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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

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Augmentation of Stipends.

IT is now three years since the Augmentation Scheme in its present form was launched, and nothing could be more cheering than the result of the first year of its operation. It seemed as if the vexed question of an adequate support for the ministry had been fairly solved. The enthusiasm of the western section was caught in the eastern section, and both succeeded admirably. At last Assembly, however, the committee in the west reported that in order to pay the full amount—\$750, with manse,—it had been found necessary to draw upon the reserve fund to the extent of \$7,000. The Committee frankly stated to the Assembly that they could not congratulate the Church on the success of their efforts. Another deficit like that of last year would more than exhaust the reserve and the Scheme would become a failure, at least, so far as the western section is concerned; and failure in the west would probably ere long be followed by failure in the east. Happily, the eastern section reported most encouragingly to last Assembly. All, or nearly all, that the Committee asked for was given, and the promises made were implemented. It is very evident that the General Assembly does not anticipate failure. It declined to adopt a recommen-

dation which looked towards a lowering of the minimum, and passed a resolution urging congregations to increase their efforts. Presbyteries were directed to take up the matter at once, and the Moderator was instructed to issue an appeal to the whole Church on behalf of the Scheme. This appeal appeared in our last number, and we feel sure it will not be unheard. The Augmentation Scheme is necessary to the well-being of our Church. Other churches are looking to us for an example; and it will be most disastrous if we allow ourselves to fail in what we have deliberately undertaken to carry through. The responsibility rests largely with Presbyteries and Sessions. If they do their part promptly and earnestly the congregations will not fail to respond. The success of the scheme in the east is largely owing to the vigorous way in which Presbyteries have taken the matter up and allocated among their congregations the amounts asked from them by the Committee. The Committees, both east and west, have this year divided the amount required among the several Presbyteries; and it is hoped that every Presbytery in the Church will carefully allocate among its congregations the sum asked from it, and take such action as is most likely to secure that the amounts be raised. It is also the duty of Presbyteries to see that their aid-receiving congregations are thoroughly visited, and

every application for aid carefully considered before grants are asked from the fund. In past years, the cities have contributed nobly on behalf of the Scheme, and in some Presbyteries many of the town and country congregations have also done exceedingly well. In several of the western Presbyteries of the Church, however, the response has been far from what it should have been, as the returns to last Assembly clearly indicate. It is hoped that this year, in every Presbytery, such action will be taken as will insure success, so that the minimum of \$750 and manse may be maintained. It ought now to be an understood and accepted thing that there shall be no going back. Our Methodist brethren are planning an advance movement like ours. Other denominations also are stimulated by our action. We stand before the whole community committed to the advance we have made, and we cannot retreat without shame and loss.

Editorial Correspondence.

SWITZERLAND—LUCERNE.

SWITZERLAND, the Helvetia of the Romans, is a small country, with a total area of only 15,991 square miles, lying between 45° 50' to 47° 84' N. Lat. and 5° 84' to 10° 30' E. Long. It comprises twenty-two cantons, dissimilar in size, language and modes of life; united since 1848 into a confederacy similar to that of the United States of America. The population in 1880 was 2,846,102, of whom 1,666,984 were Protestants and 1,161,055 R. Catholics; Jews, 7,380; other sects, 10,863. Each canton, in local matters, is quite independent of the others. The Federal Government has the supervision of the army, the postal and telegraph systems, and regulates the building and management of railways. It founds and supports universities, of which there are four, viz., at Zurich, Basel, Berne, and Geneva. Liberty of conscience and faith is guaranteed equally to all, although the order of Jesuits has been suppressed and their connection with church and school forbidden. The Federal Diet meets annually at Berne. The upper house is composed of two members from each canton; the lower house of one representative for every 20,000 souls. The Cabinet

consists of seven members, chosen by the Diet for a term of three years. The President is elected from among its members by the Diet, for one year only. Every man 20 years of age has the right to vote. Every citizen is a member of the army, which, on a war footing, can place 215,000 well-drilled soldiers in the field at twenty-four hours' notice. Education is free and compulsory. The public school-houses are among the finest edifices in the country. The result of this extravagance, as some people call it, is a greater ratio of general intelligence than is to be found in any other country under the sun. Children must go to school at six and must remain in it until they are thirteen years of age. The gymnasium, the blackboard, and object lessons generally, enter largely into the curriculum. Boys are trained to the use of arms from childhood. Every Swiss is supposed to be a good shot. All are taught to sing. Politeness is inculcated as a cardinal virtue, also respect for seniors, compassion for infirmity, kindness to all, even to the birds of the air and the beasts of the field. Strange it does seem, but the Swiss have no national language. On the German frontier, a German patois is spoken; where the boundary touches France, French; and where Italy, bad Italian. The people are very industrious. One sees no loafers at street corners nor idlers by the wayside. Every man has a calling. If he is not a professional or a farmer, he is a skilled mechanic, and works at his trade early and late. The women are as diligent as the men, often more so. But for the women, Switzerland would have been bankrupt long ago. The peasantry are poor, very poor, but there are no beggars. Every canton provides for those who are unable to earn their living. Drunkenness hides itself, if it exists at all. So much for the *morale* of this light-hearted, kindly and intensely patriotic people. They do not seem to be religious overmuch. Sunday, after the early morning services are over, is a day of general recreation and merry-making. On that day, the rates of travelling are cheaper, and steamers and cars are crowded with excursionists. Theatres, horse-races, boat-races, circuses and "shows," reap their harvest on Sunday. Many of the shops are open, but, practically, business is suspended. It is only fair to add that in the matter of the public amusements men-

tioned, the good people of Lucerne are more sinned against than sinning, by the coming among them periodically of wandering troupes of German and Italian mountebanks, and other lewd fellows of the baser sort, who are chiefly responsible for flagrant desecration of the Day of Rest, which does not accord with the inoffensive and decorous instincts of the Swiss people.

Being one of the most mountainous countries in Europe, a large proportion of Switzerland is uninhabitable. The available part of it, however, is densely peopled. It is a very pretty, rolling country, covered for the most part with green grass, very green, and adorned with fruit and forest trees. Pears and plums predominate, but neither are very good. Only a very small portion of the land is cultivated. The handsome, mouse-coloured cattle live and thrive in dark, ill-ventilated stables underneath the barns. The country people live chiefly by their wits, occupying their spare hours in those industries for which the respective cantons have become famous—wood-carving, watchmaking, embroidery, cotton-spinning, silk-weaving, wool-knitting, etc., in all of which they are very expert. Nearly all the grain, coal and iron used in the country are imported from Germany, and yet the balance of trade and commerce always comes out on the right side of the ledger.

As for Lucerne and its environs, it would be difficult to exaggerate its charms. The town is old. It is said to take its name from a tower still standing in the River Reuss, near where it rushes rapidly from the Lake, built by the Romans it is said, and by them used for a lighthouse (lucerna.) There is a fine old Cathedral whose twin tapering towers date from 1506. Two old fashioned wooden bridges cross the river obliquely. Both are covered with tile roofs and between the rafters on each is a series of curious paintings. On the one, the subjects are historical, 154 in number. The other has 46 ghastly pictures representing the Dance of Death, described by Longfellow in his "Golden Legend." The well-preserved city wall with its solemn watch-towers, seen from afar, adds to the picturesqueness of the place; but more than all, Lucerne owes its attraction to the lavish hand of nature, which has surrounded it with green hills and grand mountains, has set in front of it an emerald sea,

and bounded the horizon with the everlasting snows of the Uri and Engelberg Alps. Until the opening of the St Gothard R. R., a few years since, Lucerne had no commercial importance, but it is now increasing steadily. Its population is 20,000. Its hotels are among the largest and finest in Europe, and the number of visitors correspondingly numerous. "The Lion" of Lucerne is one of the principal sights of the town—a colossal figure of a dying lion carved out of the face of a rock, after a design by Thorwaldsen, the Danish sculptor, in memory of a band of Swiss braves who fell fighting for the French in 1792.

The Lake of Lucerne is "a joy for ever"—the Loch Lomond of Switzerland—with a variety and wealth of wild romantic scenery that Scotland cannot equal—unsurpassed even by Como and Lugano on the Italian side of the mountains. It is twenty-five miles long, in the shape of a cross, the extremities of the arms being some fourteen miles apart. The water is blue as a peacock's breast, and very deep. Twelve pretty steamers built of steel, that sit on the water like swans, and run like witches, meet the requirements of the travelling season. They are all built at Zurich and brought here in pieces by rail. The finest Swiss watch does not work more smoothly than do their beautiful engines. In the dining saloon you find all the luxuries of the season. On the upper deck you are sheltered from the sun by a canvas awning. It seldom rains. The boats belong to one company, so there is no racing. The officers are gentlemen, and the fares very moderate. Travellers to Interlaken, through the Brunig pass, take one of these boats to Alpnacht. The steamer darts from shore to shore many times, touching at pretty villages, nestling at foot of hills, dotted with red-roofed cottages—every village having its Church or Chapel with slender tapering steeple and its chime of bells. In the opposite direction, you reach Küssnacht, from which an omnibus takes you over the hill, by the Chapel erected on the spot where the tyrant Gessler fell, transfixed by Tell's avenging arrow, to the lake of Zug, where another steamer carries you to the quaint old town of the same name, where you may hear something about the mysterious, prehistoric "Lake-dwellers," who are only known to have existed here by the lacustrine relics that antiquarian research has

fished from the bottom of the lakes in these later days. But, by far the finest sail in Switzerland is that from Lucerne to Fluellen, at the further end of the Lake, where the scenery becomes grand beyond description. There you are at the foot of those great Alpine ranges that lift their white heads above the clouds. There are points on the lake where dark headlands so overlap each other, as to seemingly bar the way entirely: but, as you approach, it looks as though some Titan hand behind them slowly rolled the mountain barriers back, and, lo! you enter another enchanted chamber, still grander than the one you have passed through. Here we come to Tellsplatte, where the hero of Schweiz leaped ashore from Gessler's boat that was carrying him to prison, and, swinging himself upon the ledge of rock at the base of the Axenberg, so made good his hairbreadth escape. The chapel, said to have been built by the Canton of Uri in 1388 on this rock, has recently been replaced by that which now attracts the traveller's attention, and which serves to keep alive in the minds of a believing people the tradition which others, who have no personal interest in the matter and without investigation, glibly pronounce to be a myth. A story that has been credited in every part of the country for at least five hundred years is not unlikely to have been founded upon fact, and at least lends colour to the presumption that some such hero as William Tell did for Switzerland what William Wallace did for Scotland. On the opposite side of the lake is the plateau of the Rütli, where, it is averred by every Swiss, that on the night of the 9th November, 1307, thirty-three brave men assembled and pledged themselves in solemn compact to drive the oppressors from their soil. From that time, Tell or no Tell, the original Swiss Confederation is dated. Not far from the Rütli, a huge pyramid of rock rises out of the water, on which, in large gilded letters, one reads an inscription to the memory of Schiller, "The Bard of Tell," who has made Switzerland what Sir Walter Scott made Scotland, classic ground. It is just possible that five hundred years hence some wise-acre may arise and pronounce that no such individual as Schiller ever breathed! At Altorf, a short way from Fluellen, stands a monument to Tell, on the spot where he

is supposed to have drawn his bow and shot the apple from his boy's head. A little further on, up among the hills, we come to the village of Burglen, claimed to be the birth-place and the home of Tell, and find yet another chapel dedicated to his memory in 1522.

If Lucerne had no other attractions than the two grand mountains that stand like sentinels on either side of it, it would not fail to draw crowds of admiring visitors. Mount Pilatus lifts his rugged head to an altitude of 7,000 feet above the sea. The comelier summit of the Rigi is 5,906 feet high, or 4,472 feet above the Lake of Lucerne. The ascent of the Rigi is now very easy—too easy for some people—by two railways, one on either side to the Kulm or summit. The one from Vitznau, on Lake Lucerne, the other from Arth, on Lake Zug. The former, completed in 1871, is a marvel of engineering skill. The gradient is, of necessity, very steep, the average rise being about 20 feet in 100. The greater part of the way it is carried along the edge of a sheer precipice; here it passes through a tunnel, there it crosses a yawning abyss upon an iron bridge that seems like a spider's web up among the frowning rocks. The locomotive of 120 horse-power bites the central rail with a cog-wheel armed with steel teeth. The speed, which never exceeds three miles an hour, uphill or down, is regulated by breaks which have perfect control of the train, which, with its full complement of sixty to seventy passengers, weighs about twenty-five tons. By this one road, from thirty to forty thousand persons are annually hoisted up to the top of the Rigi. The view from the Kulm is magnificent, extending westward and north to the Black Forest of Germany, the Jura Mountains in the south, and to the east the vast chain of the Bernese Oberland, 120 miles in length, from which rise the white peaks of the Scheerhorn and Schreckhorn, the Finsteraarhorn, the Jungfrau and many others, from 12,000 to 14,000 feet high. On the highest point of the Rigi there is a first-class hotel with accommodation for five hundred guests. Besides this one, there are about a dozen others, having an aggregate of nearly 3,000 beds. Parties stay in these hotels for weeks at a time in expectation of seeing the sun rise in an unclouded sky; few actually do

see it; but, once seen, it is a sight never to be forgotten. It speaks well for the care in construction and the caution in running the Rigi railway, that not a single accident of any consequence has happened on it since it was opened. A similar railway is in course of construction to the top of Pilatus, which is likely soon to become as popular as the Rigi.

The Reformed Church in Switzerland occupies a somewhat anomalous position. Each canton is ecclesiastically independent, although the form of church government in all is Presbyterian, with variations. There is the Kirk-session, the consistory—corresponding to Presbytery—and the Synod. There is no General Assembly, but a “Conference” of deputies from the several cantons is occasionally convened to deliberate upon any question of common interest that may arise. This conference is not a Court of Appeal and exercises no legislative functions. The Federal Government maintains theological faculties for Protestants and Catholics in its four Universities above named. There is also a Protestant Theological College at Geneva, founded by Calvin in 1558. The Evangelical and Free Churches have also separate colleges for the training of their ministers. In the Canton of Lucerne there is only one church and one minister for 2,600 Protestants—all of whom reside in the town of Lucerne. The church edifice is a very handsome one, seated for about 750. The number of communicants on the roll is about 300. The sacrament is dispensed four times in the year,—at Christmas, Easter, Pentecost, and upon the day of Thanksgiving appointed annually by the Federal Government. In Lucerne, the minister and his six elders manage all their affairs without reference to any other judicatory, except, indeed, the committee of management acting on behalf of the congregation, by whom the minister is elected for a term of three or four years, and by whom he is paid from a fund assessed upon the members and adherents. Lucerne has nothing to do with Geneva, or even with Zurich, its nearer neighbour. Ecclesiastical sympathy betwixt the different cantons is “the missing link.” This condition of things certainly does not conduce to the promotion of vitality in the church as a whole nor in its component parts. Here, if anywhere, one would sup-

pose there is a fair field and reasonable argument for the speedy union of the *disjecta membra* of churches claiming a common inheritance in Luther, Calvin, Farel and Zwingli, and for a federal ecclesiastical union of all these two-and-twenty cantons, but it does not yet seem to have entered into the heart of man or minister that such a thing is possible of attainment. The Alliance of the Reformed Churches to the rescue!

Visitors to Lucerne have no cause to complain of the lack of Protestant services, so far, at least, as English-speaking people are concerned. The Continental Society of the Church of England maintains services twice every Lord's day during the summer in the Swiss Protestant Church, and the chaplaincy has been filled this summer by several very able ministers. Presbyterian services were also conducted very acceptably by Rev. P. W. Minto, a minister of the Free Church of Scotland, who has his headquarters at Cannes, and who preached here “in season” in the Maria Hilf—one of the Roman Catholic Churches. C.

Missionary Cabinet.

JOHN KNOX.

VERY little is known of the early life of the great Scottish Reformer. The house in which he is supposed to have been born may still be seen in a suburb of Haddington, now called the Nungate, formerly the Clifford gate. The precise date of his birth is unknown. His parents seem to have been in easy circumstances. Having destined him for the Church, he received a learned education. In October, 1522, he was sent to Glasgow University, of which the celebrated John Major, or Mair, was then Principal and Professor of Divinity—a man of broad views, far in advance of his times—from whom it is conjectured that Knox imbibed some of the ideas which in after life made him the foremost man of his day. Dr. McCrie, his most popular biographer, makes him complete his studies at St. Andrews; but there is not sufficient evidence to support that statement, although it is admitted that he taught a class for some time in that University. There is no doubt that he was ordained to priest's orders and that he officiated as such until about the

year 1542, when he would be thirty-seven years of age. Nor is there anything to shew by what means he was converted from the Romish to the Protestant faith. At the time just mentioned, however, the doctrines of the Reformation were freely discussed in Scotland; the writings of Jerome and Augustine had particularly attracted Knox's attention, and, many of his friends having accepted the new faith, it was not strange that he should cast in his lot with them. In 1545, he was employed as tutor in the family of Douglas of Longniddry, a staunch Protestant, and, as occasion offered, Knox then began to give public expression to his views in the Protestant interests. In the following year, when the martyrdom of George Wishart had been avenged by the murder of Cardinal Beaton, Knox, though he had no hand in the foul deed, was supposed to regard it as a case of justifiable homicide. At any rate, in 1547, along with his Longniddry pupils, and others suspected of complicity, to the number of about 150, we find him repairing for safety to the castle of St. Andrews, which became the headquarters of the outlaws. Among the refugees was John Rough, a noted preacher of the Reformed doctrines, and chaplain to the garrison. On a certain day, at the close of a sermon on the election of ministers, Rough, fastening his eyes on Knox, solemnly admonished him to give himself to the preaching of the Word. Then turning to the congregation he asked if it was their mind that he should do so. They all gave their assent. "Whereat," it is said, "Knox, abashed, burst forth in most abundant tears and withdrew himself to his chamber where he sought and found the path of duty." Such was his "call" to the ministry, which he accepted without any further ceremony. On a day appointed he appeared in the pulpit of the parish church. Taking for his text Daniel 7:24, 25, he openly argued that the Pope was "the man of sin" and Anti-Christ. This sermon, delivered with the power and eloquence for which Knox was famous, made a profound impression on the public mind. They remained some months in the castle. But their fancied security was one day disturbed by the appearance off the coast of a fleet of twenty-one French galleys, conveying troops to assist in reducing the fortress and putting an end to the Reformation, of which St. Andrews was

the recognized headquarters. The garrison made a stout resistance, but was ultimately obliged to capitulate; the conditions being that the prisoners taken in the castle should be sent to France and there liberated, on their promising not to return to Scotland. Alas for French promises! Some were imprisoned; others, Knox among the number, were kept in chains on board the galleys. While thus lying at Nantes, an image of the Virgin was presented to Knox to be kissed. "Trouble me not," said he, "such an idol is accursed." They thrust it into his hands. Looking advisedly about, he cast the image into the river, saying, "Lat our Ladie now save herself: she is licht anoughe, lat her leirne to swime." Nineteen months was Knox a galley-slave, chained to his bench, subjected to brutal treatment, exposed to all kinds of weather, wretchedly clad, and poorly fed. But he heroically endured all, firmly believing that God would in some way deliver him. In 1548, when the galleys again visited the Scottish coast, Knox was seized with a fever which threatened to end his life. One day he was asked to look at the land and see if he knew it. "Yes," he replied, "I know it well; for I see the steeple of that place where God first opened my mouth in public to His glory: and I am fully persuaded, how weak soever I now appear, that I shall not depart this life till that my tongue shall glorify His godly name in the same place."

Knox regained his liberty in 1549. He remained, however, an exile from his country more than six years longer. He first repaired to London, where he received encouragement and support from the zealous English Reformer, Archbishop Cranmer. At his instance he was sent to minister at Berwick-upon-Tweed, where he boldly attacked the Romish Church. After two years, he went to Newcastle and was appointed one of King Edward's chaplains, which added greatly to his influence. He was consulted in the revision of the Book of Common Prayer. About this time he became engaged to marry Marjory Bowes of Berwick, but he deemed it prudent to delay the union for some time. In the meantime Edward VI. died and was succeeded by his sister Mary, a bigoted Roman Catholic. On her accession to the throne, Knox withdrew from the country. Landing at Diéppe in 1554, he proceeded to Geneva, where he

made the acquaintance of John Calvin, the most learned man of his day. We next find him ministering to a congregation of English exiles in Frankfort-on-Maine. In September, 1555, he ventured to revisit his native country, when it is supposed that his marriage took place. He returned to Geneva, where two sons were born to him. He assisted Calvin in translating the Genevan Bible, and in 1558 published his famous brochure,—“The first blast of the trumpet against the monstrous Regiment (Regimen) of women,”—an attack upon the custom of allowing females to become national rulers. In 1559 Knox returned to Scotland, where the remainder of his laborious life was spent. He landed at Leith on the 2nd of May. The Council was then sitting in the Monastery of the Greyfriars. The news that Knox had landed fell like a thunderbolt on the Council and spread like wildfire through the whole country. In a few days a proclamation was issued declaring him a rebel and an outlaw. His first public appearance was at Perth, where he preached with such vehemence against idolatry and the mass as led to the first popular outbreak against the established religion. The sermon ended, a shower of stones began by which crucifixes, altar and ornaments were smashed to pieces. Idlers from the street rushed into the church and completed the wreck, after which they made for the Monasteries of the Black and Grey Friars. These, together with the Charter-House—a costly and beautiful edifice—were soon reduced to heaps of ruins. The flame thus kindled, neither Knox nor the magistrates could extinguish. The Reformation in Scotland had begun in earnest. The Queen, collecting an army, thought to put it down, but she soon found that it was beyond her power. The leaders of the Reformation had resolved to institute Protestant worship wherever they saw a chance of succeeding. They began at St. Andrews. Knox’s prophecy was at length fulfilled, for he preached in the parish church to a vast audience. Excited to frenzy, the populace stripped the church of its images and then utterly destroyed the monasteries. Their example was followed by others in different parts of the country, whose iconoclastic zeal went far beyond what Knox intended or approved of.

The year that followed his famous sermon at St. Andrews was one of herculean

labours. Knox roused the whole country, and it was not long before the noble Cathedrals of St. Andrews, Arbroath, Elgin, Jedburgh, Kelso and others were reduced to ruins by successive outbursts of misguided zeal. In July, 1560, the Protestants of Edinburgh invited him to become their minister, and then for the first time his ringing utterances resounded through the Cathedral of St. Giles. Just then, too, Mary of Guise, the Queen-Regent, died, and the Government of Scotland passed into the hands of the Reformers. The Parliament of that year ratified the nation’s choice and formally adopted the Protestant faith. The first General Assembly met in Edinburgh on the 20th of December. But the great Reformer’s work was not yet ended. On the 19th of August, 1561, the young and fascinating Mary, Queen of Scots, arrived at Holyrood from France. She was a bigoted Roman Catholic, and the height of her ambition was to undo what had been done for Scotland and to restore the authority of the Vatican. One of her first acts was to order the celebration of the Mass in Holyrood Chapel. We cannot dwell upon the heated interviews that passed betwixt Knox and Queen Mary. The vital question at issue was that Mary held to “the divine right of Kings to govern, even wrongly.” Knox contended for responsible government in accordance with the laws of God, and the inalienable right of appeal to the Bible. Neither in the pulpit nor in Her Majesty’s presence did Knox hesitate to speak his mind, nor was he very scrupulous in the choice of language in which to clothe his expostulations. So blunt, indeed, was he in this respect, he often offended his friends as well as his foes. The daring denouncer of Popery and the Mass was at length summoned to appear before the Council on a charge of treason. On the day fixed for the trial, public anxiety was raised to the highest pitch. The palace-yard was crowded with people waiting to hear the result. As the Queen took her seat on the throne and saw Knox standing uncovered, she burst into a fit of laughter.—“That man,” she said, “made me weep; I will now see if I can make him weep.” To her great mortification, he was acquitted.

Knox now retired for a short time into England. On his return to Edinburgh, he

took a prominent part in urging proceedings against Mary, now a prisoner in Lochleven Castle. During the incumbency of "The Good Regent" Moray, Knox was the foremost man in Scotland, but the news of Moray's assassination so disturbed him that he had a stroke of apoplexy from the effects of which he never fully recovered. He could nevermore make his voice to be heard in St. Giles. His last public appearance was on the ninth of November, 1572, in the Tolbooth Church, at the installation of his colleague and successor. Cheerful, but exhausted, he came down from the pulpit and leaning upon his staff, crept along the High Street, which was lined with people, who followed him to his house from which he never came out alive. From that day, he sank gradually, and on the evening of the 24th, his noble spirit took its flight. He was buried in St. Giles' Church-yard—now the Parliament Square, where a brass plate inserted in the causeway may be seen, on which are engraved the letters, J. K. 1572. As he was lowered into the grave, Regent Morton, in presence of all the nobility then in Edinburgh and a great concourse of people, pronounced his eulogium in the well-known words,—“HERE LIETH ONE WHO, IN HIS LIFETIME, NEVER FEARED THE FACE OF MAN.” Knox seems to have been a small, fragile man. He died in the sixty-seventh year of his age, worn out by his incessant and extraordinary labours of mind and body. Few men ever endured severer hardships. His life was a continuous battle for the faith. To him, more than to any other man, Scotchmen and their descendants in America are indebted for their civil and religious liberty.

The Support of our Churches.

WHAT is the best system of pecuniary support for our churches? Is the system of pew-rents the best? Or should all seats be free, and the expenses be met by the offerings of the people? A writer in the *Quarterly Presbyterian Review*, New York, argues that pew-rents are unjust to the rich in leading them to pay too little, and unjust to the poor in laying an undue burden upon them. The correct standard of giving is not what is required to pay for a pew, but what the worshipper is really

able to give in proportion to his means. In large and wealthy communities, pew-rents are sometimes excessive; but if the minister is popular and the music good, the congregation may continue to grow and the pews may be in demand at a very high cost. Some churches are thus able to expend \$6,000 a year, or more, in securing artistic music! In some instances, the "chief seats in the Synagogues" are sold at public auction each succeeding year. This is "running the church" on business principles, with a vengeance. The fact is that the Church of Christ should not be and cannot wisely be run on "business principles." Religious privileges cannot be rated by the law of supply and demand. They must not be denied to those who make no pecuniary return for them, be those persons rich or poor.

The Free Pew system has succeeded in many of our own churches, in cities, towns and rural districts; but it has been found that in order to ensure success, the whole congregation must be invited to avail themselves of the privilege of helping to bear expenses. They must be frequently reminded of their duty to give as the Lord has prospered them, and to give regularly and cheerfully as an act of worship. The offerings should be a part of the stated services of the church; and every one should take a part in this "act of worship." Pews should be allocated to all who are in attendance in the church, and the occupants of pews should of course extend the amplest hospitality to strangers and occasional hearers. It is often expedient to ascertain, from time to time, how much each attendant is willing to give weekly or monthly during the year. The "envelope system" has been found very helpful and convenient. Only, much care must be exercised lest the system become an engine for extorting from hearers more than they can cheerfully give.

We know churches in which the free-will system, without check or change, has been carried out successfully for twelve, twenty, and even thirty years. But there is no question that training, watchfulness and conscientious teaching are required. It is a noble reform to raise our giving from the low stage of a purely business transaction to the lofty stage of an act of worship.

Worshipping God and The Lamb.

DECEMBER 5.

REVELATION V: 1-14.

Golden Text, Rev. 5: 13.

IN this lesson we have a vision describing in a manner not easily understood the method of God's Government as inscribed in "a book." We are not told what was written in the book, but only what John saw in enigmatical figures. From it we learn that God's decrees are stated and fixed, every detail adjusted and planned with infinite wisdom.

V. 1. *A book*—in the form of a roll of parchment; written on both sides, indicating the fulness of the contents. *Seven Seals*—The number seven, made up of four, for the four quarters of the globe, and three representing the Trinity, hence called the "perfect number," runs all through the Bible, expressing completeness. Vs. 2: 3. *In heaven nor in earth*—no created intelligence. Such things, even angels cannot understand. *To loose the seals*—to unfold the counsels of God. *To look thereon*—so as to be able to read the contents. V. 4. *Wept much*—was distressed that he could not see more clearly of the divine mind and will. V. 5. *One of the elders*—One of the redeemed—A representative of the church militant, who by experience knew the power and worth of the Saviour. *Weep not*—what you know not now, you shall know hereafter: There is One who can open that book. *The Lion*—see Gen. 49: 9, 10; *Root of David*.—Isa. 53: 2; Matt. 22: 42, 45. He who is the mediator betwixt God and man is alone able to execute the counsels of God—for He has prevailed over the powers of darkness. Vs. 6, 7. *In the midst of the elders*—representatives of the church triumphant. *A Lamb*—The sacrificial Lamb of God which taketh away the sins of the world, John 1: 29. *Seven horns, eyes, spirits*—intimating perfect power, and wisdom. *He came*—and prevailed by his infinite merit. V. 8. *Before the Lamb*—adoring saints and angels worship Christ, Isa. 45: 23; Phil. 2: 10, 11. *The prayers of saints*—neither saints, nor angels are said to intercede for us; they only present these petitions. There is only one Mediator, 1 Tim. 2: 5. Vs. 9, 10. *A new song*—The heavenly choir sang at the creation, Job. 38: 7. But now they sing a new song. None of the songs of earth will do for heaven. This was the song of Redeeming Love—ever suggesting new thoughts of praise. V. 10. *Kings and Priests*—to reign with Him in glory, ch. 22: 5, and to offer through Him spiritual sacrifices, 1 Pet. 2: 5. *Reign on the earth*—The saints shall with Him judge the world at the great day, 1 Cor. 6: 2. Vs. 11, 12. *Many angels*—an innumerable company, Heb. 12: 22. There is joy in heaven over one sinner that repenteth, Luke 15: 10; how unspeakably greater the joy of beholding the vast concourse of the redeemed! *Power, riches, wisdom, strength, honour, glory, blessing*—again seven ascriptions of praise.

The Saints in Heaven.

DECEMBER 12.

REVELATION VII: 9-17.

Golden Text, Rev. 7: 15.

IN this lesson the Apostle opens for us, as it were, a window of heaven and gives us a glimpse of the glory that awaits the saints, 1 Cor. 2: 9. V. 9. *A great multitude*—not only the 144,000 mentioned in the previous verses—a symbolical number, indicating that some would be saved out of each of the 12 tribes—but the thought is presented, that a vast number of the human race will be saved. V. 10. *Salvation to our God*—This is the ceaseless chorus of saints redeemed with the blood of the Lamb. V. 11, 12. The angels who never fall, now add their Amen to the song of the redeemed, and respond with their sevenfold ascription of praise to Him who sits upon the throne. V. 13. *What are these?* (1) These are they who have suffered persecution; many of whom laid down their lives for the Gospel. They have won the Martyrs' Crown. They bear in their hands the victors' palm. (2) But there are others besides the martyrs in heaven. Those who have been tried by affliction, and poverty, who were despised among men, now receive the reward of their faith and patience; all who loved the Lord Jesus Christ, and served Him faithfully on earth, no matter what their rank or position, no matter to what denomination they belonged, are among this white-robed throng; their sins have been washed away in the blood of the Lamb, and now they "serve the God they love amid the glories of the sky." V. 15. *Therefore*—The reason why they are there is because they are redeemed with the blood of the Lamb. *Before the throne*—rejoicing in His immediate presence, becoming like Him, because they see Him as He is, 1 John 3: 2. *Day and night*—rather in one eternal day, for there is no night there, ch. 22: 5. *They serve Him*—the bliss of heaven does not consist of idle inactivity. It will be the privilege of those who have served God faithfully on earth to do His will, and carry on His work in heaven. *Shall dwell among them*—Shall spread His tabernacle over them, R. V. All that the tabernacle symbolized to the wanderers in the wilderness will be realized and superseded by the overshadowing presence of God himself. V. 16. *They shall hunger no more*.—All their wants shall be supplied: none of the privations which they endured for Christ's sake shall trouble them; while they that hungered and thirsted for righteousness shall be satisfied in that presence where there is *fulness of joy*. The time of trial is past; the pains and temptations of life are over. V. 17. *The Lamb*—Christ, the Bread of life, and the Water of life will be the satisfying portion of the saints. *Shall feed them*—"Shall be their Shepherd," R. V.; and lead them unto living fountains, Ps. 23: 1, 2.

The Great Invitation.

DECEMBER 19:

REVELATION XXII: 8-21

Golden Text, Rev. 22: 21.

IT is fitting that the last page of the Bible, and the last lesson of our seven years' course, should fix our attention upon the great invitation which in some form or other is embodied in every book of the Bible. This is Christ's farewell to His Church, coupled with the promise of his speedy return. Vs. 8, 9. This is the second time John was about to commit the mistake of worshipping the creature rather than the Creator, ch. 19: 10. *Worship God*—not angels, nor saints, nor images, Exo. 20: 3, John 4: 23, 24. V. 10. *Seal not*—The prophets were commanded to seal up their prophecies, Isa. 8: 16; Dan. 12: 4, 9. But this is to be left open, for the comfort and edification of the church. *The time is at hand*—Our proper attitude, therefore, is continual watching for Christ's coming, Matt. 25: 6-13. V. 11. Two pairs are selected as representatives of the good and the bad. The leading idea is one that cannot be too seriously considered—as we sow here we shall reap hereafter. Character in this world fixes our destiny in the next. Punishment is, in the nature of things, the consequence of a life of sin. The worst punishment God lays on wicked men is to give them up to themselves, to deaden the conscience, Hos. 4: 17; Rom. 1: 28. Vs. 12, 13. *I come quickly*—It is Christ who speaks. Whatever may be the exact import of the words, to each of us, He comes at death, sometimes very suddenly, in each case soon, and *certainly*. Let those words, then, be ever sounding in our ears. *As his work*: according to his creed or profession, Matt. 7: 21-23. We shall be judged by our lives. Vs. 14, 15. *That do his commandments*—Obedience is the test of faith and fitness for eternal life; yet our "right" to the tree of life, is due, not to our doings, but to what He has done for us. *Dogs &c*—the sensual, corrupt, depraved. V. 16. Jesus is Lord of the angels, Heb. 1: 6. *Unto you*—primarily to the seven churches, but equally to Christians of all times and places. *The root of David*—the Messiah of promise. *The morning star*—see Num. 24: 17—the star that ushered in the day of grace, and shall usher in the Day of Glory. V. 17. God, by his Holy Spirit, and the church by her ministers, and believers by their consistent lives, *say come*—"Come to Jesus to be saved by him." The first impulse of a converted soul is to bring others to the knowledge of the truth. *Whosoever will*—The invitation is to all who will accept it, Isa. 55: 1; Acts 10: 35; Rom. 1: 16. V. 19. If any man attempts to explain away the meaning of any portion of the scriptures, to suit his caprice, he thereby deprives himself of the privileges and promises contained therein. Have we accepted this great invitation for ourselves?

The Beginning.

JANUARY 2. B. C. 4004. GENESIS 1: 26-31; 2: 1-3.

Golden Text, Gen. 1: 1.

THE book of Genesis was written by Moses about 1500 years B. C. It is a brief history of events which happened during 2369 years from the creation of man to the death of Joseph, B.C. 1635. Genesis means origin or birth, and the first chapters of that book tell us of the birth of this world with all that is in it. The Creator is God, the Eternal Father, who alone had no beginning, and who can have no end. At first, the earth was "without form and void," v. 2, rolling through the darkness of space. In six periods of time, called here days, God gradually made it what it is now, a fit habitation for man, His last work. On the seventh day, God rested from all His work which He had made. Ch. 2: 2, and He blessed the seventh day and sanctified it, that is, He set it apart as holy. Exod. 16: 23; 20: 11. The first man, Adam, was created in Eden. The exact location of the garden of Eden cannot now be ascertained. It was in the Eastern land, and probably in the valley of the Euphrates. Ch. 2: 14. V. 26. *God said*—He willed. This expression is repeated ten times in the history of the creation. V. 3, 9, 11, &c. Compare John 1: 3; Heb. 1: 2. 2 Pet. 3: 5. God has only to speak, and the thing is done. Psalms 33: 6, 9; Isa. 40: 26; Rom. 4: 17; Col. 1: 16. *Let us make*—Notice the plural form here, thought to refer to the doctrine of the Trinity and to confirm it. Compare, Ch. 3: 22: 11; 7; Isa. 6: 8. *In our image*—These words do not refer to bodily shape or appearance, (Is. 40: 18, 25,) but to spiritual attributes such as: knowledge, Col. 3: 10; righteousness, Eph. 4: 24; holiness, Eccles. 7: 29. See Sh. Cat. Quest. 10. *Let them*—Adam and his descendants, *have dominion*—rule over the brute creation, as God rules over men, kindly not cruelly, Prov. 12: 10. V. 27. *Created He them*—The creation of woman recorded in the 2d chap. 21-23, was the last act of God's creative power. There is no record of the creation of any other man and woman. All mankind is descended from this first pair. V. 28. *Subdue it*—Cultivate it, change its wastes to fruitful fields by your labor. God worked, Jesus worked, and man in Eden had also to work. Ch. 2: 15. John 5: 17. V. 29. *Shall be for meat*—for food; from this it has been thought that flesh was not allowed to be eaten, until after the flood. Gen. 9: 3. V. 31. *Evening and the morning*—The Hebrews reckoned the day from sunset. The morning that follows stands for the second half of the day proper. Ch. 2: v. 2. *He rested*—not that God was weary, Is. 40: 28. He stopped creating on this earth on the sixth day. V. 3. *He sanctified it*—Institution of the Sabbath, not Jewish, as is sometimes asserted, but dating from the very birth of humanity.

Our Own Church.

PERSONAL.—Mr. Croil—the Managing Editor of the *Record*—and his family have spent the last two months at Lucerne, Switzerland. On 9th November they removed to Geneva. Mr. Croil's racy letters in our "Editorial Correspondence" will be read with interest by all our subscribers. The one which appears in this number is specially interesting.

AGENT OF THE CHURCH, MARITIME PROVINCES.—Rev. P. M. Morrison has been appointed Agent of the Church, and has now entered upon the duties of his office. All moneys for the Schemes of the Church, for the Eastern Section, will be forwarded to Mr. Morrison, whose address is 140 Granville Street, Halifax.

POINTE-AUX-TREMBLES SCHOOLS.—The current session of these well-known mission schools opened on the fifteenth of October. The buildings are quite full, there being one hundred and fifteen pupils in attendance. A large number of these are being trained for the position of teachers, colporteurs and missionaries. The present session promises, by God's blessing, to be most successful.

SABBATH-SCHOOL REGISTERS, &c.—A cheap edition has just been published of the registers and records prepared for the use of Sabbath-schools by the Assembly's Sabbath-school Committee. These have been found most serviceable in the schools where they have been adopted. The issuing of this cheap edition will tend to place them within reach of all Sabbath-schools throughout the church.

THE UNION COLLEGE FUND.—A glance at the "acknowledgments" in this and the November *Record* shows that thus far few congregations have forwarded contributions for this fund. It is hoped that all congregations will contribute for the support of the colleges embraced in this union fund, and that missionary associations, in allocating their moneys at the close of the year, will remember the claims of these theological seminaries.

THE DAYSPRING.—The missionary schooner, "Dayspring," reached Sydney, N.S.W., on the 19th September last, and had to go into dock for some repairs. She did not get away before the 9th October. She took

three new missionaries and their wives—Messrs. Landels, Leggatt and Morton. The Rev. Joseph Copeland, who has not been well of late, also took voyage as a passenger. The vessel also takes 1,000 copies of an Erromangan Hymn-book, just printed in Sydney, and a large quantity of cases and stores. Steps are being taken to replace this vessel by a larger one. The mission work on the New Hebrides is very encouraging at the present time.

ERROMANGA.—Just before going to press, we received a letter from the Rev. H. A. Robertson, dated 19th August, together with his report to the Mission Synod for last year. The report will appear in our next issue. Mr. and Mrs. Robertson had just returned from a three weeks voyage north to Erakor, Havannah Harbour, Emei, Tongoa, Epi and Ambrim. They were much gratified with what they witnessed, especially at Emei, where, a few years ago, when Mr. Robertson was there, the people were wild and savage. At this visit, about 300 of the natives were on the shore to welcome the missionary, and under the shade of trees were singing hymns of praise to God.

JEWISH MISSIONS.—In July last, the British Society for the propagation of the Gospel among the Jews, appointed three deputies to visit this continent, with a view to awaken an interest in Jewish Missions. These deputies visited Montreal and Toronto last month. One of them, Rev. Aaron Matthews, is himself a convert from Judaism. He is a man of remarkable zeal and of great power as an expounder of the Word. He aroused a great deal of enthusiasm in Montreal, and many of our intelligent Christian people there would like to see a mission established—more or less directly in connection with our church—to God's ancient people, the Jews.

OUR FIVE FOREIGN FIELDS.—During the past summer, the Rev. Principal Grant, of Queen's University, contributed a series of historical articles to the *Toronto Mail* on the Foreign Mission Fields occupied by our church. These have been published in pamphlet form, at the low rate of \$5.00 per hundred. The first edition is exhausted. The second is now being printed, and those desiring copies should at once send their orders to Principal Grant, Kingston. The articles are written in a popular style, and are admirably adapted to intensify the in-

terest of our people in the foreign mission work of the church. We recommend all Sessions to secure a number of copies for distribution among their respective congregations.

PRESBYTERIAN COLLEGE, HALIFAX.—The Session 1886-7 of this college commenced on the 3rd November. The opening lecture was delivered by Principal Macknight, D.D., in Chalmers Church before a large audience. His subject was "The Organization of the Primitive Church." Rev. Joseph Annand, one of the New Hebrides missionaries, briefly addressed the students. The attendance of students is better than at any previous session, being twenty-nine. The Board of Management met at the College on the 3rd November. A bursary sub-committee was appointed which will appeal to congregations for funds to aid students. The balance against the treasurer of the Board is about \$8,000. This adverse balance has been incurred in a series of years. The Board supported three professors in Dalhousie College. Henceforth the salary of one of these professors is saved to the church and this will serve to reduce the adverse balance. The Board needs a collection from every congregation in the Maritime Synod.

MANITOBA COLLEGE.—By appointment of the General Assembly, Sabbath the nineteenth December, is the day for the annual collection on behalf of this college. The growth of this institution, especially in recent years, has been most encouraging; and, since the appointment of the Rev. Principal King, its financial position has very materially improved. The attendance this session, both in the Arts and Theological classes, is larger than in any previous year. The residence is quite full. It is difficult to over-estimate the importance of this college. Apart from its purely literary and educational influence, it is training a native ministry for the North-West thoroughly adapted to the wants of the country. The large number of its students employed in the mission field last summer amply justified the appointment of Principal King as Professor of Theology three years ago. The Principal's salary is provided for by the friends in Manitoba. For the salaries of the other two professors, the College Board is dependent mainly on the contributions of the congregations in Ontario, Quebec

and the Maritime Provinces. Last year these amounted to \$3,300, but only a comparatively small number of congregations contributed, and although the Assembly has more than once commended the Manitoba College to the liberality of the whole church, there are very many congregations that have never yet sent a contribution. It is hoped that this year the collection will be taken in every congregation of the church.

LICENSURES.—Mr. W. M. Fraser, 19th Oct., by Presbytery of *Truro*.

CALLS.—Mr. J. A. Mackenzie, of Pugwash, to Bridgewater, *Lunenburg & Shelburne*. Mr. J. C. Oehler, to Tabusintac and Burnt Church, *Miramichi*. Mr. Alex. McKay, to Salem Church, Summerstown, *Glengarry*. Mr. C. A. Tanner, of St. Andrew's Church, Scarborough, to St. Andrew's Church, *Levis, Quebec*.

ORDINATIONS.—Mr. W. R. Calder, 29th Sept., and inducted same date, *Mira, Sydney*. Mr. John McKay, 24th Oct., and inducted same date, Knox Church, Scarborough, *Toronto*. Mr. J. W. McLennan, B.D., 9th Nov., Vanceboro and McAdam, *St. John*. Mr. Wm. Allan, and inducted, Camden and Newburg, *Kingston*.

INDUCTIONS.—Mr. G. L. Gordon, 20th Oct., River John, *Wallace*. Mr. Alex. McKay, 26th Oct., Salem Church, Summerstown, *Glengarry*. Mr. F. M. Dewey, 30th Sept., Stanley St. Church, *Montreal, Montreal*. Mr. L. G. MacNeill, 14th Oct., St. Andrew's Church, St. John, *St. John*.

DEMISSIONS.—Mr. R. Jardine, D.Sc., St. John's Church, Brockville, *Brockville*. Mr. P. M. Morrison, St. James Church, Dartmouth, *Halifax*. Mr. Robt. Laird, Little Harbour & Fishers Grant, *Pictou*. Mr. T. T. Johnston, Wick & Greenbank, *Lindsay*.

NEW CHURCHES.—A Church was opened on 28th October, in Casselman, a mission recently organized in Presbytery of Ottawa. At the North Esk section of Rev. J. McCarter's charge, Redbank, Miramichi, N.B., a new church seating over two hundred was opened on 31st October, the Revs. T. Cumming and W. Aitken officiating. A new church was opened 31st October, in Dracon, Guelph Presbytery, by Rev. J. K. Smith, M.A., the Moderator of Assembly.

DEATHS.—Mr. Donald McAulay, Baddeck, C.B., died Aug. 5th, well versed in scripture knowledge and great power as a Gaelic speaker. He was for 28 years an honoured elder, and in his own district conducted a weekly service and on Sabbaths a fortnightly one. A diligent and faithful servant of His Master. — Mr. James Walter Hill, Mulmur, died Aug. 16th. Ordained an elder in February last. Though comparatively young in years, he was ripe in Christian experience, and gave promise of a life of great usefulness in the service of Christ.—Mrs. King, wife of the Rev. Principal King of Manitoba College,

died Sep. 20th. Mrs. King was widely known by a large circle of friends throughout the whole country. To know her was to love her, and her memory will be fondly cherished by her former pupils, over whom she exercised a most healthful Christian influence; by many ministers of our church, to not a few of whom she endeared herself by her friendship and sympathy in their student days; and by all who had the privilege of her acquaintance. For many months she was a severe yet patient sufferer, testifying in her sick chamber to her loving, trustful confidence in the Master she had so joyfully served. The hearts of very many go out in loving sympathy towards Dr. King and his motherless children, in their sore bereavement.

MANITOBA ITEMS.—The opening of the theological classes, as well as the annual meeting of the college, took place in Manitoba College on Nov. 5th, at eight o'clock. There was a large attendance of students and friends of the college. Principal King delivered the opening lecture on "The importance of Exegetical study to the Christian Minister," which was an able and finished plea for a useful and effective mode of preaching. Dr. King announced that Rev. D. M. Gordon had been expected to deliver the opening lecture, but had been prevented by press of work. He stated that there were in attendance at the college upwards of 40 university arts students, and 16 preparatory, besides 12 in theology alone, and that the numbers would probably have considerably increased by Christmas. He also announced that the fourth instalment of \$4800 of debt was paid in October, and that on the payment of a like amount in October, 1887, the college property would be free of debt. Dr. Loughton, of Greenock, has also presented the library with six large cases of the best books of his valuable library, and these have arrived. Dr. Bryce then made a statement of university matters connected with the college. In June last, Manitoba College, had carried off five medals, including the governor general's, and sixteen scholarships, aggregating \$1270. Thirty-five students had passed in the several years in arts, and twelve had received B.A., out of seventeen B. A.'s, conferred by the University. Reference was made to the establishment of a new honor course in modern languages, including English, French, German, and Italian, and that a student of Manitoba College had won the first scholarship in it. The timely gift of Sir Donald Smith of \$500 for science apparatus was mentioned, and as an evidence of the tendency toward further co-operation, that two students of St. John's College are attending science classes in Manitoba College. Canon O'Meara, acting head of St. John's (Episcopal) College, who was present, reciprocated the kindly expressions, and rejoiced in Manitoba College being a Christian institution. Rev. C. B. Pitblado, who has just returned from Europe, made a few encouraging remarks.

B.

Meetings of Presbyteries.

SYDNEY, Sep. 28th.—The Presbytery heard the trials for ordination of Mr. W. R. Calder, which were sustained. The congregation of Gabarus, being unable to come up to the requirements of the augmentation scheme, was recommended for such aid as the committee could bestow. **Sept. 29th.**—The Presbytery met at Mira and ordained and inducted Mr. Calder. The Mira congregation is one of the largest and most extensive in the maritime provinces.

TRURO, Oct. 19th.—A call to Rev. J. Robbins, Glencoe, from the First Church, Truro, was sustained. Mr. W. M. Fraser, of Halifax, was licensed to preach the Gospel. Reports were received from Westchester and Maccan, showing that all expenses had been met by the people.

LUNenburg and SHELBURNE, Oct. 8th.—Messrs. Miller and Simpson were appointed to visit New Dublin. It was unanimously agreed to hold evangelistic services during the winter in all the congregations, not less than two weeks in each. Committees were appointed on the various schemes of the Church, including Augmentation. Mr. J. W. Crawford was certified to the Presbyterian College, Halifax.

PICTOU, Nov. 2.—Moderation in a call was granted to Prince Street, Pictou. Mr. Laird's resignation of Little Harbour and Fisher's Grant was accepted. It was agreed to secure, if possible, an ordained missionary for Isaac's Harbour and Cemetery Harbour for one year. The \$1,350 asked by the synod for augmentation, was allocated to the congregations of the bounds, and it was agreed to endeavour to complete the augmentation effort in the Presbytery by the end of December.

WALLACE, Oct. 7th and 8th.—Mr. Quinn reported that he had visited Earlton, and that satisfactory progress had been made in paying arrears due late pastor. Rev. G. L. Gordon intimated his acceptance of a call to River John. **Oct. 20th.**—The Presbytery met at River John and inducted Mr. Gordon into the pastoral charge of that congregation. The call of Bridge-water congregation to Rev. J. A. Mackenzie, Pugwash, was considered. The call was very urgent, and was accompanied with an offer of increased stipend; but the members of his present charge pressed their claims so strongly that Mr. Mackenzie declined the call. The Augmentation Fund was considered, and the requisite sums were allocated to the various congregations,—viz., \$45 each to be raised by Amherst, Spring Hill, Pugwash and Oxford, Tatamagouche, and River John; and \$30 each by the two Wallace charges, New Annan and Earlton; and Linden \$15. Committees were appointed on the various schemes of the church.

HALIFAX, Oct. 8th.—Mr. David Wright, from Scotland, was certified to the Presbyterian College, Halifax. Leave was granted to the

Carleton congregation, Yarmouth, to change the site of their church. The congregation was recommended for aid to the Hunter Building Fund Committee. Rev. Robert Stewart of the Reformed Presbyterian Church, was given appointments during the winter.

HALIFAX, Nov. 3.—Arrangements were made for a general exchange of pulpits in January for the purpose of bringing before congregations the missionary work of the Church. The sum required from the Presbytery for augmentation purposes was allocated to the congregations,—the amounts being a little lower than those asked from congregations last year. Rev. P. M. Morrison was released from his charge of the Dartmouth congregation, his pastorate ending Nov. 8, at which date he enters upon his duties as Agent of the Church in the Maritime Provinces. The Presbytery has been visiting its congregations by committees.

St. JOHN, Oct. 26th.—Rev. J. A. McLean was appointed Moderator. It was agreed to transmit to the General Assembly Mr. Gray's and Mr. Millen's applications to retire from active duty. Leave to moderate in a call to St. George was granted. The amount asked from the Presbytery by the Augmentation Committee was allocated among the congregations. It was agreed to ordain Mr. McLennan as missionary to McAdam and Vanceboro on 9th November. Applications from Messrs. McLeod and F. W. Murray, for the shortening of their term of study, were referred to the examination committee. Commissioners to the Assembly are to be appointed at the March meeting.

MIRAMICHI, Oct. 4th.—A call was received from Tabusintac and Burnt Church, addressed to Mr. J. C. Oehler of Princeton, N. J. It was signed by 47 members and 54 adherents. The Presbytery agreed to apply to the Augmentation Committee for a grant of \$300 per annum.

MIRAMICHI, Nov. 2nd.—Mr. Oehler declined call from Tabusintac and Burnt Church. The Presbytery's share of the Augmentation Fund was allocated among the congregations. The Presbytery cordially endorsed the proposed Ladies' College at Halifax. The following signs of prosperity were noted:—A new manse purchased by St. John's congregation, Chatham; a new church at North Esk, Red Bank; the corner-stone of a new church laid at Campbellton, and new churches in course of erection at Mill Branch, Bass River Station and at Tabusintac.

QUEBEC, Oct. 14th.—The call from Scotstown to Mr. John MacLeod was set aside. Mr. D. Currie withdrew his resignation of Three Rivers. A call from Levis to Rev. C. A. Tanner was sustained. Mr. D. Mackay was appointed for one year from 1st October, as ordained missionary at Metis, the people to contribute at least \$300.

OTTAWA, Nov. 2nd.—A committee was appointed on Sabbath observance, Mr. Geo. Hay,

Convener. The union between Hull and Chelsea was not effected. The claims of the Lumbermen's Mission and of the augmentation scheme were considered and appropriate action taken.

GLENGARRY, Oct. 15.—A unanimous call from Summerstown to Rev. Alex. McKay, signed by 80 communicants and 70 adherents, was sustained and accepted, and on Oct. 26th the induction took place. A call from East Lancaster to Rev. N. Campbell was set aside, Mr. Campbell having already accepted a call to Elmsley.

WHITBY, Oct. 19th.—Arrangements were made for the holding of missionary meetings. The Presbytery approved the remittance marriage with a deceased wife's sister. The remittance ecclesiastical co-operation was disapproved.

LINDBAY, Nov. 1st.—The resignation was accepted of the Rev. T. T. Johnson, Wick and Greenbank, and deep regret expressed by congregation and Presbytery in being necessitated to part with him,—Mrs. Johnston's health compelling him to remove to Florida.

SAUGEEN, Oct. 26th.—The Presbytery, after hearing parties, agreed to the translation of Dr. Campbell to Collingwood, and Mr. S. Young was appointed moderator of Knox Church, Harriston, during the vacancy.

LONDON, Sept. 14th.—A commission was appointed to visit N. Delaware. It was agreed to organize Dutton in connection with Wallacetown. The Home Mission report was considered, and arrangements made for visiting aid receiving congregations. East Williams was asked to send commissioners to next meeting of Presbytery. A committee was appointed to correspond with the Session of Knox Church, St. Thomas, with the view of establishing a second congregation there.

SARNIA, Sept. 28th.—It was resolved to erect a Station at Brooke Town Line, in connection with Marthaville. The Home Mission report was submitted by Mr. Currie, and a statistical report by Mr. McAdam. It was agreed to print an abstract of the latter for distribution in the Presbytery. A call from Forest to Rev. James Pritchard was sustained. Dr. McIntyre of Brantford Ladies' College, addressed the Court on behalf of that institution. Messrs. Paton, Needham and McLennan were certified to Knox College. An application for reception from Rev. N. Smith, of the Canada Methodist Church was referred to a committee. Arrangements were made for missionary meetings and exchanges of pulpits.

WINNIPEG, Oct. 5th.—A large amount of Home Mission business was transacted. Leave was granted to moderate in a call at Kildonan. Rev. R. Nairn was appointed to Fort William, and Rev. W. H. Spence to Rat Portage for the winter half year. A committee was appointed to draft a minute anent the late Mrs. King.

Home Missions.

THE executive of the Home Mission Committee, Western Section, met in St. Andrew's Church Lecture Room, Toronto, on 12th October. The claims of Presbyteries for services rendered during the past half year were considered and ordered to be paid. These amounted to \$18,189, besides a considerable sum for work in British Columbia. A large number of new applications for grants were dealt with. The Rev. Dr. Jardine, of Brockville, was appointed to succeed Mr. MacWilliam at Prince Albert, N. W. T. It was resolved to ask the several Presbyteries of the Synod of Manitoba and the North-west, as also the Home Mission committee of that Synod, to consider whether the time has not arrived when the salaries of missionaries and of ministers in augmented congregations in the Synod should be placed more on a level with those of the older Presbyteries of the Church, — to report at the March meeting of this committee. A number of appointments was made to the several Presbyteries, including Messrs. Dunn and A. Tait, to the new Presbytery of Columbia, B.C. This Presbytery applied for missionaries for four fields, viz. (1.) Fort Langley and Langley Prairie, &c., where the people promise \$625 per annum; (2.) Chilliwhack, where the people offer \$600 and hope to build a church and manse soon; (3.) Ashcroft, Spence Bridge and Clifton; (4.) Aibarni.

MISSION WORK IN THE NORTH-WEST.

The following extracts are taken from the report presented to the Committee by the Rev. James Robertson, Supt. of Missions:—

Last summer was full of quiet, earnest work in the mission field. All the old stations were occupied and work was begun in several new districts. Students from our Colleges, as well as the permanent missionaries, did good service and in many cases were cheered by the results.

NEW FIELDS.

About twenty-five miles southwest of Port Arthur, several mines are being worked just now. There are in all about 125 miners, of whom a few have their families. The ministers of Port Arthur and Fort William preach to them occasionally. Next summer, a missionary should occupy this district and the Township of Oliver. *Gretna* is a small town near the international boundary, about 18 miles west of Emerson. It was supplied last winter from Manitoba College. A regular missionary was sent in last spring and good work was done. It promises \$600 for the support of ordinances for the coming year. *Lansdowne*, in the Presbytery of Regina, is a promising field, having about 55 families, and being 13 x 25 miles in extent. At *Buffalo Lake*, a Knox College Society missionary laboured with much acceptance.

The *High River* field, south of Calgary, had a missionary of its own for the first time, while Messrs. McLeod and Cameron laboured among the C. P. R. workmen in the Rocky Mountains. Two new fields were also entered upon in the south-eastern part of Assiniboia, and a missionary laboured at *Swift Current*.

CHURCHES BUILT.

Building operations were not as extensive as during the previous year and yet we were not idle, as the subjoined list will show:—

Place.	Presbytery.	Material.	Estimated Cost.
1. Calgary.	Regina.	Stone.	\$ 7,500
2. Battleford.	"	Brick.	2,500
3. Fort Saskatchewan.	"	Frame.	600
4. Clover Bar.	"	Frame.	600
5. Fort Qu'Appelle.	"	Stone.	2,000
6. Rosboro'.	"	Stone.	1,200
7. File Hills.	"	Stone.	1,200
8. McLeod Station.	"	Frame.	900
9. Boissvain.	Rock Lake.	Frame.	1,300
10. Portage la Prairie.	Brandon.	"	5,000
11. Birtle.	"	"	2,600
12. Knox Ch., Brandon.	"	"	1,350
13. Shoal Lake.	"	"	1,350
14. Strathclair.	"	"	1,650
15. Moose Creek.	Regina.	"	600
16. Pilot Mound.	Rock Lake.	"	800
17. Winkaw.	Regina.	Concrete.	900
18. Neopawa (Manse)	Brandon.	Frame.	1,150

In all, 18 buildings, worth about..... \$32,100

Arrangements are made to build next season at Rosburn, Shell River, Castle Avery, Killarney, Donald, Lansdowne and other points.

CONGREGATIONS ORGANIZED.

The better crop returns in Manitoba have encouraged the people, and seven of the mission fields have signified their desire to call ministers of their own. The partial failure of crops in several districts of Assiniboia has retarded growth.

LABOURERS.

There were 102 ministers and missionaries in all engaged in preaching the Gospel to the white population. Of these, about 70 were ordained. In these figures are included pastors of self-sustaining congregations, but not Professors of Manitoba College. The Superintendent visited 38 mission fields during the summer, preaching and giving addresses on mission work on 157 occasions, travelling 1,450 miles by buck-board and 5,650 by rail. These figures do not include distances travelled in attendance on the courts of the church. The great lack is permanent labourers. Many of the fields occupied in summer will be vacant in winter, and thus much of the results of the summer work will be lost. For a score of men of the right spirit there is room in the North-West. For the seed sown and the fruit gathered in we give praise to God.

A VAST MISSION-FIELD IN THE FAR WEST.

We have been favoured by the Rev. J. C. Herdman, B.D., Calgary, N.W.T., with the following narrative which we are sure will be read with interest:—

That, in traversing the Rocky and the Selkirk Mountain ranges, the Canadian Pacific Railway has created a vast mission-field, possessing several large villages and a floating population to be numbered by thousands: that, at all too many sad centres along this length of line, virtual heathenism and palpable vice are meanwhile throwing shadows denser than those which fall from the mountain peaks: that not only has our own church too tardily and timidly visited it, but by all denominations this mission-field has been so passed by, that over an unbroken reach of four hundred miles from Calgary to Kamloops, there is no place of worship of any kind, nor any religious agency at work, in a way or on a scale adequate to the occasion: and that there is here a great opportunity and a greater responsibility, — with these thoughts uppermost I have returned to Calgary from a mission-tour to the west. Of Protestant Churches, ours has so far done most in the endeavour to preach the gospel in the Mountains—most, but not much. Omitting references to occasional services by some passer-by; the following are the facts which apply to our share in the work. Rev. Angus Robertson, now of Pino Creek, N. W. T., laboured during part of last summer and laboured at his own charges, among the construction gangs mainly, working then in advance of the railway. Some points near the entrance to the Mountains, up the Bow River, were at the same time supplied by the missionary at Calgary. This summer, for a period of two or three months in all, the work was further developed by Rev. Donald McLeod, of Pricerville, and Mr. D. C. Cameron, student. At the present date, we have a promising young student, Mr. A. W. Jones, on the field, under conditional commission, and with customary energy, the Superintendent of Missions has secured the definite appointment of Rev. A. H. Cameron, a well qualified missionary, and ordained. And the work in these Mountains, let me observe in passing, has been, and will still only too probably be straitened, not in respect of Presbyteries, or Boards, or Committees, or office-bearers in the Church—but straitened in available missionaries, and in money. My claim is, that we should have three men permanently employed. The huge special gangs of snowshedders and bridgebuilders will indeed be shortly disbanded. But for years to come there will be heavy work to be done all along the line before it is brought up to final efficiency; and even to fight the regular train-service through landslides and rockslides and snowslides will mean, summer and winter, the maintaining through the mountain gorges, of an army of men. And then there are the towns and villages, the tourist and the tradesman, the lumber mills and the gold, silver and coal mines. In my humble opinion, we should have a man stationed at Banff, another at Donald, and another at Revelstoke. How much these places would contribute towards

their support is a question which—except in the case of Donald, which is able and willing to do well—can only be determined after closer enquiry and faithful instruction as to the duty of giving. Meanwhile it may be asked, what is the nature of each of these proposed mission-fields?

I. The missionary at Banff would have supervision of the Bow River Valley, on the Eastern slope of the Rockies, commencing as far East, if thought practicable, as Gleichen, and taking in all the chief points along the line of the railway, up to the Kicking Horse Pass. What are some of these places like? GLEICHEN is a divisional point on the C.P.R., with roundhouse, repair shops, about a dozen dwellings, two stores and a post-office; and contains several families, section hands, engineers, firemen, and general employés. There is an experimental farm at hand, and some miles away, divided into two camps, live in their lodges on a large reservation the warlike Blackfeet—up to the date of Crowfoot's reported conversion to the Roman Catholic faith, all persistently Pagan. An interesting little place is Gleichen, likely also to grow slowly, and with a population largely Presbyterian. COCHRANE, 23 miles west of Calgary, is beautifully situated along the banks of the Bow. Here is a force of section-men, and at times a very large one, also a company working for coal; half a mile up are the buildings and headquarters of the celebrated B.A. Ranch with its big bands of horses and sheep; two miles west is the large Cochrane saw-mill, and still further along is Major Vaughan's coal mine, in vigorous operation; while some miles again to the north the country is settling up with small ranches. The families around Cochrane are few, but men are numerous and the settlement is thriving. KANANASKIS, which is just at the closing-in of the mountains, possesses two families, with two gangs of section-men, a large saw-mill, which employs many hands, and a logging camp a few miles away. The mill belongs to Major Walker of Calgary. This spot is in the vicinity of the old Padmore settlement, represented now by a few roofless log buildings. CANMORE, well into the mountains, is a divisional point on the railway, and has a considerable number of families, and dwellings and stores, along with the R. R. offices and a large roundhouse, and, to its credit be it recorded, a school-house and a lady teacher. Canmore is one of the most beautiful spots imaginable. Behind the town are three pyramids or "monuments" of nature's carving, with a solitary fenced-in grave lying pathetically under their shadow. Ah! there are many graves along the line, some solitary, some in company, for the work of construction was vast and sanitary arrangements were often defective, and "mountain-fever," and accidents, and vice and crime abounded. BANFF is a spot so favoured for position and endowment that the Government have wisely selected

here the National Park. Not only are the attractions naturally manifold, but by the art and skill of Mr G. A. Stewart, C. E., and government surveyor, the grounds are being laid out in a way worthy of the grandeur of the place. There are four little centres just now at Banff—the Station, Moulton's Park, Dr. Brett's Sanatorium, and the Hot Sulphur Springs—all these representing houses and shops, tradesmen and tourists, in a word, infant villages, with a population both resident and floating. There are also coal mines in the vicinity. Half a million dollars are likely to be expended in Banff next summer in improvements and in building. A town site is being surveyed, the exquisite scenery opened up, building lots are being leased, bridges and hotels built, and lots are to be reserved for church purposes; and already the Roman Catholics, with their foresight and energy, are arranging to have a priest stationed there by the spring of the year. We ought to have a missionary there too, and even before the spring, and from Banff, as a starting point, a few smaller places around the Bow River and Kicking Horse Passes, such as Laggan, and Field, and the Otter-tail Mill and mines, could be at intervals supplied with service and oversight.

II. The missionary stationed in Donald could also take up work in the neighbouring localities, especially in Golden City, and among the Columbia and Kicking Horse mines of the vicinity, with an occasional visit by steamer in summer time to the Upper Kootenay country. What are some of these places like? GOLDEN CITY is situated almost at the junction of the Kicking Horse and Columbia rivers. It is an old mining centre, as well as headquarters for the Kootenay country, which is one of the most promising districts of British Columbia. At present, Golden City does not contain over say eighty actual residents all told, but then there is always a large floating population, especially of miners. It is confidently expected that the gold and silver mines of the district will develop richly. At many points, men are at work on a large scale, and machinery is also being introduced. The UPPER KOOTENAY COUNTRY was connected with Golden City this summer by a little steamer, as well as by a trail across the hills, connecting ultimately with the Northern Pacific. There is likely to be additional steam service on the river next season. There are fine grazing lands or "bottoms" at many points along the valley, and as far up as the Lakes, a considerable trade in furs and in ponies is being done with the Kootenay Indians. And although this country was practically unknown until this summer, numerous ranches are already taken up, stock is being sent in, and houses built. The climate is described as being mild and equable, with little snow in winter, and the bunch grass of the meadows is luxurious. What church into this interesting new country will send the first missionary? DONALD is the most important town in the

mountains, and is already the headquarters of our mission work. Situated to advantage in an amphitheatre of hills, and just at the first crossing of the Columbia River by the railway, it presents, from a missionary point of view, some strange, internal contrasts: in one quarter, whiskey-saloons, dance-houses, gambling dens and unspeakable haunts of iniquity, where the fallen, and the wrecked, and the shameless hold carnival; and in another, families of culture and refinement, men holding worthy positions of trust, honourable women not a few, innocent and happy children. Thanks largely to our missionaries this summer, a school is likely to be started, just so soon as the British Columbian Government, having unfortunately no surplus in connection with its School Acts to fall back on, gets the necessary estimates passed. And the members and adherents of our church in Donald are at work with a will, raising funds for a place of worship, and coming into line besides as a regular congregation with committees, and office-bearers, and weekly envelopes, and Sunday-school, and Bible-class, and demands for regular Sabbath services. When the coming church (in connection with the erection of which a princely benefactor in the east is likely to render valuable aid) has been established in Donald, then the unchurched stretch of 400 miles, between the north-west prairies and the Pacific slopes, will have been happily broken at exactly the central spot, and the mountains and the hills will rejoice on every side. Fear not, little flock: He "which spake in the Mount Sinai" will watch over this new-born "Church in the wilderness."

III. There remains yet for another missionary another field, consisting of points along the line of railway where, up the Beaver and down the Illecillewaet, it toils across the Selkirks to Revelstoke, with an occasional visit, perhaps, to the Big-Bend of the Columbia. What are some of these places like? There are, in the first place, several sawmills along the line employing large gangs of labourers. Some of these mills will close down finally this fall, but others are permanent, and new ones will be started also, as the timber limits are taken up with their wealth of magnificent wood, seemingly inexhaustible except by fires. There are also large forces of men engaged in sawing and splitting fuel for locomotive use. And there will probably be always required a considerable number of hands to help on the train service through the Selkirks; for that service is plainly an arduous one, both in its conquests and its risks. Just now ROGER'S PASS, near the summit of the Selkirks, is one of the chief, and certainly the liveliest, and morally the most unhappy town along the line. For, but now being already disbanded as the work nears completion, there have been some thousands of labourers employed in this vicinity, building for continuous miles, where the line sweeps around steep mountains' sides, massive sheds, with roof so sloped as to *shear*

the dreaded snowslides and rockfalls off and down into the valley beneath, and with construction so solid, that when a rock leaps upon one full and fair in its downward rush, it pierces where it strikes, and shatters like a cannon ball, but without so much as jarring the structure as a whole. Meanwhile, amid such grandeur of nature and such skill of man, it is painful to see in Roger's Pass, what I saw on a recent Lord's Day: the shops all open, gambling at its height, men staggering on the street, unsexed women parading themselves for advertisement among the dissipated crowds. And alas! to offset these traps for the undoing of souls and bodies, where were the counter influences? No work answering at all to the exigencies of the case has been devised here by any denomination. And so, while folly was clamorous, and called passengers, saying "Whoso is simple, let him turn in hither," wisdom's counter invitation was seldom heard, and understanding did not often put forth her voice. For the voices which *did* occasionally cry in that wilderness—(one or two earnest laymen, one or two Salvationists, and, as often as they were able, visiting missionaries)—for these, then let us thank God. And now, because the work which kept men there is nearly over, and especially because it is in the track of snowslides, the town with its floating population of thousands is about to pass out bodily, and its very name will be forgotten in the history of the mountains. Would that the influences which it branded deep into too many hearts and lives could also so disappear! GLACIER HOTEL is a little west of Roger's Pass. This hotel, built in the Swiss mountain style, is likely to be a favourite resort of tourists—the favourite resort probably along the line, Banff only excepted. It lies at the foot of a mountain which boasts of a glacier of immense proportions and unknown depth, and is yet accessible to the public; and the creek or torrent running out of this field of ice, is likely to be dammed up next season so as to create an artificial lake for pleasuring purposes. Some very successful meetings were held here this summer, and there will probably be always a small population at least in the neighbourhood. Then between Glacier Hotel and Revelstoke there are several large mills and gangs of section-men: work along here would have to adjust itself to changing conditions. And if mission work in localities 80 or 100 miles away from the line of rail is sought, the BIG BEND country is before the missionary. Here the Columbia River, which had been flowing northward for hundreds of miles, determines upon a new direction, and turns suddenly southwards, forming a neck-yoke course, and necessitating for the railway a second crossing; and within the limits of this vast curve rise in their consummate roughness and grandeur the stupendous and impatient Selkirk ranges of mountains. Big Bend is accessible from Revelstoke, by water and by trail. What business goes on there? Simply and

solely, mining, which has started up in great vigour; and many are they who are anticipating this very fall that Big Bend will yet turn out a second Carriboo country. REVELSTOKE, which last year under the name of Farwell, was claimed by many to be the wickedest town in the whole Dominion, is at the second crossing of the blue Columbia. It should be quite possible to gather a congregation together there, and there exists already a nucleus of church-loving families and individuals. The town, however, has been allowed to crystallize into its habits and ways without the presence and influences of religion, and now, careful constant work will be needed. A fairly suitable building could be bought or leased cheaply and fitted up for divine worship. There is quite a large population at Revelstoke, both resident and floating, and if mining develops, it will be an important town. Good influences meanwhile are much wanted. A missionary having his headquarters here, could join hands on the one side with a co-labourer at Donald, and on the other with his fellow-worker at Kamloops.

With this rapid survey of the position and of our responsibility, I commend the Mountain Mission Field to the consideration and prayers of the whole Church. Conquered for commerce, can the mountain ranges not be also conquered for Christ? It was the Macedonian cry that I heard, rising from the rushing rivers and echoed from the mountain peaks. Calgary, N. W. T., 30th. Oct. 1886.

Ecclesiastical News.

SCOTLAND.—The "General Session" in Glasgow Established Church recommends as to the hours of public worship—1, That the forenoon service shall be regarded as the principal diet of worship for all. 2, That the afternoon should be left open for services for the young and other parochial efforts, in which lay members of the church might largely assist. 3, That opportunity might be afforded for greater variety and freedom in the evening meetings, when all seats might be declared open and free, social questions discussed (1), special evangelistic and temperance missions conducted, and efforts made through lay visitors and otherwise to bring those who are at present non-church-going within the walls of their respective parish churches. This document is to be sent to all the ministers and elders of the city churches, and a special meeting convened for its consideration. In the Free Church Synod, an interesting statement was made by Dr. Inglis, so well known as a co-worker with the late Dr. Geddie, with regard to the New Hebrides. He very conclusively refutes the claims of the French to the protectorate of those Islands. The Sustentation Fund shows an increase of \$5,650 over the corresponding four months of last year. Another important

movement has been the conference of the representatives of all the Presbyterian Churches of the United Kingdom on Foreign Mission co-operation. The points agreed upon were the ultimate independence and self-government of Foreign Mission Churches, and the union of all Presbyterian F. M. Churches into one body, irrespective of their original connection. In fact, they suggest the example of the Canadian and Australian Churches, as the ultimate aim of our Presbyterian Churches in foreign mission fields. Here is union commencing at the extremities. Very well; it will, sooner or later, work its way in, and reach the heart. The U. P. Presbytery of Glasgow has changed its hour of meeting from 12 noon, to 6 p.m., with the view of winning the people to a deeper interest in church affairs, and has emphasized the desirability of regular presbyterial visitation of congregations. This church and all the churches with her, lament the death of Dr. John Ker, who conducted classes on "Practical Training for the work of the ministry, embracing such subjects as Homiletics, conduct of Public Worship, Pastoral Duty, and Practical Uses of Scripture." As a scholar, thinker, preacher and teacher, his church mourns the departure of one of her most gifted sons. Although laid aside by reason of bodily infirmity from pastoral work, for many years, yet his services in the hall, in church courts and in literary work, have really been invaluable. A man of fine culture, of rare genius, and of rich fancy, his devotion to the cause of his Master made his presence always desirable in the pulpit, the chair and the public assemblies, while his facile pen has adorned the pages of most of our religious periodicals. Dr. Ker was born April 7th, 1819, at Tweedsmuir, in Peebleshire, his father being a member of the Established Church, and his mother of the Burgher congregation at Biggar, then enjoying the ministrations of Dr. John Brown. The Free Church mourns the death of Professor Binnie, of Aberdeen, a man of great learning, and of a most amiable and attractive character, so that the College at Aberdeen and the Free Church have sustained no slight loss by his removal. Thus month by month supplies us with a record of the departure of the great and good from among us. For the vacancy thus created in Aberdeen, we see three names proposed by the Presbyteries, viz: the Revs. James Iverach, Aberdeen, James Stalker, Kirkcaldy, and John Dunlop, Dundee. Glasgow records the death of Dr. William Lee, Professor of Ecclesiastical History in the University. Dr. Lee was the son of the late Principal Lee, of Edinburgh, and was distinguished for his scholarship and his kindly and steadfast interest in his students. In the Glasgow Established Synod there was a lively time over the fact that Dr. Robertson is not only minister of St. Andrew's Church, but is clerk to several Educational Trusts in Glasgow, from which he derives a very good income. As there was no

complaint from the congregation of inattention to duty, and as the people are rather proud of their minister than otherwise, the motion for investigation was thrown out. The matter has been appealed, however, to the Assembly. Dr. Robertson is a man of very great ability and makes a well-sustained defence. Dr. Somerville is kept busy opening and re-opening churches. It is quite an institution here, as our American friends say. On the occasion of his re-opening Anderston F. Church, the collection amounted to \$6,800: rather handsome! Dr. MacGregor, Edinburgh, opened a U. P. Church in Leith, paying a tribute to the memories of Drs. Ker and Robertson, and hoping for the time when Christians will regard the interests of the Lord Jesus as supreme, and when lesser interests will proportionally dwindle into their comparative insignificance. We will hail the day. In Glasgow, we see the results of Home Mission co-operation. In that enterprise all churches unite, and as some of the consequences, the report says that, in the north sub-section of the city, where there are 65 congregations, 1162 persons have been brought under the public means of grace during the year, and of these, 296 were added to the rolls of the city churches. Besides this, there are four other sub-sections to be heard from. Such are the rewards of co-operation. If so, what may we not look for when the Presbyterian Churches here see their way to a corporate union? Come it will, one day, by the good hand of our God upon us. D.

SCOTLAND.—The Rev. Neil Brodie, formerly of New Gairloch, N.S., was, on 14th Sept., inducted by the Presbytery of Skye, Scotland, into the pastoral charge of Stenschoil. The new Barony Church in Glasgow is to cost £13,000, and the money has all been raised except £2,000, towards which the congregation has agreed to contribute one half, the balance being promised by friends. The church is to be erected in Cathedral-Square, opposite the present building, and will be proceeded with at once. The following ministers are candidates for the vacant church history chair in Glasgow University: Dr. Story, Rosneath; Dr. Sprott, North Berwick; and Mr. Hunter, Partick.

IRELAND.—Last month we mourned the departure of two of the front-rank men of the Presbyterian Church in Ireland, Drs. Stevenson and Bellis, two of the very choice for scholarship and other gifts. This month we are called upon to mourn two more, also men of the very highest standing, namely Drs. Croskery and T. Y. Killen. They were both trusted leaders in their respective spheres, the one in literary and professional duties, the other in the practical work of the church. They were about the same age, somewhat under sixty. Dr. Croskery has been twenty-six years in the ministry, and he would have been much longer, only the people in his probationing days did not recognize the

power that was in him. He was nine years a candidate and preached, as he said, in twenty-six vacancies. At length, a small charge in County Armagh called him, and the same year that saw the then unpopular W. F. Stevenson settled in Rathgar, saw Thomas Croskery settled in Creggan. After that his rise was rapid. He soon removed to Clonakilty to succeed E. M. Dill, then to Waterside, a suburb of the city of Derry,—a new charge. Here he remained for a number of years, when he became Professor of Logic in Magee College, and a short time after, on the death of Dr. Smyth, he was transferred to the Chair of Theology. Here, no doubt, he was at home, for he was second to none as an expositor and defender of the Westminster Theology. It was somewhat singular, too, that his father was an Arian, and until he went to College he himself was in that communion. It was as a review and magazine writer that he became so widely known to the world. In his student days he went on the staff of a daily paper to work his way through College. This led to giving years of his life to that work. He became a ready writer. His loss is very great to the church. We know of no one who can fill his place. Dr. Killen has been thirty-five years in the ministry, first in Ramelton, then in Ballykelly, and then in Duncairn, Belfast. His last and by far the longest pastorate, twenty-five years, was in a charge that was a fruit of the revival of 1859. The late Thomas Sinclair, Esq., was identified with it from the first. He gave the site for the church and £1,000 of a donation to the building fund. His son is still the leading elder there. Dr. Killen will be remembered for the great amount of labour he gave to the Sustentation Fund for a number of years past, and probably this work helped to hasten his end. He had announced publicly that he intended seeking relief at the end of the present ecclesiastical year. Some months ago, after the death of Dr. Rogers, he announced himself as a candidate for the chair then vacant, that of Sacred Rhetoric. Before the Assembly met, he retired from the contest. He was Moderator of Assembly a few years ago. We have only room to add that at an adjourned meeting of Assembly, held recently, the Rev. A. Robinson, of Broughshane, was elected to the Professorship of Sacred Rhetoric in Belfast, and the Rev. Dr. Pettigrew, of Faughanvale, to that of Theology in Magee College, Derry, in room of Dr. Croskery. The Assembly almost laid violent hands on the latter, for he fought against his appointment with all his might.

ENGLAND AND WALES. — Bishop Ryle has sent a contribution to the Stowell Brown memorial fund. "I give it," he writes, "as a slight token of my respect to that great Non-conformist body which forms so important a part of our nation, and of which the late Rev. Hugh Stowell Brown was such an able repre-

sentative." In a letter to the author of "Some of the Great Preachers of Wales," Mr. John Bright says: "I am reading the story of your great preachers with great interest. Yes, Wales owes much to her great preachers, and you do well to remind your people of them." Rev. H. R. Haweis, of St. James', Marylebone, was announced to preach for Dr. Joseph Parker, in the City Temple, on the 28th October, but he was inhibited by the Bishop of London. The idea of a Church House as a commemoration of the jubilee year of the Queen, lately started in England, is not being received with very much favour, at any rate among the curates and poorer clergy of the Church of England. More churches, a pension fund, and several other things are pointed out as being more suitable for the members of the Church to subscribe to. No great necessity has been shown for such a house, and the Church is sufficiently represented in London, from an architectural point of view, to do without an addition in that form.

UNITED STATES. — Within the last three months there have sailed from the United States for foreign mission fields, NINETY NINE men and women—some for Africa, some for India, some for China and Japan, some for Siam, &c. Among the rest were twelve from the United Presbyterian Church of America, five for Egypt and five for India. One young lady, Miss Montgomery, belonged to P. E. Island. She proceeds to join her sister in a Presbyterian Mission in Persia. Professors Smith, Tucker, Churchill, Harris and Hincks, of Andover Theological Seminary, are now under trial before the "Board of Visitors" of that Institution, on a charge of holding "the New Theology." The Presbytery of Carlisle, Pa., held a centennial celebration on Oct. 7th, at which addresses were delivered, among others, by Drs. T. W. Chambers and W. M. Paxton, natives of the Presbytery. The churches of all denominations in South Carolina, since the earthquake, have gathered in a harvest of new converts. About one thousand persons have united with the Presbyterian churches this summer, and four to five times as many with the Baptist and Methodist churches.

CANADA. — One of our own congregations, that of St. Paul's, Montreal, supports a missionary in India. We are glad to see the example followed by a Presbyterian Church in Charlotte, North Carolina, which offers \$1,000 a year for this purpose. There are many congregations, both in Canada and the United States, that could each support a missionary; and the day is not far distant when leading congregations will be expected to manifest their liberality in this way. It is estimated that 10,000 missionaries are needed in India, and we do not doubt it. There is, therefore, no reason to fear that we shall thrust too many into the world's wide and morally waste

fields. History repeats itself. When George N. Gordon was killed in Erromanga, his brother James offered at once to step into his place. The offer was accepted, and James Gordon toiled for years for the spiritual good of those who had slain his brother. A few months ago, Bishop Hannington was foully slain in Africa by those whom he sought to bless; and now his brother offers for the African Mission field. God will never be without his faithful witnesses.

FOREIGN.—Over 55,000 Roman Catholics are reported as having been killed by the heathen in Annam and Cochin China and Sechuen. Among the victims have been ten French priests. These calamities are largely due to the conviction in the East that the Jesuits and other R. C. missionaries are French agents. Prof. Sir Monier Williams, of Oxford, maintains that the number of professed Christians in the world exceeds that of Buddhists or any other of the widespread religions. At the beginning of this century, Protestantism in France could not count one hundred and fifty pastors; it had no Christian works of instruction or of evangelization. It simply existed. Today it has a list of one hundred and fifty-five Christian workers, and eight hundred pastors to carry on the work of evangelization among the scattered churches. The annual gifts of French Protestants for the support of churches and Christian work are estimated at \$940,000. The restoration of the Jesuits, who have been banished from every Catholic country in Europe and from Mexico on this continent, to nearly all their former privileges by Pope Leo XIII., excites no small attention in Europe and in this country. This Order has proved itself to be the most unscrupulous, false and dangerous of all associations in civilized countries. So dangerous did it become, that in 1773, France, Spain, Naples and Parma demanded its complete suppression. To this end, Clement XIV. was elected Pope, and after four years of hesitation he issued the bull of suppression, and externally the Order disappeared, but it still lived and worked and plotted in secret. In 1801, Pius VII. permitted the Order to reorganise in Russia, and in 1814 he extended the privilege to all other countries. Since that time the Jesuits have been persistent in demanding the removal of the interdict of Clement XIV., but have not succeeded until now. The Jewish Almanac, just published, states that there are 5,400,000 Jews in Europe, 300,000 in Asia, 35,000 in Africa, and 250,000 in America. The total Jewish population of the world is estimated at 6,300,000. It is said that out of 28,000 Jews in the city of Amsterdam, 10,000 are occupied in the trade of diamond dealing. In the Dominion of Canada, according to the census returns of 1881, there are 2,393 Jews. Of this number, 534 are in Toronto and 813 in Montreal. The number in the United States must be very large.

A Glance at Bohemia.

AMONG the sunniest memories of my continental trip in the summer of 1884, are those of this most northerly portion of the Austrian Empire. No country in Central Europe exceeds in interest the land of Huss. Into Bohemia proper, with an area one-third less than that of Scotland, and a population only equalling that of our own Dominion, is crowded much of eventful history. After spending a couple of nights at Teplitz, a lovely Spa close to the head of the navigation of the Elbe, with my dear old Niagara chum, the Rev. James Pirie, B.D.—now the able and accomplished Free Church Jewish Missionary at Prague—I sped on to that city to visit his family, in whose charming society I had the best opportunity for viewing the chief points of interest in Bohemia's picturesque capital. The winding Moldau, with the glorious bridge spanning it; the Square, with the ancient Church that witnessed the beheading of the illustrious nobles, two hundred and sixty-five years ago; the Mammoth University, where the great Bohemian witness prelected; the Bethlehem chapel (or what remains of it) where he preached; the old Jewish Synagogue and Cemetery, &c., &c. We drove up the hill, passing on the way the deserted Palace of Wallenstein, to the Headschinn—where, after surveying the cathedral, and the royal and arch-ducal palaces, we stood on the balcony of the building, haunted by the shadow of Maria Theresa, now a sort of Hampton Court, where sojourn, at Government expense, venerable dames of noble blood. The view from that conspicuous stone verandah remains in memory's eye like that from the Castle of Edinburgh. At our feet is stretched the city, beautiful for situation, the joy of the whole land. In rear and around us, is this classic Acropolis, so rich in historic associations, which is more than the giant rock that shoots up in the midst of our modern Athens. It is Castle Rock and Parliament House, St. Giles' and Holyrood, all combined. Nor should we forget (as it brings Edinburgh and Prague still closer together) the window in Edinburgh Castle, out of which, as an infant, James VI was let down to be spirited away to Stirling, where the friends of his beautiful but unfortunate and misguided mother secretly baptized him into the Roman Catholic Church, while in the cathedral near by, through which a benevolent visaged monk has just led us, the daughter of that very James was crowned and consecrated Protestant Queen of Bohemia. Standing on this balcony, memory and imagination are busy recalling the distant past, and peopling with the spectral forms of the departed, the living present. Here came trooping up Libussa, the warrior Princess, foundress of the city, another Joan of Arc, who, by her patriotism and prowess, made, for the while,

the weaker sex the reigning power in Bohemia; the fiery Wlaska, whose palace crowned yon height opposite, who reigned seven years with her bold Amazons over half the land; the holy Huss, whose trumpet voice once pealed through yon college and chapel; his fiery follower, that unique of heroes, the blind Ziska, whose castle peered over the beetling crag near by, and who, on the hills and valleys around, waxed valiant in fight and put to flight the armies of the aliens.

Here yet echo the war cries of Bavaria and Sweden, of Poland and Bohemia. Here flit the stalwart figures of Frederick the Great and Gustavus Adolphus, of Wallenstein and Tilly.

That sky has reddened with the glare of cloud-capt towers and gorgeous palaces, to which the flaming torch has been applied: that beautiful river has been dyed with precious blood. It broke the spell to descend into the city, and to read, on so many mouldering monuments "Ichabod"—the glory is departed. It gave a rude shock to one's musings to find the special scene of the triumphs of Prague's greatest citizen a filthy kennel of foul-mouthed slatarns, and his memory and name gone, save from the "very small remnant," in whose heart of hearts he is enshrined. The faith of Huss was largely the early faith of Bohemia. Cyril and Methodius, two missionaries of the Greek Church, brought the Gospel to the Bohemians or Czecks, as they were called, (of the Slavonic race originally) in the ninth century. Public worship was celebrated in their native tongue, the cup was given to the laity in the dispensation of the Lord's Supper, and the priests married. But all this was changed when, in the fourteenth century, Papal Rome got the ascendancy. Then, as always, with all deceivableness of unrighteousness, like the camel into the tent of a familiar fable, she got in, bit by bit, till the old occupant was excluded. Still there were not a few who kept reclaiming against the new comer. In 1403, John Huss became Rector of that splendid University, which had been founded half a century before, in 1348, and to which thousands flocked from Germany and the leading countries of Europe. Huss has been often called the "Candle of Bohemia," but that candle was lit in England by Wycliffe "the morning star of the Reformation." None so ready as he to say "the Lord did light my candle, the Lord my God did enlighten my darkness;" but instrumentally, God's light and truth came to the Bohemian John from the English. Singularly enough the same council (that of Constance in 1415) which denied the cup to the laity and gave the body of this faithful martyr to be burned—ordered the books and bones of the great Englishman (to whom he was so much indebted) to be consigned to the flames. The burning of Huss on the 6th July, 1415, his birthday, in his very prime, for he was but 42, when he witnessed so good a confession, followed by that of his friend, Jerome, the year following (himself a student in Wycliffe's Col-

lege of Oxford) was the lighting of a candle such as the sturdy Latimer spoke of a century after, to the saintly Ridley, as they mounted their fiery chariot, from the very bosom of this university. The word ran very speedily. The Hussite wars are matter of history. The book given to Bohemia was like that of the prophet, written within and without with lamentation and mourning and woe. The Taborites, so-called from their place of defence, which was the munitions of rocks, now the Calvinists of their day, a century before John Calvin brought out his wondrous institutes,—how they were persecuted, Comenius, the historian of the Bohemian Church, faithfully and sorrowfully tells. We, as Presbyterians, have close connection with Bohemia. Paul Cray, a worthy medical doctor from Bohemia, became a missionary to then benighted Scotland, labouring most faithfully at St. Andrew's till, in 1432, he was burned to death. Ninety-six years before that the chivalrous Patrick Hamilton, in that same old Scottish cathedral town, headed our modern martyr roll. We have other links of connection with Bohemia which we shall hereafter enumerate and which should emphasize the plea of the Pan Presbyterian Council in Bohemia's behalf. The deliverance of the last General Assembly, with reference to Bohemia, is herewith subjoined. \$765 is our proportion of the \$10,000 required of the American Churches. The \$15,000 required of the British is on hand already. We shall surely not be behind. "The Third General Presbyterian Council having unanimously resolved to raise twenty-five thousand dollars for the struggling Churches of Bohemia, the General Assembly cordially commends this most interesting object to the sympathy and liberality of the Church, with the earnest hope that the amount allocated by the Executive Committee to our Church may be realized at as early a date as possible and that Drs. Reid and Burns be appointed treasurers of the fund." R. F. B.

MEETINGS OF PRESBYTERIES.

Truro, Truro, Nov. 30, 2.30 p.m.
 Pictou, New Glasgow, Dec. 7.
 Miramichi, Campbellton, Jan. 18, 11 a.m.
 Quebec, Sherbrooke, Dec. 14, 8 p.m.
 Montreal, D. Morrice Hall, Jan. 11, 10 a.m.
 Brockville, 1st Church, Dec. 7, 2.30 p.m.
 Kingston, Belleville, Dec. 20, 7.30 p.m.
 Peterboro, Port Hope, Jan. 11, 10 a.m.
 Whitby, Oshawa, Jan. 18, 10.30 a.m.
 Lindsay, Uxbridge, Nov. 30, 11 a.m.
 Toronto, St. And's Ch., Dec. 7, 10 a.m.
 Barrie, Barrie, Nov. 30, 11 a.m.
 Owen Sound, Division St Ch., Dec. 21, 1.30 p.m.
 Saugeen, Mount Forest, Dec. 14, 10 a.m.
 London, London First Ch., Dec. 14, 2.30 p.m.
 Chatham, Chatham First Ch., Dec. 14, 10 a.m.
 Sarnia, St. And's Ch., Dec. 21, 2 p.m.
 Bruce, Walkerton, Dec. 14, 1 p.m.
 Winnipeg, Knox Ch., Dec. 7, 7.30 p.m.

Co-operation in Foreign Missions.

A CONFERENCE of representatives of the Mission Boards of the Presbyterian Churches of Great Britain and Ireland, invited by the European Branch of the Foreign Mission Committee of the General Presbyterian Alliance, was held in Edinburgh on the sixth of October. The several churches were well represented. The conference was marked by a cordial, brotherly spirit, and the following resolutions were unanimously adopted:—

1. It is in the highest degree desirable that Mission Churches should be encouraged to become independent of the home Churches—*i.e.* self-supporting and self-governing—self-government naturally following upon self-support.

2. It is desirable that Churches organised under Presbyterian order, and holding the Reformed faith, should be placed under a Presbytery within territorial boundaries suitable for effective government; and that such Presbytery, wherever constituted, should, as far as practicable, include all the Presbyterian Churches within the bounds, by whatever branches of the European or American Churches originated.

3. In the incipient stages of the native Church, it is most desirable that the foreign missionaries should be associated with the Presbytery, either as advisers only, or as assessor members with votes.

4. It is undesirable that Presbyteries of native churches should be represented in Supreme Courts at home, the development and full organisation of independent native churches being what is to be aimed at, whether these are founded by a single foreign Church, or by two or more such Churches.

Literature.

ENTERTAINMENTS IN CHEMISTRY, by Prof. H. W. Tyler; THE MAKING OF PICTURES, by Mrs. Sarah W. Whitman; THROUGH A MICROSCOPE, by Samuel Wells, Mrs. Mary Treat and Fred LeRoy Sargent. Chicago: The Interstate Publishing Co., 30 Franklin St. The first mentioned of these three very interesting publications explains what chemistry is, and gives a number of experiments which can be performed without any expensive apparatus. The second deals with the principles that underlie the various processes of art—oil and water-color painting, etching, engraving, photography, &c. It will afford young readers having a taste for art valuable help. The third of the series, Through a Microscope, tells the young student how to proceed, and gives directions for the construction of a home-made microscope.

THE LIFE OF ROBERT FULTON, AND A HISTORY OF STEAM NAVIGATION, by Thos. W. Knox. G. P. Putnam's Sons, New York and London; Dawson Brothers, 233 St. James St. Montreal. The biography of Robert Fulton, the man who designed and built the first successful steam-boat, is combined in an interesting manner with the history of steam navigation. Technical terms are avoided, and the book will be found not only acceptable to the scientific reader, but also to the young.

THE STORY OF HUNGARY, by Arminius Vamberg, Professor at the University of Buda Pesth. G. P. Putnam's Sons, New York and London; Dawson Brothers, Montreal. The author deals with the salient events, the most noteworthy personalities, and the most thrilling episodes, in a narrative covering nearly a thousand years. Another of the series of "The Story of the Nations."

LIGHT ON THE MYSTERIES OF NATURE AND THE BIBLE, by J. A. Cunningham. Vol. 1. Cincinnati: Standard Publishing Co. This instructive work takes the form of "Letters to our Children," and is issued in the hope that they will reap an abundant harvest for society on earth and home in heaven. We cordially commend its extensive perusal.

DADDY DAVE, by Mary Frances. Funk & Wagnalls, New York. This interesting volume is intended to memorialize the character of a faithful coloured servant, who, as slave and freeman, followed the fortunes of his master's family in adversity, as well as in prosperity.

THE GOSPEL TO THE POOR, *versus* FEW RENTS, by B. F. Austin, B. D. Wm. Briggs, Toronto. Price, 25c. A free discussion of the above important subject will bring all to a better understanding of the interests involved, and we commend a general perusal of this work.

THE WESTMINSTER QUESTION BOOK FOR 1887.—Presbyterian Board of Publication, Philadelphia. W. Drysdale & Co., Montreal. The new volume is as good if not better than any of its predecessors. Price \$12.00 per 100. By mail 15 cents each.

JESUS, by C. T. C. Toronto: S. R. Briggs' Willard Tract Depository. These are earnest and touching verses, written by one severely tried in the hard but instructive school of affliction and sorrow.

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MONTREAL: DECEMBER, 1886.

JAMES CROIL.
ROBERT MURKAY, } Editors.

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PAYMENT IN ADVANCE.

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

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

With the present number of the RECORD our volume for 1886 closes. Our aim has been to mirror the life and work of the Church and record faithfully what has been done and what has been given. Our columns have been enriched with good news from many lands, especially from our own beloved missionaries in the New Hebrides, in Trinidad, in Formosa, in India, and in the North-West. The Church, we assume, has done what she could for missions, and our columns bear witness to the liberal contributions of the people in all parts of British North America. We have also recorded the home history of the Church, the progress of our Colleges, the changes in our ministry, the additions to the ranks of our preachers, the new congregations established and the new places of worship built. Proceedings of Presbyteries, Synods, and General Assembly have received all the attention our space would permit. We have earnestly endeavoured to do justice to all the interests of our beloved Church. Especially delightful it has been to record, however briefly, extensive revivals of religion in many sections of the country. The circulation of the RECORD has been increasing. It is now about 37,000 copies monthly. But even this number is not large enough. The RECORD ought to find its way monthly into every family connected with our Church. Whatever other periodical is taken, the RECORD should come first: and, indeed, in theory, its claim is conceded. We ask ministers, elders and members of the Church to put

forth special efforts to secure for our next volume the widest possible circulation. We ask this for the sake of the whole Church and all her interests. Please make up your orders at once for 1887; and let there be, if possible, in every case, an increase in the number ordered. You wish to know what the forty-two Presbyteries of our Church are doing from month to month, and this you can find in the pages of the RECORD. You wish to hear of all our missionaries in all our five fields; and you will be sure to hear from them through the RECORD. You wish to know how contributions are flowing in from all parts of the Church; there is no way in which you can find out this except through the RECORD.

Terms for the RECORD for 1887 will be as heretofore. The price is low enough. We appeal to ministers and home missionaries to do as they have hitherto done,—only a LITTLE BETTER. Nowhere is the RECORD more useful than in our home mission fields, among the scattered families that do not enjoy the privilege of regular Sabbath services. The RECORD is a symbol and a bond of union between the weak and the strong, between givers and receivers; between all the members of the one great family.

It will pay, in every sense, to have the RECORD in every family. A considerable number of congregations have attained to this point; but this occurs where the minister has given prompt and special attention to the matter.

We notice that, in Scotland, wealthy and liberal members of the Church pay for the free circulation of thousands of copies of the Church Monthlies. Who among our wealthy laymen will enable us to send out monthly a few thousand copies of the RECORD to the newer and more destitute districts of the country, and especially to places where mission stations have very recently been formed?

Parties sending clothing, &c., for gratuitous distribution among the Indians of Manitoba and the North-west, will please notify George Olds, Esq., General Traffic Manager of the Canadian Pacific Railway, Montreal, who will instruct the agent at the station from which the goods are sent to have them forwarded at half rates. Heavy goods, such as stoves, furniture, &c., will not be sent out at half rates. All packages should be addressed to Rev. Hugh McKay, Broadview, N. W. T.

A Page for the Young.

GOD'S DWELLING PLACE.

Isaiah lvii. 13.

A little boy, with rosy face,
Whose heart had been renewed by grace,
Was asked one day if he could tell
"How great God was—where He did dwell?"
Quick he replied—"Not all the sky,
Nor all the shining worlds on high,
Nor earth, nor air, nor heaven, nor hell,
Are large enough for God to dwell;
Yet He came down in Love Divine,
To dwell in this small heart of mine."

THE BLOOD OF CHRIST.

An old herdsman in England was taken to a London hospital to die. His grandchild would go and read to him. One day she was reading in the first chapter of the first Epistle of John, and came to the words, "And the blood of Jesus Christ, his Son, cleanseth us from all sin," the old man raised himself up and stopped the little girl, saying, with great earnestness:

"Is that there, my dear?"

"Yes, grandpa."

"Then read it to me again—I never heard it before."

She read it again: "The blood of Jesus Christ, his Son, cleanseth us from all sin."

"You are quite sure that is there?"

"Yes, quite sure, grandpa."

"Then take my hand and lay my finger on the passage, for I want to feel it."

She took the old, blind man's hand and placed his bony finger on the verse, when he said:

"Now, read it to me again."

With a soft, sweet voice she read: "And the blood of Jesus Christ, his Son, cleanseth us from all sin."

"You are quite sure that is there?"

"Yes, quite sure, grandpa."

"Then, if any one should ask how I died, tell them I died in the faith of these words: "The blood of Jesus Christ, his Son, cleanseth us from all sin."

With that the old man withdrew his hand, his head fell softly back on the pillow, and he silently passed into the presence of Him whose blood cleanseth from all sin.

HE KNEW WHAT HE WAS ABOUT.

"My little boy," said a gentleman, "you ought not to eat those green apples. They are not good for little boys."

"They hain't, eh?" the boy replied with his mouth full. "Guess you don't know much about 'em, Mister. Three of those apples 'll keep me out of school for a week."

A MOTHER'S COUNSEL.

The great men of the world have generally owed much to the character and training of their mothers. If we go back to their childhood, we see there the maternal influences which form the aims and habits of their future life.

Bayard, the flower of French knighthood, the soldier without fear or reproach, never forgot the parting words of his mother when he left home at fourteen to become the page of a nobleman. She said to him, with all the tenderness of a loving heart: "My boy, serve God first. Pray to him night and morning. Be kind and charitable to all. Beware of flatterers, and never become one yourself. Avoid envy, hatred, and lying, as vices unworthy of a Christian; and never neglect to comfort widows and orphans."

When Bayard was foremost in battle, confessedly the bravest warrior in the field, or when, in his own great thirst, he was giving water to a dying enemy, he was only carrying out his mother's counsel, and striving to be worthy of her name. The memory of a mother's love is a talisman against temptation, and a stimulus to a good life.

ITEM FOR BOYS.

It is not necessary that a boy who learns a trade should follow it all his life. Gov. Palmer of Illinois, was once a country blacksmith, and began his political career in Macoupin county. A circuit judge in the central part of Illinois was a tailor. Thomas Hoyne, a rich and eminent lawyer of Illinois, was once a book-binder. Erastus Corning, of New York, too lame to do hard labor, commenced as a shop boy in Albany. When he applied for employment first, he was asked, "Why, my little boy, what can you do?" "Can do what I am bid," was the answer, which secured him a place. Senator Wilson of Massachusetts, was a shoemaker; Thurlow Weed served his time as an apprentice at the printing business; ex-Gov. Stone of Iowa was a cabinet-maker, as was also the late Hon. Stephen A. Douglas in his youth. Large numbers of men of prominence now living have risen from humble life by dint of industry, without which talent is as a gold coin on a barren island. Work alone makes men bright, and it does not alone depend on the kind of work you have, whether you rise or not; it depends, certainly, on how you do it.

THE EARTH STANDING STILL.

Mr. Slimmon, of the China Inland Mission, says that his teacher, Li, who has taken the degree of B.A., believes that the sun revolves round the earth, and he laughs at the idea of the earth turning round. He says it is absurd, for if the earth were to revolve, we would fall off when we came to our turn to go "bottom side."

Acknowledgments.

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FOREIGN MISSIONS.

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Int from Geddie Mem Fund 26.85
Sth Maitland (Communion) 27.63
Dean Set, Upper Musquodoboit..... 2.20
St James Ch, Upper Musquodoboit, 1 qr..... 9.06

Santo Mission.

Two ladies, Bass River Cong, N B..... 4.00
Union M't'g, Charlottetown, add'l, per Mr Annand..... 5.90
Mr Reid, Dalhousie, per do..... 1.00
Janie Murray, Port Hood, per do..... 1.00

Dayspring and Mission Schools.

Acknowledged already.....\$225.69
Sheet Harbour..... 42.88
A Presbyterian, Halifax..... 10.00
U S S, Roger's Hill, Pictou..... 14.30
Mr D Little, Coldstream..... 2.00
Glance Bay, C B..... 20.00
Brookfield S S, for San F'do Sc..... 5.53
St John's S S, Yarmouth..... 38.12
Springside S S, 1 qr..... 14.82
Harvey S S, N B..... 11.77
Hurnony, Miss St S S..... 10.80
Redbank S S..... 6.00
Westville and Mid River S S 13.25
O K, per Rev R Cumming..... 0.50

HOME MISSIONS.

Acknowledged already.....\$1529.46
Lawrencetown and Cow Bay 4.00
Bridgetown..... 8.00
West River and Green Hill 41.27
John Hogan, Dufferin Mine 5.00
St Stephen's, Amherst..... 36.30
Chipman, N B..... 8.75
O K, per Rev R Cumming .. 0.70

Nine Mile River..... 4.70
Clifton..... 28.55
Blackville and Derby..... 4.00
A Presbyterian, Halifax..... 5.00
Coldstream..... 3.54
Glance Bay..... 10.00
Strathalbyn, P E I..... 7.00
Pleasant Valley S S..... 1.17
Brookfield M S..... 5.65
Five Islands..... 5.00
Stellarton..... 33.91
From Estate of late Alex McLeod, Halifax..... 183.59
Redbank..... 1.00
Kerr's So House, Gay's Rvr. Dean's Set, Upper Musquodoboit..... 0.85
St James' Ch, Upper Musquodoboit, 1 qr..... 5.34

— \$1883.88

AUGMENTATION FUND.

Acknowledged already.....\$5203.19
Chipman, N B..... 43.00
Nine Mile River..... 5.00
Glance Bay..... 30.00
Lako Ainslie..... 26.00
Strathalbyn, P E I..... 14.00
Part Bequest late Isaaq Logan, Truro..... 158.19

— \$5479.38

COLLEGE FUND.

Acknowledged already.....\$3696.50
Div Can Bk Commerce..... 3.50
Lawrencetown and Cow Bay 10.00
Bridgetown..... 4.00
Chipman, N B..... 6.00
Blackville and Derby..... 14.00
A Presbyterian, Halifax..... 10.00
Glance Bay, C B..... 10.00
Strathalbyn, P E I..... 6.00
Dividend Bank of B N A..... 113.15
Redbank, N B..... 226.30
Int on \$2500 † yr, at 6 p c..... 75.00
" \$2000 " 7 p c..... 70.00
Div Bank of B N A..... 264.01

— \$4509.01

AGED & INFIRM MINISTERS' FUND.

Acknowledged already.....\$986.43
Lawrencetown and Cow Bay 3.00
Bridgetown..... 2.00
Canard..... 3.00
Blackville and Derby..... 10.00
A Presbyterian, Halifax..... 5.00
Strathalbyn, P E I..... 5.00
Five Islands..... 2.50
Grove Ch, Richmond..... 7.40
Goro and Kennetcook..... 8.00

Ministers' Percentage.

Rev S Johnson, for 1886..... 4.00
" R Cumming, "..... 4.50
" J Layton, "..... 3.50
" T G Johnstone, "..... 3.75
" P M Morrison, "..... 6.00
" J M Robinson, "..... 5.00
" John McCarter, "..... 3.50
" A B Dickie, "..... 3.75
" Adam Guilan, "..... 3.50
" A Rogers, from 1882 to 1886, inclusive, with int..... 23.18
" E S Blyne, for 1886..... 3.75
" D B Blair, add'l, "..... 2.00

— \$1098.76

SYNOD FUND.

Bal on hand Oct, 1886..... \$ 50.04
Gay's River and Milford..... 1.50
Glasville..... 2.00

— \$53.54

MANITOBA COLLEGE.
Acknowledged already..... \$ 11.00
Strathalbyn, P E I..... 4.00

— \$15.00

MANITOBA COLLEGE.
Received by D McArthur and Dr King, Treasurers.
For Debt.

Previously acknowledged.....\$1833 06
And Telfer, Toronto, add'l..... 50.06
Hon Alex Morris, Toronto, 2nd payment..... 100.00
J D McDonald, M D, Hamilton, 2nd payment..... 50.00
Rev D H Fletcher, Hamilton, 2nd payment..... 20.00
J M Gibson, M P P, 1st and 2nd payments..... 30.00
Rev K J Laidlaw, Hamilton, 2nd payment..... 10.00
Francis Malloch, Hamilton..... 100.00
Wm Moffat, Winnipeg, on account..... 25.00
Wm Scott, Winnipeg, on acct D D Mann..... 25.00
Wm Bennett, "..... 25.00
Jonathan Hodgson, Montreal, 3rd payment..... 100.00
R Blackburn, Ottawa, 2nd payment..... 50.00
Joseph Henderson, Cobourg..... 25.00

— \$2548.00

For Scholarship Fund.
Robert Anderson, Montreal.....\$ 100.00

Errata in last statement.
A Dawson, Winnipeg, 1st payment..... \$ 25.00

Received by Rev. Wm. Reid, D.D., Agent of the Church at Toronto, Office, 50 Church Street; Post Office Drawer, 2607.

ASSEMBLY FUND.

Received to 5th Oct, 1886..... \$ 398.11
Roxborough, Knox Ch..... 4.00
Port Dover..... 7.00
Perth, St Andrew's..... 5.78
Madoc, St Peter's..... 5.00
Rockwood..... 6.00
Smith's Falls, Union Ch..... 8.00
Riverside..... 3.00
Fullarton..... 8.00
Musquodoboit Harbour..... 2.50
Lawrencetown and Cow Bay 2.00
Canard..... 3.00
Dartmouth, St James' Ch..... 6.00
Chipman, N B..... 5.00
Annan..... 4.12
Oxford and Bishop Mills..... 1.00
Valleyfield..... 5.00

— \$478.51

STIPEND AUGMENTATION.

Received to 5th Oct, 1886.....\$904.18
Seaforth, 1st Ch..... 12.91
Markham, St Johns..... 11.50
Manchester..... 7.50
Smith Hill..... 6.05
Rev James Wilson, Lanark..... 20.00
Thamesville..... 31.00
Camden and Newburg..... 20.00
Perth, St Andrew's..... 50.60
Scott and Usbridge..... 5.00
Hamilton, Central Ch..... 52.00
Warsaw and Dummer..... 4.00
Beckwith, Knox Ch..... 17.00
Nassagawaya..... 10.00
Williamstown, St Andrew's..... 70.00
Scarboro, St Andrew's..... 33.00
Peabody, Zion Ch..... 4.00

Danville..... 10.09
 Jas Sutherland, Codrington. 5.00

\$1274 19

HOME MISSIONS.

Received to 5th Oct, 1886... \$3161.47
 Limehouse..... 15.00
 Sheltenham..... 9.45
 Mount Pleasant..... 10.12
 Seaforth, 1st Ch..... 45.41
 Moosejaw..... 10.00
 Dunnville, Knox Ch..... 7.75
 Dunnville S S..... 2.00
 Stisted..... 0.75
 Roxborough, Knox Ch..... 23.00
 Morton..... 4.00
 Grand Bend..... 5.00
 Hibbert..... 26.00
 N Williamsburg and Winchester Springs..... 5.00
 Lanark, St Andrew's..... 21.00
 Norwood..... 30.90
 Hanover..... 2.50
 Port Dover..... 3.00
 Portage la Prairie..... 27.80
 A Clark, Smith's Falls..... 50.00
 Wm Carlyle, Hugo, Col, US..... 10.00
 Perth, St Andrew's..... 50.60
 The late James McDonald, Perth, St Andrew's..... 50.00
 Moore Line..... 27.60
 St Greenwood Group..... 10.01
 Bayfield Road..... 11.90
 Scott and Uxbridge..... 6.00
 Rockwood..... 1.50
 Ingersoll, Knox Ch..... 91.00
 Mount Pleasant..... 10.00
 Beekwith, Knox Ch..... 17.00
 S Gloucester (private beq)..... 50.60
 Bobcaygeon, Knox Ch..... 6.30
 North Street Miss Station..... 15.00
 Nassagawoya..... 5.50
 Casselman..... 7.44
 Mount Pleasant..... 3.00
 Burford..... 15.00
 Portage la Prairie S S..... 45.60
 Williamstown, St Andrew's..... 9.00
 Osgoode..... 8.00
 A Ch Member, Harriston..... 6.85
 Peabody, Zion Ch..... 9.00
 North Dawn..... 30.00
 Georgetown..... 90.90
 Headtown..... 36.00
 Pembroke, Calvin Ch..... 22.00
 Kippen, St Andrew's..... 273.00
 Toronto, Old St Andrew's..... 18.55
 Williamstown, Hephzibah Ch..... 8.00
 Elmsley..... 91.00
 Presbytery of Quebec, returned..... 63.03
 Woodville..... 5.00
 Jas Sutherland, Codrington..... 5.00

\$4424.03

FOREIGN MISSIONS.

Received to 5th Oct, 1886... \$8582.05
 Seaforth, 1st Ch..... 8.01
 Moosejaw..... 5.00
 Hugh Ferguson, Arthur..... 10.09
 Hibbert..... 17.00
 Montreal, St Paul's..... 310.49
 West Magdala S S..... 5.30
 Hanover..... 2.50
 St Mary's, Knox Ch..... 75.00
 Hespeler..... 10.00
 Mrs R Thomson, Lakeside, Burlington, for Rev H MacKay..... 25.00
 Owen Sound, Knox Ch..... 50.00
 A Clark, Smith's Falls..... 50.00
 Perth, St Andrew's..... 79.34
 Waddington, N Y..... 34.76
 G Leith..... 5.00
 The late Mrs Anno M' Cormick, Cremore..... 200.00
 Scott and Uxbridge..... 11.00
 Daywood and Johnson..... 8.00

A Lady Member of Melville Ch, Brussels..... 5.00
 S Gloucester, private bequest Nassagawoya..... 12.50
 Nassagawoya..... 17.00
 Osgoode..... 9.00
 Winnipeg, St Andrew's S S..... 25.00
 Winnipeg, St Andrew's S S, special for Rev Mr Flett, for Indians..... 75.00
 Winnipeg, St Andrew's S S, special for Rev H McKay, Sutsprings, St Luke's Ch, for Rev J F Campbell's Zenana work..... 75.00
 David Sutherland, Toronto, Formosa..... 25.00
 A Church Member, Harriston..... 35.00
 Peabody, Zion Ch..... 8.00
 North Dawn..... 0.15
 Danville..... 4.00
 Pembroke, Calvin Ch..... 10.00
 Lizzie Riddell, Rockwood, Formosa children..... 36.00
 Jas Sutherland, Codrington..... 1.00
 5.00

\$9987.61

COLLEGE ORDINARY FUND.

Received to 5th Oct, 1886... \$ 457.97
 Monkton, Knox Ch..... 6.89
 Roxborough, Knox Ch..... 13.50
 St Ann's..... 3.75
 Hibbert..... 7.00
 Thornbury and Clarksburg..... 4.85
 W Hartman, Clarksburg..... 10.00
 Normanby, Knox Ch..... 3.00
 Lanark, St Andrew's..... 8.00
 Harriston, Knox Ch..... 13.00
 Tilbury Centre..... 1.62
 Kemble..... 5.20
 St Mary's, Knox Ch..... 25.00
 Colchester..... 1.51
 Amherstburg..... 4.62
 Amos..... 9.15
 Oil Springs and Oil City..... 3.70
 Perth, St Andrew's..... 21.45
 Glamis..... 5.00
 Madoc, St Peter's..... 21.50
 Beaverton, Knox Ch..... 13.50
 Avonmore..... 8.00
 Lunenburg..... 7.00
 Deseronto, Ch of Redeemer..... 12.00
 Kempsville..... 8.00
 Oxford Mills..... 1.50
 Leith..... 5.00
 Glenora..... 9.00
 Dunwich, Chalmer's Ch..... 6.00
 Mattawa..... 9.00
 Dunwich, Duff Ch..... 4.60
 Scarboro, St Andrew's..... 16.00
 Richmond Hill..... 6.00
 Thornhill..... 6.00
 Goderich, Knox Ch..... 38.00
 Toronto, Old St Andrew's..... 150.00
 Prescott..... 12.00

MANITOBA COLLEGE FUND.

Received to 5th Oct..... \$ 99.69
 Seaforth, 1st Ch..... 1.51
 Perth, St Andrew's..... 11.58
 Scott and Uxbridge..... 2.00
 Deseronto, Ch of Redeemer..... 4.00
 Goderich, Knox Ch..... 17.00
 Prescott..... 6.00
 Oxford and Bishop Mills..... 2.00

\$143.81

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Oct..... \$176.02
 Wm Robb, Alton..... 1.00
 John Stephens, Fullarton..... 10.00
 Rev H McQuarrie, Wingham..... 25.00
 Rev W L H Rowand, Carberry, Man..... 10.00
 Rev Dr Beattie, Brantford..... 50.00
 Walter Allan, Brantford..... 10.00

East Normanby..... 1.90
 Adam Goad, Brussels..... 5.00
 Robert Gack, Toronto..... 20.00
 Mrs J Ratcliff, Columbus..... 33.07
 A Member of St Ann's Ch..... 5.00
 H Morrice, Brantford..... 5.00
 Bayfield Road..... 35.00
 Berne..... 20.00
 John Brebner, Sarnia..... 50.00
 Jane Brebner..... 10.00
 Columbus..... 71.00
 Cannington..... 9.00
 Alex Kitchin, Brooklyn..... 10.00
 James Walker, Hamilton..... 100.00
 A W Wylo..... 3.84
 Wendigo..... 2.00
 Chas Baird, Fullarton..... 25.00
 James McIntosh, Guelph..... 3.00
 Elora, Chalmer's Ch..... 17.00
 Elora, Knox Ch..... 14.00
 Alex Carter, Elora..... 50.00
 Bradford..... 5.50
 West Guillimburg, St John's..... 2.50
 Rev D Wardrope, Teeswater..... 16.00
 Bear Creek..... 10.00

\$4817.68

WIDOWS' AND ORPHANS' FUND.

Received to 5th Oct..... \$289.61
 Seaforth, 1st Ch..... 9.84
 Markham, St John's..... 7.50
 Roxborough, Knox Ch..... 5.50
 Keeno..... 47.00
 Scott & Uxbridge..... 4.00
 Owen Sound, Knox Ch..... 10.00
 Tilbury East..... 10.42
 Madoc, St Peter's..... 6.00
 Teeswater, Zion Ch..... 6.00
 Petrolca..... 12.00
 Moore, Burns Ch..... 7.00
 Leith..... 8.50
 Manitou..... 2.03
 Unionville..... 6.00
 Sydenham, St Paul's..... 2.50
 Riversdale & Enniskillen..... 15.00
 Ayr, Knox Ch..... 2.50
 Casselman..... 2.00
 A Ch Member, Harriston..... 4.00
 Annan..... 150.00
 Toronto, Old St Andrew's..... 8.84
 Teeswater, Westminster Ch..... 8.00
 Granton & Lucan..... 4.23
 Monkton, Knox Ch..... 10.00
 Prescott..... 5.35
 Kempsville..... 2.31
 Oxford & Bishop Mills..... 1.00
 St Louis de Gonzague..... 4.00

\$653.31

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Received to 5th Oct..... \$258.15
 Rev D B Macdonald..... 8.00
 " John Davidson (3yrs)..... 24.00
 " Robert Hamilton..... 8.00
 " David James..... 8.00
 " J L Murray..... 8.00
 " A B Baird..... 8.00
 " John Eadie..... 8.00
 " D Wishart..... 8.00
 " Jas A Anderson (2yrs)..... 16.00
 " J A Carmichael (2yrs)..... 16.00
 " Robt Knowles (2yrs)..... 16.00
 " Andw Henderson (4yrs)..... 32.00
 " John Morrison..... 8.00
 " Daniel Duff..... 8.00
 " Alex Mackenzie..... 12.00
 " P Straith..... 8.00
 " W M Fleming..... 8.00
 " Robt Wallace..... 8.00
 " D M Beattie..... 8.00
 " P Nicol..... 8.00
 " John Gray, D D..... 8.00
 " Thos Nixon..... 8.00
 " James Pringle..... 8.00

Rev Alex Mackay, D D.....	8.00
" F Ballantyne.....	8.00
" W C Young.....	8.00
" Robt H Warden.....	8.00
—	\$542.18

AGED & INFIRM MINISTERS' FUND.	
Received to 5th Oct.....	\$385.49
Seaforth, 1st Ch.....	12.54
Roxborough, Knox Ch.....	7.00
Scott & Uxbridge.....	4.00
Rockwood.....	16.50
Grand Bend.....	5.00
Berne.....	4.00
A Ch Member, Harriston.....	2.00
Bolton, Cayen Ch.....	10.25
Vaughan, Knox Ch.....	13.50
Prescott.....	10.00
North Caradoc.....	7.40
Unionville.....	3.80
—	\$481.48

AGED & INFIRM MINISTERS' FUND.	
<i>Ministers Rates.</i>	
Received to 5th Oct.....	\$248.10
Rev John Davidson (3 yrs).....	12.00
" Robert Hamilton.....	5.00
" G M Clark, arrears.....	53.00
" David James.....	3.50
" J L Murray.....	6.50
" S A Carriere (4 yrs).....	14.50
" A B Baird.....	4.00
" John Crombie.....	4.00
" John Eadie.....	4.25
" D Wishart.....	5.00
" Jas A Anderson (2 yrs).....	8.50
" J A Carmichael (2 yrs).....	10.00
" Robt Knowles (2 yrs).....	7.50
" And'rs Henderson (4 yrs).....	16.00
" John Morrison.....	3.50
" Daniel Duff.....	3.50
" Alex Mackenzie.....	3.50
" P Struth.....	3.75
" W M Fleming.....	3.75
" Robert Wallace.....	7.50
" D M Beattie.....	4.00
" P Nicol.....	4.50
" Thos Nixon.....	3.50
" James Pringle.....	7.50
" Alex Mackay, D D.....	4.00
" F Ballantyne.....	4.00
" Robt H Warden.....	10.00
—	\$459.60

KNOX COLLEGE ORDINARY FUND.	
Ayr, Knox Ch.....	\$51.35
Seaforth, 1st Ch.....	14.72
Rodgerville.....	9.50
Brucefield, Union Ch.....	20.00
North Pelham.....	6.01
Bayfield Road.....	8.00
Scott & Uxbridge.....	3.00
Perry Sound.....	6.40
Tilbury East.....	7.58
Dunwich, Duff Ch.....	4.00
Nessageways.....	8.30
Mount Pleasant.....	8.44
Buxford.....	6.30
Teeswater, Westminster Ch.....	10.29

CHURCH & MANSE BUILDING FUND.	
James Gray, Perth.....	\$20.00

MONTREAL COLLEGE FUND.	
Brucefield, Union Ch.....	\$10.00

QUEEN'S COLLEGE FUND.	
Casselman.....	\$2.00
Oxford & Bishop Mills.....	9.00

KNOX COLLEGE BUILDING FUND.	
Huron congregation.....	\$9.00

MISSION TO THE JEWS.	
Pembroke, Calvin Ch.....	\$10.00

ERROMANGA.	
Toronto, Charles St & S.....	\$30.00

VANCOUVER CH. BUILDING FUND.	
Limehouse, add'l.....	\$ 0.50
Wick.....	15.00
Thamesford.....	22.00
Toronto, Old St Andrew's.....	48.25
West Flamboro.....	20.00

REV. T. G. THOMSON, VANCOUVER.	
Wick.....	\$ 7.00
West Flamboro.....	5.00

MCDOWALL MEMORIAL CHURCH BUILDING FUND.	
Toronto, Knox Ch.....	\$50.00

CONTRIBUTIONS UNAPPORTIONED.	
Newtonville.....	\$13.00
Bowmanville, St Paul's.....	196.81
Brussels, Melville Ch.....	57.00
Orillia.....	105.10

FRENCH EVANGELIZATION.	
Received by Rev R H Warden, Treasurer of the Board, 193 St James St, Montreal, to 8th Nov, 1886.	
Already acknowledged.....	\$5442.55
Darling.....	7.98
N Augusta.....	2.25
Stone's Corner's.....	5.35
Roxboro, Knox Ch.....	22.00
Perth, St Andrew's.....	44.80
Adam Murray, London, O.....	40.00
Alex Clark, Smith's Falls.....	20.00
Rev Dr James.....	25.00
Montebello, Que.....	10.00
Kirkfield.....	11.00
Chs McLennaghan, Balderson.....	10.00
Cotswood.....	2.06
Descaronto.....	17.00
Molesworth, Mission Band.....	25.00
Rockwood.....	20.00
Per Rev Jas McCaul.....	130.97
Burlington Beach, Bethel Ch.....	20.00
SS.....	5.00
Headingsly, Man.....	5.50
A Friend, Bobcaygeon, per.....	10.00
Dr MacVicar.....	1.00
Doe Lake.....	1.00
Carleton Place, Zion S Sch.....	10.00
Mooretown.....	6.00
Pembroke, Calvin Ch.....	35.00
Williamstown, St And's Ch.....	82.00
A Friend.....	25.00
Goderich T'ship, Union Ch.....	7.00
Riverside.....	16.14

John Gunn, Woodville.....	5.00
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<i>Per Miss MacGregor.</i>	
Lawrencetown and Cow Bay.....	12.00
West River and Green Hill.....	22.88
Chipman, N B.....	11.00
Blackville and Derby.....	2.00
Glace Bay.....	10.00
Strathalbyn, P E I.....	7.00
Five Islands.....	5.00
Stellarton, Sharon Ch.....	33.91
Redbank.....	1.00
Up Musquodoboit, St James.....	2.10
Richmond, Groves Ch.....	8.45
Churchville, Ladies' Soc.....	5.00

<i>Per Rev Dr Reid?</i>	
Limehouse.....	10.00
Seaforth and First.....	15.71
Arthur, St Andrew's.....	15.56
St Vincent, Knox.....	4.38
Sydenham, St Paul's.....	6.62
Port Dover.....	3.00
Oil Springs and Oil City.....	3.76
Ingersoll, Knox S S.....	20.00
Bayfield Road.....	1.70
Scott and Uxbridge.....	5.00
Kincardine, Knox.....	47.70
Glenarn.....	12.90
S Gloucester (private bequest).....	12.50
Riversdale and Enniskillen.....	10.00
Jas Sutherland, Codrington.....	5.00

Less Great Village twice credited.....	\$6322.87
—	10.00
—	\$6312.87

POINTE-AUX-TREMBLES SCHOOLS.	
Received by Rev R H Warden, Montreal, Treasurer, to 8th Nov, 1886.	
Already acknowledged.....	\$ 790.80
F M Farran, Farran's Point.....	2.00
Toronto, West Ch S S.....	25.00
Oshawa S Sch.....	12.50
Kitley S Sch.....	10.00
Campbellford S Sch.....	12.50
" Caritas," Ottawa.....	50.00
Member, New Glasgow, Quo Belfeville, Jobu st Sab Sch.....	2.00
Montreal, Chalmers' Ch J M Soc.....	50.00
Windsor, N S, St John's Ch.....	25.00
—	\$1029.80

COLLEGE FUND.	
Received by Rev R H Warden, Montreal.	
Louth.....	\$ 1.80
Merriton.....	3.20
Black's Corners.....	2.07
Gandier.....	0.90
Camilla.....	2.53
Massawippi.....	1.00
Quebec, French Ch.....	6.25
Aylmer.....	8.25
Metcalfe.....	6.10
Duncanville.....	8.04
Craighurst.....	4.17
Midhurst.....	2.00
Philipston.....	1.33
Elmsley.....	6.00
—	\$47.29

S. S. Registers & Records

Prepared by the General Assembly's S. S. Committee. Recommended by the General Assembly, three Synods and many Presbyteries for general use.

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