York, series of historical studies which present in graphic outline the history of prominent nations of the earth. They are finely printed and adequately illustrated; price \$1.50 each vol. of about 425 pages. WM. FOSTER BROWN & Co., Montreal.

THE SABBATH-SCHOOL RECORD, CLASS REGISTER, AND QUARTERLY AND ANNUAL SUMMARY, published by *The Presbyterian News Co.*, Toronto—recommended by the General Assembly—will be found most useful helps to order and system in the Sunday-school.

THE PRESBYTERIAN BOARD OF PUBLICATION, Phila., have sent the following new books, through their agents for Canada, WM. DRYSDALE & Co., Montreal: CHIMES FOR CHURCH CHILDREN, by Margaret J. Preston, 35 poem-stories, 50 cents. THE RHYMES OF ANTWERP, by Annette L. Noble, a historical tale, \$1.15. MANIZIO'S BOYHOOD, a tale of modern martyrdom, by Margaret E. Winslow, \$1.00.

MEETINGS OF PRESBYTERIES.

Guelph, St. Andrew's Ch., 18th Nov., 10.30 a.m.
London, 1st Presbyterian Ch., 9th Dec., 2 p.m.
Paris, Brantford, 2nd Dec., 10.30 a.m.
Glengarry, Maxville, 9th Dec., 11 a.m.
Huron, Brucefield, 11th Nov., 10 a.m.
Maitland, Wingham, 9th Dec., 11.15 a.m.
Quebec, Richmond, 11 Nov.
Regina, Wolseley, 10th Dec., 10 a.m.
Kingston, Belleville, 16th Dec., 7.30 p.m.
Sarnia, Watford, 16th Dec., 10 a.m.
Chatham, St. Andrew's Ch., 9th Dec., 10 a.m.
Orangeville, Orangeville, 11th Nov., 10.30 a.m.
Lindsay, Wick, 25th Nov., 10.30 a.m.
Lanark and Renfrew, Carleton P'pe, 24th Nov., 10.30 a.m.
Barrie, Barrie, 25th Nov., 11 a.m.
Montreal, College Hall, 13th Jan., 10 a.m.
Brockville, St. John's Church, 9th Dec., 3 p.m.
Brandon, Carberry, 8th Dec., 7.30 p.m.
Toronto, St. Andrew's Ch., 4th Nov., 10 a.m.

A Page for the Young.

NEVER BREAK A PROMISE.

If you wish to be respected
 And to gather many a friend,
 There's a simple rule to follow,
 That will bring the wished-for end.
 It is this: Be very careful
 How your promises you make;
 And a promise, once 'tis given,
 Never, never, never, break.
 Keep engagements to the letter
 Let this word to you belong:
 "Oh, his word is just as binding
 As would be his legal bond."
 Thus your name will e'er be honoured
 If you'll always keep your word.

—Selected.

MOTHER AND SONS.

Does any boy that reads this paper feel that he has a hard time with his chores about the house? I wish he would read this account of a family of four—a father, mother, and two sons—who lived years ago "in a small house situated in the roughest locality of Ashiord, Connecticut."

The family were very poor; a few acres of stony land, a dozen sheep, and one cow supported them. The sheep clothed them, and the cow gave milk and did the work of a horse in plowing and harrowing; corn-bread, milk, and bean porridge were their fare. The father being laid aside by ill-health, the burden of supporting the family rested on the mother; she did her work in the house and helped the boys do their work on the farm. Once, in the dead of winter, one of the boys required a new suit of clothes; there were neither money nor wool on hand. The mother sheared the half grown, fleece from a sheep, and in one week the suit was on the boy. The shorn sheep was protected from the cold by a garment made of braided straw. The family lived four miles from the "meeting-house," yet every Sunday the mother and her two sons walked to church. One of these sons became the pastor of a church in Franklin, Connecticut, to which he preached for sixty-one years; two generations went forth from that church to make the world better. The other son also became a minister, and then one of the most successful college presidents; hundreds of young men were moulded by him.

That heroic Christian woman's name was Deborah Nott; she was the mother of the Rev. Samuel Nott, D. D., and of Eliphalet Nott, D. D., LL. D., President of Union College.

THE GREAT MASTER.

"I am my own master!" cried a young man proudly, when a friend tried to persuade

him from an enterprise which he had on hand.

"I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible? Is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and acts, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now I could undertake no such thing," said his friend. "I should fail if I did. Saul wanted to be his own master and failed. Herod did. Judas did. No man is fit for it. 'One is my master, even Christ.' I work under His direction. He is regulator, and where He is master all goes right."

"One is my master, even Christ," repeated the young man slowly and seriously; "everybody who puts himself sincerely under His leadership wins at last."

SIMILES.

"As wet as a fish—as dry as a bone,
 As live as a bird—as dead as a stone;
 As plump as a partridge—as poor as a rat,
 As strong as a horse—as weak as a cat;
 As hard as a flint—as soft as a mole,—
 As white as a lily—as black as a coal;
 As plain as a pikestaff—as rough as a bear,
 As tight as a drum—as free as the air;
 As heavy as lead—as light as a feather,
 As steady as time—uncertain as weather;
 As hot as an oven—as cold as a frog,
 As gay as a lark—as sick as a dog;
 As slow as a tortoise—as swift as the wind,
 As true as the Gospel—as false as mankind;
 As thin as a herring—as fat as a pig,
 As proud as a peacock—as blithe as a grig;
 As savage as tigers—as mild as a dove,
 As stiff as a poker—as limp as a glove;
 As blind as a bat—as deaf as a post,
 As cool as a cucumber—as warm as a toast;
 As flat as a flounder—as round as a ball,
 As blunt as a hammer—as sharp as an awl;
 As red as a ferret—as safe as the stocks,
 As bold as a thief—as sly as a fox;
 As straight as an arrow—as crook'd as a bow,
 As yellow as saffron—as black as a sloo;
 As brittle as glass—as tough as a gristle,
 As neat as my nail—as clean as a whistle;
 As good as a feast—as bad as a witch,
 As light as is day—as dark as is pitch."

Acknowledgments.

Received by Rev. Dr. Reid, Agent of the Church at Toronto. Office 15 Toronto street. P. O. Drawer 2607.

ASSEMBLY FUND.

Received to 5th Sept.,	\$ 210.69
Manitou	5.00
Mabou	4.00
New Mills, Charlo &c.	7.15
Middle Musquodoboit	3.00
Woodstock, St. Pauls	2.50
Sheet Harbour	5.00
Blackville & Derby	2.00
Richmond Bay East	3.00
Brookfield	5.00
Fort Massey	12.00
Blue Mountain & Garden of Eden	1.30
Canard	2.00
Calgary	3.00
Ancaster	3.40
Alberton	1.84
Fort Colborne	2.23
Chesterfield	10.00
Milton, Knox ch	2.25
Selkirk	2.00
Cornwall, St. Johns	12.90
Fairbairn	2.53
Sutton West &c	5.00
Mount Pleasant	4.00
Cheltenham	4.00
Dunroon	2.00
West Nottawasaga	2.60
East Nottawasaga	1.33
Creemore	1.33
Dunedin	1.00
Townline	2.67
Ivy	2.47
Penetanguishene	1.92
Tottenham	4.60
Parry Sound	3.72
Essex ch	2.16
Willis ch	2.76
Leifroy	1.20
Craigvale	3.36
Central ch, Barrie Pres	1.72
Montreal, Knox ch	20.00
	\$ 369.21

HOME MISSION FUND.

Received to 5th Sept.,	\$ 3,469.12
Per Rev. P. M. Morrison,	
Halifax, North West	45.45
Calgary	27.40
Newmarket	15.00
Embro	85.65
Rev. J Goforth, Honan	10.00
Miss MacIver, Melbourne Quo	2.00
A Friend, Cromarty	2.00
East Normanby	3.24
Almonte, St. Johns	100.00
Hornby	5.00
Sombra & Duthel	3.00
Late Neil McLean, Melville. ch Brussels.	2.63
Dumblane	12.00
Late Mrs. Celestia Frease, St. Ann's	40.00
Eden Mills	10.50
Ayr, Knox ch	80.00
Guelph, Chalmers ch	100.00
Uxbridge	15.00
Inwood	4.85
Brooke	3.15
Bayfield Road	3.00
Amos	21.41
A Friend, Spencerville.	3.00
East King	3.00
Ingersoll, St. Paul's	40.73
Mrs. Reddick, Essex Centre	1.00
Chesterfield	50.00
Manchester	16.50
Milton, Knox ch	15.30
Mimosa, S. S.	8.00
Cornwall, St. Johns	70.00

Beaverton, Knox	39.12
Hillhurst & Massawippi	6.00
Darling Mission	11.00
Aurora	15.00
Kippen, St. Andrew's	14.41
Lachute, Henry ch	20.75
Hyndman	10.00
Williamstown, Hephzibah ch	20.60
Kenmore	7.25
L'Amable and York River	10.15
Lanark, St. Andrew's	21.00
Port Sydney	10.50
Aspdin	5.00
Kilworthy	6.00
Severn Bridge	45.65
Croft	20.45
Byng Inlet, S. S.	4.05
Spence	11.00
Emsdale	6.10
Folding S. S.	1.00
Providence Bayfield N. W.	25.31
Gore Bay	1.80
Richard's Landing	6.17
Hilton	3.05
Little Current	55.22
Valcartier	15.00
Glen Mission Band, Glenmorris N. W.	18.00
Campbellville	35.00

	\$ 4,719.73
STIPEND AUGMENTATION FUND.	
Received to 5th Sept.	\$1,087.05
Mesa Burns ch	14.00
Almonte St. Johns	100.00
Mrs Reddick, Essex Centre	50
Chesterfield	30.00
Milton, Knox ch	12.75
Brucefield, Union ch	17.00
Beachburg, St. Andrew's	19.00
Hillhurst and Massawippi	5.00
Westmeath	4.47
Clifford	16.06
Valcartier	10.10
Campbellville	15.00

	\$ 1,330.83
FOREIGN MISSIONS—INDORE COLLEGE	
Gananoque Helping Hand Mission Band	10.00
Toronto, Knox ch Miss Wilkie's class	3.00

	\$ 13.00
FOREIGN MISSION FUND.	
Received to 5th Sept.	\$ 7,211.93
Calgary	3.00
Menford	7.75
Menford	13.25
Miss McIver, Melbourne Quo	50
Mrs. Denholm's Class, Augustine ch, Winnipeg	66.85
Mandaumin S. S.	4.00
Guelph, Chalmers ch	100.00
Uxbridge	8.83
Sombra & Duthel	3.00
English Settlement	53.60
A Friend, Spencerville	4.00
Alumni Association, Knox College.	600.00
East King	5.00
Friends, Mainsville	25.00
Mrs. Reddick, Essex Centre	1.00
Chesterfield	30.00
Hattie McLaren, Hamilton	40.00
Hearbrook	3.70
A Friend of Missions, Winchester	20.00
Milton, Knox ch	18.75
Montreal, Crescent St.	100.00
Hyndman	9.00
L'Original	18.00
Lady, Melville ch, Brussels	2.00
Clifford	20.23
Valcartier	2.00
Campbellville	35.00

Note, \$52 credited last month to Bristol Congregation for the Indore College, should have been acknowledged as from a few friends in Bristol Que.

KNOX COLLEGE FUND.

Embro	\$ 27.65
Macford	12.00
Chesterfield	10.00
Exeter	10.00
Greenbank	8.00
Milton, Knox ch	9.00
Moore Line	8.00
Fairbairn	2.90
Beachburg, St. Andrew's	7.00
Millbank	9.00
Ayr, Knox ch	42.09
Mount Pleasant	4.50
Cheltenham	7.60
Buxton	3.21
Londesborough	12.25
Burford	3.25
Eden Mills	5.00
Clifford	6.59
Mosa, Burns ch	16.00
Campbellville	30.00

QUEEN'S COLLEGE FUND.

Bella Wightman, W Hall, Man	\$ 2.00
Beachburg, St. Andrew's	5.00

MONTREAL COLLEGE FUND.

Mosa, Burns' ch	\$ 16.00
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MANITOBA COLLEGE FUND.

Greenbank	\$ 5.00
Milton, Knox ch	4.50
Sutton West	8.00

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

Rev J Goforth, Honan	\$ 25.00
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KNOX COLLEGE ENDOWMENT FUND.

Harrison	\$ 15.00
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WIDOWS' AND ORPHANS' FUND.

Received to 5th Sept.	\$ 343.99
Rev J Goforth, Honan	5.00
Miss MacIver, Melbourne, Q	1.00
Teeswater, Westminster ch	13.00
Chesterfield	5.00
Milton, Knox ch	2.25
Moore Line	5.00
Fairbairn	4.50
Warwick, Knox ch	2.00
Sutton West	11.00
Cote des Neiges and Norwood	10.00
Lachute, Henry ch	10.25
Clifford	2.10
Campbellville	10.00

WIDOWS' AND ORPHANS' FUND. Ministers' Rates.

Received to 5th Sept.	\$ 525.00
Rev J Thomson 3yrs	24.00
J McClung 2yrs	16.00
J Scott	12.00
J B Stewart	52.00
G Haigh	10.00
W D Armstrong	8.00
Jas Macleum	8.00
R Pettigrew	8.00
E F Torrance	8.00
Chas Cameron	8.00
A H Kippen	8.00
A M McClelland	8.00
J McD Duncan	8.00
Jas A Anderson 2yrs	16.00

\$ 8,408.79

\$ 619.00

AGED AND INFIRM MINISTERS' FUND.	
Received to 5th Sept.....	\$1,352.47
Embro.....	27.37
Rev J Goforth, Smith's Falls	2.00
Rev J Corbitt, Honan.....	5.00
Meaford.....	5.75
Miss MacIver, Melbourne, Q	1.00
Guelph, Chalmers ch.....	50.00
Hensall.....	30.30
Chesterfield.....	10.00
Mrs Jas Campbell, Toronto..	4.00
Milton, Knox ch.....	4.50
Madoc, St Paul's.....	5.00
Corwall, St. Johns.....	50.00
Latona.....	6.00
Fairbairn.....	4.05
Sutton West etc.....	11.00
Cote des Neiges and Norwood	10.00
Clifford.....	3.50
	\$1,581.94

AGED AND INFIRM MINISTERS' FUND.	
<i>Ministers' Rates</i>	
Received to 5th Sept.....	\$ 176.07
Rev John Thompson Syrs.....	15.00
" J L McClung 2yrs.....	8.00
" J L Murray 2yrs.....	13.00
" P Scott.....	4.00
" W Forlong.....	3.25
" G Haigh.....	4.00
" W D Armstrong.....	2.25
" R Pettigrew.....	3.75
" E F Torrance.....	8.00
" A H Kippen.....	4.25
" J A Murray 2yrs.....	21.50
" J McD Duncan.....	4.25
" Prof Mowat, D D.....	10.00
" Jas A Anderson 2yrs.....	10.00
	\$ 291.57

NEW HEBRIDES, TRINIDAD, ETC.	
Alexander Younger, Ottawa	\$ 30.00
A working girl.....	5.00
	\$ 35.00

JEWISH MISSION	
Rev J Goforth, Honan.....	\$ 20.00
A friend.....	5.00
	\$ 25.00

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.	
Andrew Jeffrey Knight, Tor	\$ 25.00
John Aitken, Toronto.....	10.00
A Jeffrey, Toronto.....	25.00
John Aitken.....	10.00
Miss Dawes, Lachine.....	50.00
T A Dawes, Lachine.....	500.00
J W McRae, Ottawa.....	100.00
G R Blyth, Ottawa.....	50.00
Robt Cassells, Ottawa.....	25.00
Mrs E A Bate, Ottawa.....	25.00
J M Garland, Ottawa.....	25.00
A W Fleck, Ottawa.....	25.00
Friend, Ottawa.....	10.00
W Smith, Ottawa.....	10.00
Joe Robertson, D. D. S., Ottawa	5.00
P Harvie, Ottawa.....	1.00
	\$ 906.00

Received during September, by Rev.	
P. M. Morrison, Agent at Halifax,	
Office, 39 Duke St., P. O. Box 338.	

FOREIGN MISSIONS.	
Previously acknowledged.....	\$5,987.14
Rev G M & Mrs Clark, Ottawa, 1, 000	60
Robert Blackburn, Ottawa.....	100.00
Gertie, Willie, & Annie Mabou	1.00
Richmond, N B.....	12.00
Dalhousie.....	37.67
Shannonvale, S S.....	5.10
D Matheson, Cape Negro.....	1.00
Weldford (\$ 8 special).....	17.00

Whyocamah (special).....	25.00
Port Mulgrave.....	18.60
Mrs A McKay, Dartmouth (sp	1.00
Hermon, N S.....	14.23
Cow Bay, N S.....	4.00
West Cape & Campbellton..	5.00
Knox church, Pictou.....	105.80
A member of Knox, Pictou..	2.00
Dundas.....	8.87
Stewiacko (special).....	36.50
Musstown (special).....	8.65
Strath Lorne (special).....	13.53
Springside (special).....	35.00
Sydney Mines (special).....	20.00
Miss Waddell & others, Dart-	
mouth (special).....	5.50
Lawrencetown, Hlfx Co.....	8.00
Welsford, Nerepis & Jeru-	
salem, etc.....	24.50
St Stephen's, Amherst.....	122.70
Nine Mile River.....	5.00
St John's, Halifax.....	20.00
Bessie McAskill's Miss Box	1.50
John McAskill.....	4.00
Knox church, S S.....	10.00
Grove ch, Richmond, Hlfx..	15.00
South Gut and Englishtown..	15.00
	\$5,680.27

HOME MISSIONS.	
Previously acknowledged.....	\$2014.93
Richmond N. B.....	12.00
Dalhousie.....	27.73
Westville.....	34.30
Middle River, Pictou.....	10.20
Weldford.....	18.00
Knox Church, Wallace.....	15.00
Glassville.....	5.00
Cow Bay, N S.....	5.00
Knox Church, Pictou.....	38.98
A Member of Knox, Pictou..	2.00
Dundas.....	8.80
Lawrencetown, Hlfx Co.....	8.00
Fisher's Grant.....	10.00
Nine Mile River.....	5.00
Rev. A. P. Logan.....	5.00
Ladies H. and F. Miss. Soc	
Merigomish.....	10.00
Grove Richmond, Halifax..	15.00
South Gut and Englishtown..	15.00
	\$ 2284.44

BURSARY FUND.	
Previously acknowledged.....	\$ 271.00
Rev. E. W. Murray, (Re-	
tured).....	20.00
Lawrencetown, Halifax Co..	4.00
Cape North, C. B.....	3.50
	\$298.50

AUGMENTATION FUND.	
Previously acknowledged.....	\$ 495.00
South Richmond.....	10.00
Cow Bay, N S.....	9.00
Lawrencetown, Halifax Co..	10.00
Nine Mile River.....	10.00
Gays River and Milford.....	6.00
South Gut and Englishtown..	10.00
	\$ 604.00

COLLEGE FUND.	
Previously acknowledged.....	\$3,140 55
Richmond, N B.....	5.00
Int L W Johnston.....	210.00
Int Dal Coll Endowment, per	
J Doull.....	235.40
Whyocamah.....	7.00
Int on deposit.....	17.86
Cow Bay, N S.....	3.00
Int Moncton church.....	285.00
Int Adam McKeen.....	120.00
Lawrencetown, Hlfx Co.....	4.01
Port Hood.....	1.25
Cape North, C B.....	5.50
	\$4,034.59

AGED MINISTERS' FUND.	
Previously acknowledged.....	\$ 621.37
Richmond, N B.....	4 25
Glassville.....	5.00
Int Stephen Butler.....	17.10
Rev George Leck.....	5.94
Cow Bay, N S.....	1.00
Int H C Barnaby.....	37.50
Int J K Munnis.....	64.00
Int Hannah Barnhill.....	24.75
Rev D McMillan, Rates.....	10.24
Lawrencetown, Hlfx Co.....	1.00
Rev W J Fowler, Rate.....	3.50
Clifton, Truro.....	14.00
Grove ch, Richmond, Hlfx..	3.00
	\$ 815.65

FRENCH EVANGELIZATION.	
Received by the Rev. Dr. Warden,	
193 St. James Street, Montreal,	
Treasurer of the Board of French Evange-	
lization to October 9th, 1890.	
Eardley.....	\$ 1.25
Bay View and Digby.....	4.25
North Shore and N. River, St.	
Ann's C. B.....	16.00
Wawanese, Me.....	6.25
Bolsover, St. Aws.....	3.00
Stone's Corners.....	2.02
N Augusta.....	2.11
Rowe's Corners.....	1.62
Mooretown.....	2.50
Onslow, Que.....	2.00
Godfrey.....	2.75
Sebright.....	3.25
Uphill.....	1.75
North River N. S.....	3.89
Alexander, Man.....	10.00
Lancaster, Knox S. S.....	21.82
Colchester.....	2.00
Sidney, Man.....	2.00
Youchwood N. W. T.....	1.50
Oro.....	4.00
Mrs. Eliz MacFarland, Birm-	
ingham.....	2.50
Mrs. John Brebner, Willets-	
holm.....	2.50
Duclos French Mission.....	2.70
Grafton.....	15.00
Newdale.....	5.60
Guelph, Chalmers ch.....	50.00
Maple Valley.....	5.00
Spider Lake, Que.....	4.00
Rossburn, Man.....	5.00
Lakeside, Westbourne, Man.	
S. St. Aubin, Ste. Philomeno.	
F. S. St. Aubin, Montreal	
Greenville, French & English	
Mrs. Gibson, Oakville.....	5.00
Black's Corners.....	4.00
Williamstown, Hephziah ch.	
Beachburg, St. Aws.....	24.38
Shellmouth, Man.....	2.15
Corwall, St. Johns.....	40.00
East Lancaster.....	16.00
Mrs. M. Ross, E. Lancaster..	
Montreal, St. Johns ch.....	4.00
Mrs. Henry Riddell, Cote St	
Gabriel.....	1.00
Onslow, Que.....	1.28
G B Ferguson, Fergus.....	200.00
Upper Litchfield.....	2.18
Bryson.....	2-18
Lanark, St. Aws.....	7.00
Manitou, Man.....	11.00
Miss N. S. R. Beatty, Blen-	
heim.....	3.00
Dunwich, Chalmers.....	6.59
A Friend, Grafton.....	60
W. Gwillimbury, First.....	7.16
Roxborough, Knox, per Rev.	
Dr. R. d. Toronto.....	18.00
Rev. J. Goforth, Honan.....	10.00
Kippen.....	14.44
A Friend, Spencerville.....	3.00
Mrs. Reddick, Essex Centre.	
Sombra and Duthel.....	3.60
Exeter.....	10.00

Milton, Knox.....	6.00
Friend, Moore Line.....	1.00
Warwick, Knox.....	14.00
Sutton, West &c.....	25.00
Clifford, (Add).....	5.00
Valcartier.....	2.00
Smiths, Hill.....	12.00
Campbellville.....	10.00

\$ 4,976.90

POINTE AUX TREMBLES SCHOOLS.

Received by the Rev. Dr. Warden, 198 St. James Street, Montreal, Treasurer of the Board of French Evangelization to October 9th, 1890.

Ordinary Fund.

Two Friends, Stonewall.....	\$ 5.00
Brampton, S. S.....	12.50
Oshawa, S. S.....	12.50
Onslow, N. S. Mission Band.....	25.00
Ouslow Que, S. S.....	1.00
Colquhoun, S. S.....	5.00
Lyn, Ladies of Presbyterian ch.....	5.00
Burlington, Bethel ch S.S.....	8.78

\$ 845.99

Building Fund.

Friend, Burlington.....	5.00
Millikens, St. Johns, W.F.M.S.....	8.50
M. J. Labelle, Lewis N. Y.....	2.00
Friends in Ontario, per Rev. Dr. Moore, Ottawa.....	2500.00
Wm. Mortimer Clark, Toronto.....	50.00
Mrs. Mortimer Clark, Toronto.....	50.00
Mrs. Topp, Toronto.....	25.00
Prayer Meeting, Sundridge.....	
N. S. per Lucy Hayward.....	2.73
Belle Grant, McDondld Man.....	5.00
Maud McLean, Teeswater O.....	2.00
Miss McMordie, Kirpen Ont.....	5.00
Rev. J. L. Morin, Montreal.....	10.00
A Friend.....	1.00
S. C. Duncan Clark, Toronto.....	30.00
Mrs. Duncan Clark, Toronto.....	1.00
Mrs. James Leslie, Toronto.....	25.00
J. J. Gartshore, Toronto.....	5.00

Mrs. Jas. Fleming, Toronto.....	10.00
Miss M. T. Scott, Toronto.....	25.00
The Misses Stewart, Toronto.....	50.50
Mrs. Alex Henderson, Toronto.....	10.00
Mrs. Cook, Toronto.....	2.00
Mrs. Hugh Campbell, Toronto.....	1.00
Happy Gleaners, Toronto.....	3.82
H. M. P.....	3.14
L. E. H.....	2.00
Ladies F. Ev. Soc Quebec.....	152.00
North Easthope, Ladies Soc.....	2.90
E. Brandt, Namur.....	3.00
Elizabeth G. McKillop, Beverly Mass.....	39.00
Mrs. D. Yuile, Montreal.....	25.00
Mrs. Bell, per Montreal Womans Missionary Society.....	25.00

\$ 3,867.87

COLIGNY COLLEGE, OTTAWA.

Rev. Dr. Warden, Treasurer.

Mrs. D. McRae, Alexandria.....	5.00
Wm. McRae, South Finch.....	3.00

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev. Dr. Warden, Treasurer 198 St. James Street, Montreal.

Ordinary Fund.

Sandhill.....	\$ 4.00
Lachute, Henry's ch.....	13.05
St. Helens.....	6.50
Cornwall, Knox.....	40.00
Milles Isles & Cote St. Gabriel.....	4.00
East, Templeton.....	10.00
Chalk River, & Pt. Alexander.....	9.00
Rev. W. M. McKibbin, Millbank.....	5.00
Cote des Neiges, and Norwood Beachburg, St. Aws.....	6.00
Cornwall, St. Johns.....	9.00
E. Lancaster.....	40.00
Montreal, St. John's.....	17.00
St. Remi.....	2.50
Kenmore.....	1.00
St. Therese, Grande Frenere &c.....	4.75
Lanark, St. Aws.....	7.15
	7.00

Avoca, and Old Harrington..	10.21
Strabane.....	14.75
Caledonia.....	6.00
Beekwith, Knox.....	5.00
Mosn, Burns.....	16.00
Westmeath.....	4.40
Roxborough, Knox.....	12.00
Consecon, and Hillier.....	2.00
Hyndman.....	7.00

\$ 263.31

EXEGETICAL CHAIR &c.

David Morrice, Montreal.....	\$ 151.00
Wm. J. Morrice, Montreal.....	50.00
Jas. Robertson, Montreal.....	10.00
Sir Donald Smith, Montreal.....	100.00
R. C. Wilson, Montreal.....	25.00
Samuel Bell, Montreal.....	25.00
T. A. Dawes, Lachine.....	100.00
R. Blackburn, Ottawa.....	25.00
Aues, Holden & Co. Montreal.....	25.00

LIBRARY FUND.

Collection at opening..... \$ 16.20

MANITOBA COLLEGE.

Treasurer, Dr. King, & Dr. McArthur

For Debt and Repairs.

Previously reported.....	\$ 2334.00
Mrs. James Leslie, Toronto.....	100.00
Mr. Thomas Brodie, Quebec.....	20.00
Mr. James Norris, St. Catharines.....	10.00
Rev. Thomas McPherson, Stratford.....	100.00
Mr. John Mather, Keewatin.....	100.00
Mr. John McKinlay, Chatham.....	100.00
Mr. Thomas Paterson, Bowmanville.....	50.00
Mr. James Thomson, Perth.....	25.00
Mr. A. S. Bignall, Perth.....	5.00
Mr. Robert Hay, (Estate of) Toronto.....	25.00
Mr. Malcolm McTaggart.....	50.00
Clinton.....	50.00
Dr. Ferguson, Winning, Act.....	25.00
Rev. Dr. Robertson, Winnipeg.....	50.00

\$ 2399.00

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Applications for residence in College &c., as early as possible, to

Rev. ROBT. LAING, Secy., Halifax.

MCGILL UNIVERSITY, MONTREAL.

The Calendar for the Session of 1890-91 contains information respecting conditions of Entrance, Course of Study, Degrees, etc., in the several Faculties and Departments of the University as follows:—

FACULTY OF ARTS.—(Opening September 15th, 1890.) DONALD SPECIAL COURSE FOR WOMEN.—(Sept. 15th, 1890.)

FACULTY OF APPLIED SCIENCE.—Civil Engineering, Mechanical Engineering, Mining Engineering, and Practical Chemistry. (Sept. 15th, 1890.)

Increased facilities are now offered in this Faculty by the erection of extensive Workshops which will be ready for this Session.

FACULTY OF MEDICINE.—(Oct. 1st., 1890.) FACULTY OF COMPARATIVE MEDICINE AND VETERINARY SCIENCE.—(Oct. 1st, 1890.)

FACULTY OF LAW.—(Oct. 1st, 1890.) MCGILL NORMAL SCHOOL.—(Oct. 1st, 1890.)

Copies of the Calendar and of the Examination Papers may be obtained on application to the undersigned.

J. W. BRAKENRIDGE, B.C.I.,

(Address McGill College.) Acting Secretary.

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