



# THE PRESBYTERIAN RECORD FOR THE DOMINION OF CANADA.

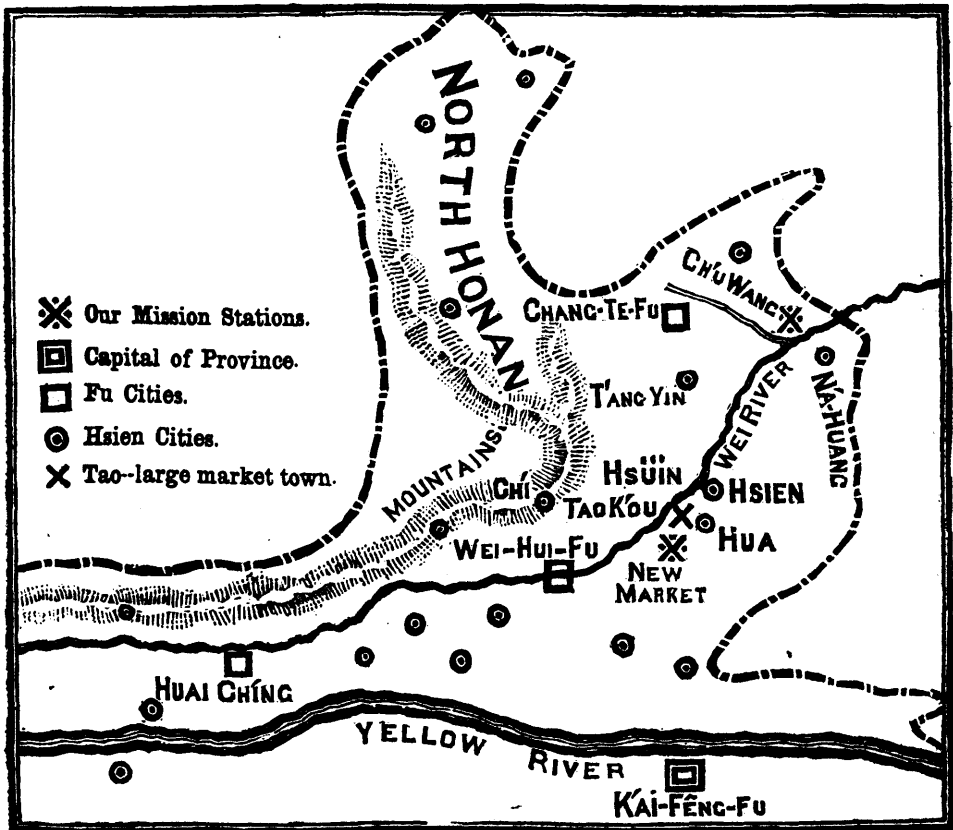
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SKETCH MAP OF N. HONAN, CHINA.

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### Eulogistic.

SIXTEEN YEARS AGO the writer accepted the appointment as editor of the *Presbyterian Record* from the General Assembly with serious misgivings as to his fitness for the position, and feeling that he had no claim to the distinguished honour. It was, indeed, no light task to undertake the oversight of a publication representing so many interests, and that should accommodate itself to such a variety of taste and opinion, not to say of criticism, also, as the new arrangement consequent on the union of the Churches necessarily involved. Had it not been for the assistance he received from his associate, Mr. Murray, of Halifax, he must have retired long ago. To that gentleman's experience as a journalist, his sound judgment, no less than his graceful pen, the readers of the RECORD owe more than they are aware of.

The retrospect of these eventful years furnishes thoughts for which no adequate expression can now be found. We are, however, devoutly thankful for whatever measure of success has attended our joint efforts. We feel grateful for the confidence reposed in us by the General Assembly from first to last: for the uniform courtesy and co-operation of the ministers and office-bearers of the Church: for the generous support we have received from the body of the people: and, especially, we acknowledge our obligations to those who have enriched the pages of the magazine by their literary contributions, and to a host of Agents whose gratuitous and self-denying services have been invaluable and have gained for the RECORD its present wide circulation.

It is pleasant to reflect that during our term of office the Church in whose service we have been engaged has been blessed with peace and prosperity: the number of her ministers and missionaries has greatly increased: her membership has doubled: her annual revenues for all purposes have risen from \$982,671 in 1876, to \$2,054,951 in 1891: she has added to the number of her Theological Colleges, and, very largely, to their equipment and efficiency: in every department of her work—at home and abroad—there has been manifest progress.

What a privilege we have enjoyed in becoming acquainted with so large a number

of honoured servants of the Lord, in our Church, and in other Churches also!—Venerable Fathers, like Dr. Topp of Toronto, Dr. Taylor of Montreal, Dr. Sedgwick of Musquodoboit, Dr. Brooke of Fredericton, Dr. James Bayne of Pictou, Mr. Christie of Yarmouth, Dr. Neill of Seymour, Dr. Bain of Perth, Mr. Roger of Peterboro; and younger ministers, among whom were Dr. MacGregor of Halifax, and Professor Mackerras of Kingston, with such elders as Senator Holmes, H. B. Webster, and John S. Maclean in the Maritime Provinces; James Court, Joseph Mackay, and Judge Torrance in Montreal; Hon. John MacMurrich in Toronto, and Lieut.-Governor Morris in Manitoba; these and many others who were active and influential members of the Church sixteen years ago have all passed away, but the memories associated with their names are treasured up as a precious legacy.

And now, the pain of parting with our present large constituency remains. It is with sentiments of sincere regret we relinquish a work that has had for us such fascinations. However imperfectly it has been done—and no one can be so sensible of its imperfections as we ourselves are—we can say in all sincerity we have endeavoured to make the RECORD answer the purpose it was designed to serve—that of promoting an intelligent interest in every department of the work of the Presbyterian Church in Canada, as well as in the spread of Christianity throughout the world. We have tried to divest ourselves of partiality. If we have given offence to any, we ask them to attribute it to error of judgment, and to accept our regrets.

In conclusion, we cordially bespeak for our friend and successor in office, the Rev. Ephraim Scott, a continuance of the favour and support that has been accorded to ourselves, feeling confident that he will profit by our mistakes, improve upon our methods, and, by the blessing of God, win fresh conquests for the RECORD and do grand work for the Master.

With best wishes for the welfare of our beloved Church, and all its members and office-bearers, we bid our readers, affectionately, FAREWELL.

JAMES CROIL, *Managing Editor*.  
Montreal 30th November, 1891.

## Sketches from Palestine.

BY REV. THOMAS CUMMING, TRURO.

### A DAY IN NAZARETH.

IT was with peculiar emotions that I arrived at Nazareth in company with my fellow-travellers on a beautiful Saturday evening about the middle of March. After devoting four successive days to sight-seeing amidst the thrilling scenes through which we passed since our departure from Jerusalem, I hailed with positive delight the prospect of having a whole Sabbath day for meditation and refreshment in Nazareth. I did wish to live at least one whole day in the place in which the Redeemer of the world lived for thirty years. I had already visited the Grotto at Bethlehem in which He, the Lord of glory, became the Infant of Days. With deepened impressions of the truth of Christianity, I had stood on Calvary's brow outside the gates of Jerusalem, where He laid down His life on the Cross for the redemption of the world. I had gone up from the Garden of Gethsemane to the summit of Olivet and gazed into the blue heavens through which He ascended to the throne of glory. And now I was anxious to see the scenery and society of the earthly Home in which He as the Model Man of the race grew up from infancy to manhood and lived a holy and beautiful life for the imitation of His followers to the end of time. Well, the access to Nazareth from the South—the direction from which most travellers approach it—is not easy. There are two pathways, each of about two miles in length, across the old Galilean hills that tower up abruptly between the Plains of Esdrælon and Nazareth. If any of my readers should ever travel in that direction I would say to them that the western pathway here is by far the better of the two. It is rough and rugged, and steep and stony, but it is passable. It is doubtless the path by which Jesus and Joseph and Mary, and nearly all pilgrims of all ages have travelled to and from Nazareth. The majority of our company went that way. But a few of us who had gone seven or eight miles out of the usual route to visit Nain and Endor took the Eastern path, as it was half a mile nearer these far-famed localities. We found the

path very precipitous, in some places even dangerous. Our Syrian ponies clung like conies to the rocky cliffs, and did their very best to carry us safely up the dizzy heights. But several times we had to dismount, and scramble like them on all fours, and, sometimes we had to cling to their manes for the help which they thus willingly afforded us. One young man, a slender student with more mind than muscle, became completely exhausted before reaching the summit of the mountain. But after resting for a few minutes in a rift of the rock he regained sufficient strength to continue the journey, and was as well as ever by the following morning. All the rest of us heartily enjoyed the perilous adventure. The only satisfaction however of travelling by this Eastern pathway is that it leads directly past the so-called *Mount of Precipitation* from which tradition says the infuriated Nazarenes wished to cast our Lord down headlong when he began to teach in their Synagogues. And here, certainly, the finger of tradition points in the wrong direction. The inspired historian describes the scene of the contemplated destruction of the Prophet of Nazareth as "the brow of the hill whereon the city was built," and *this* Mount of Precipitation overlooks the Plain of Esdrælon, and is quite two miles distant from the town of Nazareth. A more suitable place however for accomplishing the murderous purpose of the citizens of Nazareth could nowhere be found. Nothing short of a miracle could save the life of an individual hurled from the lofty heights of this so-called Mount of Precipitation. We arrived safely at Nazareth just as the sun was sinking behind the towering summit of Mount Carmel. And from our first glimpse of the calm peaceful Saturday evening to our last farewell gaze on the following bright and beautiful Monday morning we were favourably impressed with the place and the people. The modern Arabic name of the town is En-Nasireh. It is pleasantly situated on the South Western slope of one of fifteen rounded hills which rise up gracefully around a charming little basin-shaped valley a mile in length and half a mile in breadth. The romantic vale is very fertile, and has in it a number of small gardens enclosed with hedges of prickly pear, and many fig-trees, and a great variety of flowers.

On the neighbouring hill-sides around I noticed some fine vines, and olive trees, and some very good crops of wheat. Our white tents were pitched on a grassy glade in this valley. The town which we had in full view before us is, speaking generally, remarkably well built with white flat-roofed stone houses which rise up row above row on the sloping hill-side. Here, as in other parts of Palestine, it is true, you see some low, dingy, hovels, but many of the buildings like those that we saw at Bethlehem and Nablús, have a rather comfortable appearance. The population of the town which has been gradually increasing in recent years is now fully 6000, including 2000 Mohammedans, 2500 of the Greek Church, 1000 Latins, and a vigorous little band of Evangelical Christians. We attended a morning service in the Episcopal Church of the town. The Church is a very fine stone building seated for 500. At this service it was about half filled with the regular worshippers gathered principally from the Greek Church, and with two or three groups of travellers who like ourselves were resting on the Sabbath day according to the commandment. The rector, Rev. Mr. Walters, is a hale and hearty looking middle aged clergyman who has done good service in this important mission field. In his sermon, which was much better in doctrine than delivery, he faithfully exhorted his hearers to have their treasure in Paradise, not even in Palestine. During the whole of the service quite a number of swallows kept up a twittering in the Church, and reminded me very forcibly of the words of the psalmist: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars O Lord of hosts." In the afternoon we visited the churches, or if you will, the chapels, of the Latins, Greeks, and the Maronites. In one apartment of the Latin Church I noticed the inscription, "Hic Verbum caro factus est." Here the Word was made flesh. We were also led into the *Virgin's House*, the *Virgin's Kitchen*, and the *workshop of Joseph*. In front of the Maronite Church we were shown a large limestone slab called the *Table of Christ*, on which, it is said, the Saviour dined with His disciples before and after His resurrection. In the near

neighborhood of this Church there is a steep precipice which Dean Stanley thinks is "the brow of the hill" from which the Nazarenes endeavoured to cast their rejected Prophet. I looked upon all these souvenirs of the Saviour's residence in Nazareth as approximately indicating the sites of never-to-be-forgotten events in His history. It is a pity that superstition should ever attach any other significance to them. The Well of Nazareth, the only well of which the town can boast, is however a veritable reminder of ancient times. It is to-day unmistakably in the same place which it has occupied in all the historic ages. It is now called the *Virgin's Fountain*, from the well grounded belief that the Virgin Mother often drew water from it for domestic purposes. To us it was very suggestive of by-gone days to see decidedly good looking village maidens come to this old historic well, and carry away on their heads large pitchers filled to the brim with its excellent water. In the evening we had a special religious service in our largest tent at which nearly all our party were present. A Presbyterian divine from the Dominion made all the necessary arrangements for the meeting. An Episcopal clergyman from London read appropriate passages of Scripture. A missionary from the United States belonging to the Society of Friends led in prayer—the Spirit not failing to move him to use the right word at the right moment. The writer of these Notes gave a brief address on the Holy Land as the scene of the Saviour's Ministry, referring particularly to His lengthened residence in the secluded place in which we were assembled. All present entered heartily into the spirit of the service. Thus ended a Day in Nazareth, one of the memorable days of my history.

Early on the following Monday morning quite a number of the villagers called on us in the most friendly manner offering several articles of home manufacture for sale. Almost every one of us bought some souvenir of Nazareth from them. Several of the characteristic sayings of these shrewd native citizens from whom we made the purchases are at this moment clamoring for notice in the pages of the *Record*. But I must not trespass on space that is required for other purposes. This much I must further say of the Home for thirty years of Him who

will evermore be known as Jesus of Nazareth. Completely hidden from the gaze of the outside world by the everlasting hills which rise up in solemn grandeur around the village, it was just the place for the Divine Child to grow up from infancy to manhood in union with Nature, and with the Eternal Father whose Servant He was. Another place so favourably situated for the calm, contemplative, life of our Redeemer preparatory to the world-wide commission which He has given to His followers, I have nowhere seen on this round globe.

T. C.

### Missionary Cabinet.

JAMES RENWICK.

**D**ARK clouds continued to lower over Scotland, threatening destruction to the whole work of the Reformation. Civil and religious rights and liberties alike were in the gravest peril. In fact the country and the church were under the heel of a pitiless and narrow-minded tyrant supported by men who hated all that was purest and best in church and state. The "House of Stuart" always feared and detested *Presbytery*. "No bishop no King" was the conviction on which they acted; and the kind of bishops Charles II. and James II. sought were bishops servile to the king and the Pope. Charles died in the Roman Catholic Church in 1685, James was confessedly a devoted adherent of that Church, and it was his aim to bring the British Isles under the Papal sway. With this end in view he continued the cruel crusade for prelacy in Scotland. For more than a quarter of a century a furious persecution raged. Many of the best of the people were driven into exile, imprisoned, tortured, banished, sold into slavery, put to death on the scaffold, or shot down like wild beasts in the fields or moors. The persecutors plundered and murdered at discretion; and the longer the persecution continued the more pitiless was its fury.

The last of the Scottish worthies to suffer death on the scaffold for the Presbyterian cause was JAMES RENWICK. He was but twenty-six years of age—not quite as old as the persecuting *regime* of Charles and James. From boyhood he sympathized with the oppressed and persecuted witnesses for

"Christ's crown and covenant." When nineteen years of age he witnessed the execution of Donald Cargill and from that time he resolved to make common cause with those who protested against the crimes of the men in authority.

He completed his studies for the ministry at the University of Groningen, Holland. In Holland also he was ordained. In September, 1683 he commenced his ministry in Scotland in the line of the heroic Cameron and Cargill, witnessing against "the defections of Presbyterians from any part of their covenanted work of reformation." His "parish" embraced the "Society People,"—all who met in the fields and moors and mountain fastnesses. He was proclaimed an outlaw, a traitor, a rebel, and every effort was made to secure his arrest as well as the dispersion of his followers. Soldiers hunted him; curates informed on him; large rewards were offered for his capture. For whole days and nights the hot pursuit of those who hunted him would be kept up. All were forbidden under the severest penalties to give him "meat, drink, house, harbour or anything useful." In 1685 Renwick and his associates issued the "Sanquhar Declaration" against James II. a professed Roman Catholic occupying the British throne. Troubles thickened around poor Renwick whose position became daily more perilous. Still he continued to preach and to minister to the "faithful remnant." On 1st Feb. 1688, he was arrested in Edinburgh, and tried for treason. He boldly maintained that James II., though king *de facto*, was not king *de jure*, but an usurper—that he had no right to collect "cess"—that he ought to be regarded as a tyrant. The authorities were evidently becoming weary of bloodshedding. Renwick was condemned to be hanged, but he was reprieved for a few days, and treated with moderation. He was young, only twenty-six. His simplicity, frankness and sincerity made a favourable impression on his judges. Bishop Patterson often visited him between the day of his condemnation and the day of execution. He once asked Renwick, "Think you none can be saved but those of your principles?" The reply was,—“I never said nor thought that none could be saved except they were of these principles; but these are truths which I suffer for, and

which I have not rashly concluded on, but deliberately, and for a long time have been confirmed that they are sufficient points to suffer for." An admirable reply, surely. He made a courteous reply to a curate though he did not like his "canonicals"; but when some priests called, he simply bade them, "Begone!" It is stated that had he petitioned for his life there was every disposition to show him mercy; but he stood firmly by his principles, declaring that his death at this juncture would do more good to Scotland than many years of added life. His mother and sisters visited him in prison two hours before his death. He declared that death had no more terror to him than lying down on a bed of roses. "I never had the fear of death since I came to this prison." Hearing the drum beat for the falling in of the guard, he said, "Yonder is the welcome warning to my marriage; the bridegroom is coming; I am ready—I am ready." He went cheerfully to the scaffold, "as one in a transport of triumphant joy." Speaking from the scaffold, he declared that he died a Presbyterian Protestant, that he adhered to all the principles laid down in the Confession of Faith; and he protested "especially against the absolute power affected by this usurper (James) that belongs to no mortal, but is the prerogative of Jehovah." "Lord I die in the faith that Thou wilt not leave Scotland, but that Thou wilt make the blood of Thy witnesses the seed of Thy church, and return again to be glorious in our land." His last words were, "Lord, into Thy hands I commend my spirit, for Thou hast redeemed me, Lord God of truth."

Before the close of 1688, the year that Renwick died, James II. was an exile. The principles of limited monarchical power on which Renwick had taken his stand, triumphed. The House of Stuart was overthrown never to rise again. On the 17th of February the last Scottish martyr died on the scaffold; on the 5th of November William of Orange, a Presbyterian, landed in England and became king—the constitutional ruler of a free and progressive people. The Scottish Prelates and Prelatists, and a number of the English Episcopalians were utterly confounded at the revolution which had taken place. So long as they dared, they refused to own the new Presbyterian king. But the

tide was too strong for them; and they were not the stuff of which martyrs are made. Scotland soon hailed with joy her Church restored, and the yoke of the oppressor broken forever.

### Missionary Necrology.

**1552.** *Francis Xavier*, "The Apostle of the Indies," died on the Island of Sancian, China, on the 2nd of December, aged 46. His last words were, "In te Domine, speravi; non confunda, in æternum." He was buried at Goa.

**1690.** *John Eliot*, "The Apostle of the Indians," died on the Island of Martha's Vineyard, at the age of 86, May 20th. His wife died before him, aged 84. They were Missionary heroes.

**1717.** *Bartholomew Ziegenbalg*, one of the first Protestant Missionaries in India, died at Tranquibar, S. India, 23rd February, aged 36, leaving many converts to mourn for him.

**1747.** *David Brainerd* closed his brilliant career in the house of his friend, Jonathan Edwards, of Northampton, Mass., on the 9th of October, in the 30th year of his age.

**1758.** *Hans Egede*, the Missionary "Apostle of Greenland," died in Denmark on the 15th of November, aged 73, leaving a name that will never be forgotten, and his son Paul to carry on a successful mission.

**1760.** *Nicolas Lewis Zinzendorf*, founder of the Moravian Missionary Society, died at Herrnhut, on the 9th of May, in his 60th year. "Earthly possessions, honours and fame he had, but they were to him as nothing in comparison with Christ."

**1762.** *George Schmidt*, of Gedenthal, South Africa, died in Holland, a humble day labourer, praying for his "Beloved Hottentots," leaving a name forever illustrious in the annals of Missions.

**1798.** *Christian F. Schwartz* died at Tanjore, South India, 13th February, aged 72, after 48 years of missionary labour. "His success was, perhaps, greater than that of any other Missionary before him, or even since his time."

**1811.** *John Theodore Vanderkemp* died at Bethelsdorp, South Africa, of apoplexy, 15th December, aged 63. His eminent ability and great learning were consecrated to the welfare of Africa.

**1812.** *Mrs. Harriet Newell* died in the Isle of France, on the 30th of November, aged 29. "The spirit of consecration by which she was animated, has given imperishable lustre to this young woman's name."

**1812.** *Henry Martyn*, "The Saintry," died at Tocot, Asia Minor, on the 16th of October, in his 32nd year, "One of the foremost in the vanguard of the noble army of Missionaries."

**1814.** *Thomas Coke*, pioneer of Methodist missions, died on ship-board, May 3rd, aged 66, and sleeps in the largest of all cemeteries—the sea—"fit emblem of his boundless zeal."

**1822.** *William Milne* died in Java, in the 37th year of his age. The companion of Morrison for ten years and truly a great Missionary.

**1826.** *Reginald Heber*, author of "From Greenland's Icy Mountains," died in his bath at Trichinopoly, India, April 3rd, in the 43rd year of his age. "His Missionary career was one track of light—the admiration of Britain and India."

**1834.** *Robert Morrison*, who compiled the Chinese Dictionary, containing 4,200 pages, died at Canton, 1st August, in the 52nd year of his age, and the 24th of his Missionary labours.

**1834.** *William Carey* died at Serampore, on the Hoogly, on the 9th of June, in the 71st year of his age, having seen two hundred and thirteen thousand volumes of the Holy Scriptures in the languages of India issued from the Mission press.

**1835.** *Mary Ellis* died in London, 11th January, aged 42, and lies in the Bunhill Fields Cemetery, near John Bunyan, Susannah Wesley, Dr. Isaac Watts, and other celebrities.

**1839.** *John Williams*, "The Apostle of Polynesia," was murdered by the cannibals of Erromanga, 20th November, in the 43rd year of his age.

**1844.** *Asahel Grant*, "The Beloved Physician," died at Mosul on the Tigris, Persia, April 24th. "People of every rank wept for him."

**1848.** *John Hunt* died on the Island of Viwa, October 4th, in the 37th year of his age. His last words were, "Lord, for Christ's sake, save the heathen in Fiji!"

**1850.** *Adoniram Judson*, of Burmah, died 12th April, and was buried at sea. His first wife, Ann Hasseltine, died in Burmah in 1826. His second wife, Sarah Hall, died in 1844, and was buried at sea. His third wife, Emily C., "fell asleep on June 1st, 1854, at Hamilton, N. Y., United States."

**1851.** *Allen Gardiner* died of starvation at Terra del Fuego, a martyr to his zeal in behalf of wretched Patagonians, at the age of fifty-seven.

**1851.** *Charles F. A. Gutzlaff* closed a useful life at Hong-Kong, on the 9th of August, aged 48. "Had they made him Viceroy of Canton, or even Emperor of China, he would still have been a Missionary."

**1852.** *Judson Dwight Collins*, who offered to work his passage to China as a common sailor, went there in 1817. "He was laid under the daisies in the fields of his native Michigan."

**1855.** *John Scudder*, eminent medical Missionary, and father of six Missionaries, died

at the Cape of Good Hope on the 13th of January, in a fit of apoplexy.

**1857.** *Barnabas Shaw*, of Namaqualand, died near Cape Town, Africa, 21st June, in the 70th year of his age, and was buried amid the sighs and sobs of a vast concourse.

**1861.** *George N. Gordon*, of Erromanga, and his wife, were murdered by the natives on that blood-stained isle, 20th May. "They were faithful unto death."

**1862.** *Mary Livingstone* died at Shupanga, East Africa, on the 27th April, and was buried beneath a great boabab tree on the banks of the Zambesi. "She gave her strength, her life, her all, for Africa's child."

**1863.** *Stephen Hislop*, the accomplished Missionary at Nagpoor, Central India, was drowned while crossing a swollen stream, 4th September, aged 46.

**1864.** *Miss Fidelia Fiske* was fifteen years a devoted Missionary in Persia. "Her gentle spirit soared to realms of endless day on the 26th of July." Her body rests at Shelburne, Mass., U. S.

**1867.** *William Goodell*, of Constantinople, died in Philadelphia, U. S., February 18th, aged 75. "He won many hearts and moulded many lives."

**1868.** *William Chalmers Burns*, died at Neuchang, China, 4th April, aged 53. He went to Neuchang "because there was no Missionary there," believing that "they who go to the front get the blessing."

**1869.** *Jonas King* died at Athens, Greece, 22nd May, in his 77th year. "The honoured friend of multitudes of the most learned and eminent persons of his generation."

**1871.** *Mary Moffat* died in London, 10th January, aged 76, and lies beside her husband in Norwood Cemetery.

**1871.** *J. Coleridge Patteson*, the Missionary bishop of Milanese, fell a martyr to the cause at Nukapu, South Seas, on September 20th, aged 44. He was lowered into the sailor's grave.

**1872.** *James D. Gordon* was murdered by the natives of Erromanga, New Hebrides, 25th February.

**1872.** *William Ellis*, one of the foremost Missionaries of the 19th century, died at Hoddesdon, England, June 9th, aged 77. His name is a household word in Madagascar and Polynesia. He was buried in Abney Park Cemetery.

**1872.** *John Geddie*, founder of the New Hebrides Mission, South Seas, died at Geelong, 14th December, aged 57. "When he landed upon Anseiyum in 1848 there were no Christians; when he left, in 1872, there were no heathen."

**1873.** *David Livingstone* died at Ilala, in the heart of Africa, on his knees, 1st May. He



sleeps well beneath the pavement of Westminster Abbey, aged 60 years.

**1874.** *James Nisbet*, Missionary to the Indians of British North America, died at Kildonan, Manitoba. "He gave himself to the work of evangelizing the pagan Indians with heroism as lofty as any who ever crossed seas to heathen countries.

**1875.** *John Wilson*, one of the earliest and most eminent of Scottish Missionaries in India, died at Bombay, 1st December.

**1878.** *Alexander Duff*, long at Calcutta, died at Sidmouth, Devonshire, February 12th, aged 72, "A man of consummate eloquence and burning missionary zeal." He was buried in the Grange Cemetery, Edinburgh, near his illustrious countrymen, Cunningham, Chalmers, Guthrie, Hugh Miller, etc., etc.

**1879.** *Susan B. Higgins* died on the 4th of July, and was laid to rest in Yokohama cemetery, Japan.

**1879.** *Joseph Mullens* died near Mwapwa, East Africa, 10th July, aged 59, "A man of rare gifts, great enthusiasm, and a distinguished Missionary.

**1882.** *Titus Coan*, after 48 years successful labour in the Sandwich Islands, died at Hilo, 2nd December, in the 82nd year of his age. "Many rise up and bless his memory."

**1883.** *Robert Moffat*, of Kuruman, South Africa, died in London, 10th August, aged 88. He sleeps well after his toil and sufferings on behalf of the Africa, in Norwood cemetery.

**1885.** *James Lamington* fell at his post near Uganda, with his face to the treacherous foe, 29th October, aged 38. "He died for the Baganda, and purchased a road to Buganda with his life."

**1887.** *Hon. Ion Keith Falconer* died at Aden, Arabia, on the 10th of May. This noble young Missionary, third son of the Earl of Kinross, "gave to the cause and Kingdom of our Lord Jesus Christ all he had."

**1889.** *Miss M. L. Whately*, the Archbishop's daughter, who gave her life to the Copts and Moslems of Egypt, died in Cairo, aged 65 years.

**1890.** *Joseph Neesima*, an eminent native Missionary, died at Oiso, Japan, 23rd January, aged 47, "The leading philanthropist and one of the most devout and able men in the Empire." "Peace, joy, Heaven!" were his last words.

**1890.** *Alexander Mackay*, of Uganda, died at Usambiro, Central Africa, on the 8th of Feb. "In him Africa lost one of its truest friends."

**1891.** *Narayan Sheshadri*, one of the most accomplished and successful of the native Missionaries of India, died and was buried at sea, 21st July.

These are the names of but a few of the leading spirits in the grand missionary army.

The list might be indefinitely prolonged, of men and women who have "hazarded their lives for the name of our Lord Jesus Christ"—who have done more to extend our knowledge of geography, and of the peoples and languages of the earth, who have, in a word, done more for the CIVILIZATION of the race than all other agencies combined. The record of their lives, which is not far to seek, should silence carping critics and satisfy the most exacting that missions to the heathen are not a failure but a *splendid success*.

## British Columbia in 1891.

By REV. D. MACRAE, VICTORIA.

### I. VANCOUVER ISLAND.

I HAVE pleasure in acceding to the Editor of the RECORD's request for a brief sketch of the work and progress in British Columbia for the past year.

Like previous years, faithful and in many instances self-sacrificing work has been done in all the fields occupied—resulting generally in real progress. In VANCOUVER ISLAND, development is less rapid than on the mainland which lessens the pressure of supplying the different districts with gospel ordinances. Even under these conditions we have been unable to overtake the work. *Alberni*, an important, although yet struggling agricultural district has been vacant for a year, and yet so far as Protestant churches are concerned we have the field to ourselves. This regrettable state of things is not due to apathy on the part of the General Assembly's Home Mission Committee or the Presbytery, but to sheer inability, in spite of strenuous efforts, to secure a suitable missionary. One of the four missionaries asked for and appointed by the General Assembly's Committee in March last, was assigned to this field. All four declined their appointments, at any rate we have neither heard from them nor have we seen any of them yet. For months we encouraged the people of this field and three others of equal importance to expect the arrival of the appointed missionary at any time with the result above stated. Comment is unnecessary. This district receives added importance from its selection by the Rev. J. A. McDonald, recently appointed by the Foreign Mission Committee as missionary of the Indians, as the centre of his work.

*Wellington and Northfield*.—This important Coal Missionary District was another of the disappointed fields. At the call of the General Assembly's Home Mission Committee, the Rev. Alex. Young resigned his pastorate of

fifteen years at Napanee, Ont., and accepted the appointment to this field in August last, with results already assuring the success of our cause among the large and too long neglected body of Presbyterian miners in these districts. Mr. Young's long experience and well-known ability in pastoral and general church work is sure to prove of great value to us.

*Metchosen and Sooke* have been efficiently supplied during the year by catechists—during the summer months by Mr. T. G. McLeod, a very capable young student from Morrin College, Quebec.

*Victoria*:—The removal by death of the Rev. Donald Fraser, for seven years pastor of the *First Church*, was not only a great loss to his own congregation but also to the church throughout the province. He had the satisfaction, before being called away, of realizing in a large measure what the writer had special opportunities of knowing to be the chief aims of his life, the building up of a strong united and spiritually-minded congregation and not less to see Presbyterianism consolidated and the foundations of the Church laid broad and deep, in every city, town and district in British Columbia. In bringing about the present condition of things in these respects, he contributed largely by his ungrudging labour and sound judgment. The *First Church* still remains vacant. To fill the vacancy a minister of experience, of pulpit and administrative abilities is required not only in the interests of the congregation, but also of the work of the church throughout the province. The requirements of the *First church* have brought to us, for several weeks at a time, a number of well-known ministers from the East whose services were highly appreciated. Although vacant for several months, the recently enlarged church is well filled. *St. Andrew's*:—Rev. P. McF. McLeod, pastor,—maintains well its position of a vigorous well-organized and active congregation. Its centrally situated, beautiful and commodious church edifice affording the needed accommodation for an increasing population. *St. Paul's*:—Now amalgamated with Esquimalt and associated with the cutting station of Cedar Hill, under the charge of Mr. Winter, entered recently into possession of a neat and comfortable new church. The westward growth of the city affords favorable prospects of building up a vigorous and active congregation.

*Nanaimo*:—After a protracted vacancy—nearly two years—having called twice, in vain, this old and important congregation passed safely out of a crisis that threatened at least its peace and prosperity, if not its existence, by the settlement of the Rev. D. A. MacRae, received from the Presbyterian Church in the United States—although a Canadian—who received the greater part of his training in Canada also, in August last. The position and prospects of the congregation are now most favorable. Although a minister may have the legal right

not to discourage a congregation or the H. M. Committee to call him—to consider the case for a month or two after it is issued and then decline its acceptance, the exercise of this right so far as B. C. is concerned, is to say the least a very questionable action, but to encourage a congregation or committee to call, all conditions being implemented, and then after protracted delay decline, is very difficult to reconcile with proper views of ministerial duty. A vacancy here is one in the literal sense of the term, for we have no unemployed ministers, probationers or students to draw upon for supply. A protracted vacancy, even apart from the disappointments referred to, is about as much as the life of a congregation is worth, except of course in the case of a few wealthy congregations able to import suitable supply a distance of three thousand miles or more. This however, by the way—a digression which I hope readers of this sketch will excuse.

*Comox*:—The Rev. Alex. Fraser will soon have completed four years arduous labours in this extensive district, embracing work among coal miners and the adjacent agricultural districts. Marked material and spiritual progress has been made. Justice alike to Mr. Fraser and the field will necessitate its division into two at an early date.

#### FIVE SHORT RULES FOR YOUNG CHRISTIANS.

As Brownlow North lay on his deathbed he enjoyed, according to his own confession, "perfect peace." To a by-stander he said: "You are young, in good health, and with the prospect of rising in the army; I am dying, but if the Bible is true, and I know it is, I would not change places with you for all the world." Mr. North wrote the practical counsels which follow:

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers.—Heb. ix. 6.
2. Never neglect daily private Bible-reading and when you read, remember that God is speaking to you, and that we are to speak and act upon what he says. I believe that all back-sliding begins with the neglect of these two rules.—John v. 39.
3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? Matt. v. 13—16.
4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it.—Col. iii. 17 If you cannot do this, it is wrong.—Romans xiv. 23.
5. Never take your Christianity from Christians, or argue that, because such people do so and so therefore you may.—2 Cor. x. 12. You are to ask yourself, How would Christ act in my place? and strive to follow him. John x. 27.

### Christ Crucified.

DECEMBER 6. A. D. 33. JOHN 19 : 17-30.

*Golden text, 1. Peter 3 : 18.*

JOHN'S account of the Crucifixion is the briefest of the four in the Gospels. He relates some incidents omitted by the other Evangelists, vs. 21-23, 26, 27. V. 17. *bearing his cross*—only a little way, for "as they came out," Matt. 27 : 32, his guards seeing that he was too exhausted to do it, compelled Simon of Cyrene to bear it, Luke, 23 : 26. Bearing the cross, was part of the punishment of those who were to be crucified. *Golgotha*—or Calvary, Luke, 23 : 26-31. V. 18. *two thieves*, Matt. 27 : 38. Both reviled him, Mark, 15 : 32. One repented, and was forgiven by Jesus, Luke 23 : 39-43. V. 19. *A title*—It was customary to affix to the cross, a notice or scroll, stating the name and crime of the victim. This one was written in the three languages then spoken in Palestine, Hebrew, Greek and Latin. Hence the verbal differences of its contents as given by the four Evangelists. *King*—This word gave great offence to the Jews, but when they asked Pilate to change the wording, he gruffly refused, v. 21. V. 23. *four parts*—There were four soldiers. The coat being without seam, they cast lots for it, unconsciously fulfilling prophecy, Ps. 22 : 18, v. 24. V. 25. *The three Marys*, with Salome, the mother of James and John, and many other women, had been looking on, afar off, when Jesus was crucified, Mark 15 : 40. They had now drawn near with John. V. 26. *Behold thy Son*.—It is probable that Joseph, had long been dead, John would now support the aged widow, who like Jesus, was poor, 2 Cor. 8 : 9. V. 27. *Thy mother*—John was able to keep Mary comfortably. His father was in good circumstances, Mark. 1 : 20, and he himself had rich acquaintances, ch. 18 : 15. His mother Salome being present, could at once attend to her new sister. Mary is believed to have lived with John, until her death, fifteen years after. At noon, a thick darkness covered the land, lasting until 3 P.M. Matt. 27 : 45. During that time Jesus suffered intensely, in his soul as well as in his body, Matt. 27 : 46. V. 29. *I thirst*—A soldier dipped a sponge in vinegar, put it on the end of a reed, and held it to Jesus' mouth, Ps. 69 : 21. Some there would have refused him this, Matt. 27 : 48, 49. The *Hyssop*, is a shrub of Palestine, 1 Kings. 4 : 33. V. 30. *It is finished*—The ransom was paid, the work of redemption, completed, Heb. 10 : 14. 1. Pet. 1 : 18, 19. Jesus has entered the Holy place, by His own blood, having obtained eternal Redemption for us, Heb. 9 : 11, 12. Our hope enters with Him, within the veil, no longer a barrier, as of old, Mark. 15 : 38. For Jesus also, the weary years of toil, pain and persecution are ended. He shall now see of the travail of his soul, and be satisfied, Is. 53 : 11.

### Christ Risen.

DECEMBER 13. A. D. 33. JOHN. 20 : 1-18.

*Golden text, Rom. 8 : 34.*

JOSEPH of Arimathea, took the body of Jesus from the cross and with the assistance of Nicodemus, wrapped it in a clean linen cloth, with spices, and laid it in a new rock tomb, in a garden not far from Calvary, Luke 23 : 50; Matt. 27 : 59. V. 1. *Mary Magdalene*—Luke 8 : 2, with two other women had bought sweet spices, to embalm the body of Jesus, Mark. 16 : 1. Very early, they came with them to the sepulchre, Luke 24 : 1. *First day*—the Lord's day, Rev. 1 : 10. The stone had been taken away, Matt. 28 : 2-4. V. 2. Mary ran to tell Peter and John, the other women entered the sepulchre, and saw angels there, who told them Jesus had risen from the dead, Luke. 24 : 1-8. V. 3. Peter and John, hastened to the sepulchre. John got there first, did not go in, but by stooping, saw the linen clothes lying. v. 5. Peter went in. The napkin that had been round the head of Jesus was folded, v. 7. Showing that when the body was removed, it was done without haste. John then went in. V. 8. *believed*—what Jesus had often said of his resurrection, Matt. 12 : 40 ; 16 : 21. V. 9. *Scripture*—Ps. 16 : 10. Both then returned home, v. 10. Magdalene had come back, and stood by weeping. She looked in the tomb and saw two angels, sitting in white, symbol of purity, Acts 1 : 10. V. 13. So great was her grief, that she felt no surprise at the unwonted sight. *My Lord*—No one but Christ sufficeth for those who truly love him. Jesus is always very near those who lovingly seek him. As she turned, she saw him standing. V. 14. *She knew not*, it was him. Her eyes were "holden," Luke 24 : 16, or something in Christ's glorified body, was unlike that which had been laid in the grave. V. 15. *Whom seekest thou?*—Jesus knew, but He loves to hear his friends tell him, all their wants and their griefs, Luke. 18 : 41; 2. Pet. 5 : 7. *the gardener*—Ch. 19 : 41. V. 16. *Mary!*—She knew his voice, John. 10 : 4, 27. She had found him whom her soul loved, Cant. 3 : 4. *Rabboni!*—My Master! V. 17. *Touch me not*—She was going to cast herself at his feet, Comp. 2. Kings, 4 : 27. She was not to lose any time, but think of others who still mourned for their Lord. *My brethren*—Mark the love in that expression. *I am not yet ascended*—Many opportunities would still be hers, to be near her Master, ere he ascended. Let her go, and comfort the disciples by the glad tidings. Her love was rewarded with the honour of being the first to see the risen Christ *My God*. The God of our Lord Jesus Christ is also his disciple's God, Eph. 2 : 11. As He raised His Son, he will also raise the brethren of His Son, ch. 5 : 25-29. As he loved His Son, he loves his Son's friends, ch. 17 : 9, 10.

## The Risen Christ and His Disciples.

DECEMBER 20. A. D. 33. JOHN 21 : 1-14.

Golden Text, Col. 3 : 1.

JESUS had told his disciples, he would meet them in Galilee, Mark 14 : 28. The disciples had gone there. The appointed place of meeting, was a mountain, its name not given, Matt. 28 : 16. It was near the lake of Tiberias, v. 1. V. 2. *Nathanael*—called also Bartholomew, Matt. 10 : 3. Seven of the disciples were there. V. 3. *fishing*—It was his occupation before Jesus called him—*caught nothing*—God, by His Providence, preparing all things for the miracle Jesus was about to perform. V. 4. *Knew not*—Comp. ch. 20 : 14, Luke 24 : 16. V. 5. *children*—a term of endearment, 1 John 2 : 18. *any meat*—Jesus takes thought for the temporal necessities of his friends, Matt. 7 : 31, V. 6. *The right side*—By His Divine knowledge. Jesus knew exactly, where the shoal of fishes were to be found, Luke, 5 : 4-7. They obeyed, and in the way of obedience, found the blessing, Is. 1 : 19; Deut. 28 : 1. V. 7. *that disciple*—John, Jesus especially loved him, a love John returned with all his heart. Love is quick-sighted, Ps. 25 : 14. *Naked*—i.e. had only his undergarments on, for more convenience in working. Impetuous as ever, he could not wait, until the slow moving boat reached the shore, dragging the heavy net. He cast himself into the sea, to swim or wade ashore—the last probably, Matt. 14 : 30. V. 8. *Two hundred cubits*—about twenty rods. V. 9. *a fire*—We are not told, how it came to be there. It is not necessary to think it was by a miracle, comp. 1. Kings 19 : 6. V. 11. *great fishes*—When God gives, its of the best, John 2 : 10. The sale of these, would provide for the disciples for some time to come. Though there were so many, the net was not broken. God's providence extends to the smallest details of our life. The net may have been a borrowed one, and if broken, would have had to be paid for, 2 Kings 6 : 5. V. 13. *taketh bread*—whether he ate with them, is not told. Probably he did, comp. Luke 24 : 42, 43. It would convince them still more, that he was not a phantom, but really and truly, the Risen Lord. Peter in Acts. 10 : 47, says; that the witnesses chosen before of God, did eat and drink with Him, after he rose from the dead. V. 14. *third time*—This refers only to appearances of Jesus to the assembled disciples, John 20 : 19, 24. Before this he appeared to Magdalen, ch. 20 : 14, to Peter, 1. Cor. 15 : 5, to the women, Matt. 28 : 9, to two disciples, Luke 24 : 13, etc. Christ is risen indeed! He has become the first fruits of them that slept, 1 Cor. 15 : 20. By His resurrection, He has been declared the Son of God with power, Rom. 1 : 4. Jesus and the Resurrection were therefore usual themes in the apostle's preaching. Acts. 4 : 2, 23; 17 : 18. etc.

## The Kingdom of Christ.

JANUARY 3. B. C. 713. ISAIAH : 1-10.

Golden text. Psalms 72 : 8.

THIS prophecy was spoken by Isaiah, in those troublous times. Sennacherib, King of Assyria, had destroyed the Kingdom of Israel, 2. Kings. 18 : 10, and was threatening that of Judah. In Ch. 10, the prophet foretold that Judah would suffer grievous losses, through the same King, he being "the rod of God's anger," ch. 10 : 5, but that in the end, he would be defeated, and Jerusalem be saved. By an easy transition, Isaiah passes from this promise of temporal deliverance, to a far more important one. It is that of the glory and triumph of Messiah's Kingdom of which Jerusalem and its King, were only types. V. 1. *A rod—a branch*. The house of Jesse, David's father, although it gave rise to a long line of Kings, would in course of time decay like a tree. But from its roots, a new and vigorous shoot would grow, a new King, whose dominion should be everlasting, Dan. 7 : 13-14. This "branch" at first "tender," Is. 53 : 2, would outlast "the thickets of the forest," to which Assyria's power is compared in Ch. 10 : 34. All this was fulfilled to the letter. Joseph and Mary, although of royal descent were obscure and poor, Luke 2 : 7. Jesus was "the despised and rejected of men," yet now His name is above every name, Phil. 2 : 9. His Kingdom is daily extending. The earth shall yet be full of his knowledge, v. 9. V. 2. *The Spirit of the Lord*—Rested visibly upon Christ at his baptism, Matt. 3 : 16. Jesus claimed its possession. Luke 4 : 18. In Him, it was proved a spirit of wisdom, Luke 2 : 52, of might, Matt. 9 : 8, of knowledge, John 2 : 25. He had "the fear of the Lord"—zeal for God, John 2 : 17. V. 3. *quick understanding*, as in Matt. 22 : 15-22. He judged not according to appearances, but righteously, John 7 : 24. V. 4. *The poor*. They could hardly obtain justice from the corrupt judges of those times. Jesus as a judge cannot be bribed, Amos, 5 : 12. *The meek*—They dared not claim their rights, Jesus would see that they got them. "The Rod of His mouth" His word condemning the wicked, Com. 2. Thess. 2 : 8. V. 5. *the girdle*—As it compasses the body, thus Righteousness compasses us about. The effects of His Righteousness and faithfulness, both supreme features of His Kingdom, are shown by the beautiful figures of vs. 6-8. The Gospel of Christ changes the disposition of men, so that those who like wolves were always ready to destroy and spoil, become peaceable and harmless. When Christ's teachings shall have been accepted by all nations, men shall study war no more. Is. 2 : 4. V. 9. *My holy mountain—Zion*, type of the church of Christ on Earth. The Knowledge of the Lord being the means by which His Kingdom is to be extended, Is. 53 : 11, our duty as Christians is clear. Preach the gospel.

## Ecclesiastical News.

**SCOTLAND:**—The Convention of Christians for the deepening of Spiritual Life was held this year in Glasgow. The attendance was very large. The National Sabbath School Convention met at Greenock, during the same week. Miss Marjory Schaw of Park Circus, Glasgow, has given \$200,000 to found a Convalescent Home at Bearsden on the Clyde, in memory of her brother, a Glasgow merchant. . . . Miss Jane Coats has bequeathed \$1,500 to the Jewish Mission of the Church of Scotland, and \$500 to the Prussian Hospital in Jerusalem. . . . J. P. R. Robertson M. P. son of the late parish minister of Forteviot, Perthshire, has been raised to the dignity of Lord President of the Court of Session. . . . The tercentenary of the Old West Parish Church in Greenock, has just been held. The date of its erection is said to have been Oct. 6th 1591. . . . Principal Rainy lectures before the Edinburgh Philosophical Institute this winter; Cardinal Newman being his theme. . . . Dr. Wilson of the Free Barclay suggested that the churches in Edinburgh and Leith set apart Sabbath evenings for Evangelistic Services, desiring that each Christian shall "win a soul for Christ" . . . The Church of Scotland congregation in Largs has been worshipping for the past two years in the Free Church, a new Established church being in the process of erection. Principal Cairns of the U. P. Hall is laid aside from ill-health; Dr. Mair, of Morningside, and Dr. Wardrope, West Calder, have agreed to fill his place for the winter. W. Henry Jones, M. A., of University College, Bangor, Wales, has been appointed to the vacant Chair of Logic, in St. Andrew's. There died in Edinburgh the Rev. George Downie Callen, for over 70 years a minister in the Congregationalist Church; in a "ripe old age." George MacDonald, both novelist and preacher, has again been in Glasgow, lecturing on Robert Burns. Rev. Fergus Ferguson, has been appointed colleague and successor to Principal Morrison, the venerable founder of Evangelical Unionism in Scotland. D.

**ENGLAND:**—At the opening of the Theological College, London, Principal Dykes gave expression to some fresh and vigorous thoughts on the "practical training of students for the ministry." Dr. Dykes holds to the identity of the New Testament, Elder, Presbyter, and Bishop, and that the original minister or teaching elder, was selected from the "elders" to discharge specific duties simply because he had special aptitude for them. While admitting that the church cannot dispense with trained teachers, he is still of the opinion that

there is room in the Church for the "heaven-born preacher"—even if he be a layman. Rev. John McNeil has resumed work in Regent Square Church, none the worse of his transatlantic outing. Mr. Spurgeon has gone to his favourite sanitarium, Mentone, on the Mediterranean, in the hope of a full recovery. Rev. Dr. Henry Allan for forty-eight years a prominent figure in the Congregational Church has been compelled by declining health to resign his charge in Islington. The ex-Canadian ministers in London are all flourishing. Dr. Munro Gibson is giving a fine course of lectures on Palestine; Mr. Thornton has returned from a three months cruise for the benefit of his throat, and gave the opening lecture for the Literary Society of Camden Road church, on "South Africa re-visited," to a large and delighted audience. Dr. Donald Fraser expects to put in an appearance at the meeting of the Presbyterian Alliance in Toronto next summer. S.

**IRELAND:**—The death of Rev. Andrew Todd, of Finvoy, severs another link with the past age. He was nigh fourscore at his demise. More than 48 years ago he was ordained in Finvoy—one of the finest rural charges in all that region, and ever since he has been a power for good in much of the two counties of Antrim and Derry. It was a good congregation when he was placed over it, for his predecessor, James Elder, known as the "Gun of the Gospel," in days when evangelical preaching was at a discount, had been a minister there for nearly 64 years. Mr. Todd was a native of the county in which he spent his ministry, having been brought up less than 20 miles away on the slopes or under the shadow of Knocklade, near to the town of Ballycastle. The Rev. W. Wallace Brown, who was for some years a devoted missionary in India, has also passed away. He was a young man of exceptional talent and culture, and if his health had permitted would have been a power in the foreign field. He was a son of the manse, his father having been long the minister of Magheragall in the Lisburn valley near Belfast. His elder brother is the minister of Clough an old and strong congregation in the centre of Co. Antrim. A large company of Missionaries has just left for the foreign field, one of the largest that has left for years. There are some nine workers in the party, and at the head of it is the Rev. W. Beatty who, though a year or two ago returned home for good, has resolved to spend five more years in India if spared. Mr. Beatty was nearly a quarter of a century there already. He has strong views on the question of Mission Societies concentrating energy on one field rather than frittering it away on a number of fields. While some of the company are going back after furloughs for rest and health a good many of

them go for the first time. Two of the men are for the Jungle Missions. H.

UNITED STATES:—The Synod of Pennsylvania protests against the opening of the Columbian Exposition to visitors on the Lord's Day.... Notice of libel has been served on Professor Briggs.... Two Presbyteries, Boston and N. Philadelphia, have ruling elders for their moderators.... Dr. John Hall resigns his seat at the Board of Management of Union Seminary, so it is said.... October was a remarkable month—interest being divided between the Methodist Ecumenical Conference at Washington, and the annual meeting of the American Board at Pittsfield. The Methodist gathering was probably the most important ever held by that body, attended by 500 stalwart men—the cream of the churches. The whole tone of debate was eminently becoming the occasion. The triumphs of Methodism were recited but not unduly emphasized; great prominence was given to the desirability of uniting the scattered branches of the family in England and America—the example of Canada being cited as an illustration of what can be done in that direction.... President Harrison, a sound Presbyterian, by the way, attended one of the meetings and made one of those happy little speeches for which he has become famous.... The reports of the secretaries of the A. B. C. F. M., are models of comprehensive statement. The number of ordained missionaries employed by the Board is 182 plus 15 ordained medical missionaries. The whole number of American labourers in foreign fields is 528, of whom 337 are women; Native pastors, 204; native preachers and catechists, 553; native teachers, 1479; total native labourers, 2648; churches, 410; communicants, 38,226; theological seminaries 20; pupils in schools and colleges, 46,403; total expenditure for the year, \$824,048. Z.

CANADA:—The annual convention of the Baptists of Ontario and Quebec, recently held in Toronto, is the outstanding ecclesiastical feature of the month. The Baptists have some three hundred ministers and four hundred congregations in these two Provinces. There is as yet no ecclesiastical bond of union between them and their brethren in the Maritime Provinces, nor in British Columbia. Much attention is bestowed on educational and missionary matters. The theological colleges at Woodstock and Toronto are well equipped and have between them about ninety students in training for the ministry. The Foreign Mission estimate for 1892, for the support of the Canadian Telugu Mission in India, calls for \$30,975. Rev. John McLaurin's resignation of the Foreign Mission secretariat

has been accepted with much regret; he returns to India to labour among the Telugus under the American Baptist Missionary Board, whose success in the Telugu country furnishes one of the most remarkable evidences of the fruitfulness of missions to the heathen that this missionary age has produced. It may be added that the American Baptist Board of Missions has hitherto acted the part of a kind foster-mother to the Baptist congregations in British Columbia.

#### THE BIBLE IN 1891.

The Eighty-seventh report of the British and Foreign Bible Society fills a portly volume of 675 pages containing details of the work of the Society in different parts of the world. The record is one of continuous progress, gradual in some directions, rapid in others, in all satisfactory in results. The issues for the year reached almost four millions of copies of the Scriptures in whole or in part. The income for the year also increased; the total receipts were nearly \$1,085,740. The survey of the work is extremely interesting and significant. It begins with France, traverses the continent of Europe, and, crossing the eastern frontier of Russia, enters the immense plains of Siberia and the steppes of Central Asia; it permeates the Turkish Empire and spreads itself over the vast continent of Africa; it tells of its work in India, China, Japan, in Australasia, South America, Canada, and Newfoundland, coming back to the place of beginning among the cities and villages of England. The number of languages in which this Society circulates the Scriptures is now close upon three hundred. Everywhere the missionary scholar is at work on the sacred page; among the latest editions are those in the dialects of Aneityum, Tanna, Erromanga, Efate, Aniwa, Nguna, Epi, and Futuna by our own and other missionaries in the New Hebrides. Not only does the Bible Society thus prove itself the friend and ally of missions; it is itself a great missionary agency, having a staff of 661 colporteurs, who not only distribute the Scriptures but in many cases are very successful in commending the Word of Life to the consciences of those with whom they come in contact. The Hibernian Bible Society, the National Bible Society of Scotland, and the American Bible Society, all working on the same lines, and animated by the same spirit, are also prospering in their work and by their combined efforts are a chief means of hastening the time when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

Never believe what you feel, if it contradicts God's word. Ask yourself, Can what I feel be true, if God's word is true? and if both cannot be true, believe God, and make your own heart the liar.—Rom. iii. 4. 1 John v. 16, 11.

1846.—ROLL CANADIAN MISSIONARIES TO FOREIGN FIELDS.—1891.

NAME.	Year.	FIELD OF LABOUR.	REMARKS.
1 John Geddie, D.D.	1846	New Hebrides	Died at Geelong, 14 Dec. 1872.
2 George N. Gordon	1856	Erromanga, N.H.	Killed by Natives, 20 May, 1861.
3 Petros Constantinides	1853	Demirdeh, Turkey	Resigned in 1861.
4 Samuel F. Johnson	1859	Tanna, New Hebrides	Died at Tanna, 21 Jan. 1861.
5 J. W. Matheson	1862	Tanna, N.H.	Died at Maro, 14 Oct. 1862.
6 Donald Morrison	1863	Efato, N.H.	Died in New Zealand, 23 Oct. 1863.
7 James D. Gordon	1863	Erromanga, N.H.	Killed by Natives, 25 Feb. 1872.
8 William McCullagh	1863	Anoityum, N.H.	Resigned in 1866.
9 John McNair	1866	Erromanga, N.H.	Died 10 July, 1870.
10 John Morton, D.D.	1867	Trinidad, W.I.	At Tunapuna, there.
11 John Goodwill	1849	Santo, New Hebrides	Resigned in 1875.
12 Kenneth J. Grant	1870	Trinidad, W.I.	At San Fernando, there.
13 J. D. Murray	1871	Anoityum, N.H.	Resigned in 1876.
14 H. A. Robertson	1871	Erromanga, N.H.	At Dillon's Bay, there.
15 J. W. Macdonzio	1872	Efato, N.H.	At Erakor, there.
16 Joseph Annand	1872	New Hebrides	At Sauto Espiritu, there.
17 Thos. M. Christie	1873	Trinidad, W.I.	Died in California, Oct. 1885.
18 George Stevenson	1856	India, Bankoorah	Resigned 1 July, 1857.
19 G. L. Mackay, D.D.	1871	Formosa, China	At Tamsui, there.
20 J. R. Fraser, M.D.	1874	Formosa, China	Resigned October, 1877.
21 J. Fraser Campbell	1875	Central India	At Rutlum, there.
22 James M. Douglas	1876	Central India	Returned to Canada in 1842.
23 Kenneth F. Junor	1878	Formosa, China	Resigned. Now in New York.
24 John Wilkie	1879	Central India	At Indoro, there.
25 Ephraim M. Epstein	1859	Salonica, Turkey	Resigned, 1862.
26 J. W. Macleod	1881	Trinidad, W.I.	Died 1 April, 1886.
27 John Jamieson	1883	Formosa, China	Died there, 1891.
28 John Knox Wright	1883	Trinidad, W.I.	Resigned. Now in B. Columbia
29 Joseph Builder	1883	Central India	D. at Asheville, N.C. 14 Nov, 1888.
30 Rev. John Gibson	1834	Demorara	Died there 28 Nov. 1888.
31 Rev. W. A. Wilson	1884	Central India	At Neemuch, there.
32 Rev. R. C. Murray	1885	Central India	Died at Indoro, 29 Dec. 1887.
33 Rev. W. L. Macrae	1886	Trinidad	At Princetown, there.
34 Rev. George McKelvie	1888	Central India	Resigned, 1891.
35 Rev. J. Golorth	1888	China	In Honan, there.
36 Rev. Jas. F. Smith, M.D.	1888	China	In Honan, there.
37 Mr. W. McClure, M.D.	1888	China	In Honan, there.
38 Rev. Donald McMillivray	1888	China	do
39 Rev. M. Mackenzie	1889	China	do
40 Rev. J. H. MacVicar	1889	China	do
41 Rev. John Macdougall	1889	China	do
42 Rev. J. H. Buchanan, M.D.	1888	Central India	At Ujssin, there.
43 Rev. Norman H. Russell	1890	Central India	
44 Rev. W. J. Jamieson	1890	Central India	
45 Rev. A. W. Thomson	1890	Trinidad	
46 Rev. F. J. Coffin	1889	Trinidad	At Couva, there.
47 Rev. C. A. Webster	1891	Palestine	Under appointment.
NATIVE ORDAINED MISSIONARIES.			
48 Lal Bihari	1882	Trinidad	At San Fernando, there.
49 C. C. Ragbir		Trinidad	
50 Jiam Chong Ho	1886	Formosa	At Tamsui, there.
51 Tan He	1886	Formosa	do

Nearly all our Foreign Missionaries were married, and their wives are well entitled to rank as missionaries also. Mrs. George N. Gordon, it will be remembered, fell a martyr to the cause on Erromanga, alongside of her husband, in 1861. Mrs. Nisbet gave her young life for the Indians of the North West in 1874, and lies beside her husband in Kildonan grave-yard. Mrs. Johnstone (afterwards Mrs. Copeland), died at the post of duty in the New Hebrides after many years of heroic service. Mrs. Matheson, after sharing her husband's perils on the Island of Tanna for several years, died on Anoityum in 1862, "rejoicing in the Saviour whom it was her de-

light to serve." The wife of Rev. W. L. Macrae died in 1899, and lies buried at Princetown, Trinidad, where she lovingly shared her husband's labours. Mrs. T. M. Christie, of Trinidad, survived her husband but a few years, and died in Halifax in 1890. Mrs. R. C. Murray died in Central India at the commencement of her devoted missionary career, in 1887. Miss Minnie Archibald died at Couva, Trinidad, in 1887. Mrs. J. B. Fraser died in Formosa in 1877. Mrs. J. W. Macleod, of Trinidad, died in Truro, N.S., in 1887. Miss Johns, who went out to Madras in 1874, came back to die in Halifax, in 1876.

The unmarried ladies of the Presbyterian Church in Canada who have gone to the Foreign Mission Field are as follows:—

TO INDIA.					
Miss M. Fairweather	1873	J. V. Sinclair	1889	A. B. Hilton	1855
Margaret Rodger	1873	Miss Jamieson	1889	Minnie Archibald	1856
Miss Johns	1874	Miss Harris	1889	M. Graham	1858
Mary Foreser (Mrs. C.)	1877	M. McKellar, M.D.	1890	A. J. Archibald	1858
Margaret McGregor	1877	W. Fraser, M.D.	1890	L. Fisher	1890
Miss Ross	1882	Miss O'Hara	1891	M. Kirkpatrick	1891
Dr. E. R. Beattie	1884	Miss McWilliams	1891	TO HONAN.	
D. M. Oliver	1886	To TRINIDAD.		Harriet R. Sutherland (Mrs. C.)	1858
Mary B. MacKay, M.D. (Mrs. B.)	1888	Annie L. Blackadder	1876	Jennie S. Graham	1880
E. B. Scott	1889	Agnes Semplo	1882	Margaret Macintosh	1890
		Christina Copeland	1884	TOTAL, 29	

## Our Own Church.

THE THIRD SABBATH OF DECEMBER has been as usual appointed by the General Assembly as the day on which the claims of Manitoba College should be brought under the notice of all the congregations of the Church—East and West. It is very gratifying to learn that Principal King's efforts to relieve the College from the incubus of debt has been eminently successful. Not only so, the College has the nucleus of an endowment fund amounting to nearly \$17,000. But the proceeds of that fund, of course, go but a very small way in defraying the ordinary expenses. Additional buildings are urgently required. An important addition has been made to the staff by the appointment of the Rev. A. B. Baird as Professor of Theology, at a salary of \$1,800 per annum. The attendance of students this year is larger than ever, showing conclusively the need that exists for the Institution, and also the importance of having it as fully and efficiently equipped as possible. The whole Church is interested in the prosperity of Manitoba College, inasmuch as a large proportion of the settlers in the North-West came from the other Provinces of the Dominion. The amount required at this time to meet the expenses of the current year is \$10,000, and we believe it will be given ungrudgingly.

PERSONAL:—*Rev. Joseph White*, for many years clerk of the Presbytery of Ottawa, has accepted a call to Manitoba. His departure from Ottawa is deeply regretted. *Rev. C. A. Webster* has accepted the nomination of the F. M. Committee to commence a mission to the Jews in Palestine, to be supported by the Presbyterian Church in Canada. *Rev. G. B. Howie*, some time of Brussels, Ont., and who has been visiting Palestine with a view to missionary labours there, intends to devote this winter to lecturing in Canada on the condition of the Jews. *Rev. W. L. Macrae*, of Princetown, Trinidad, who has been home on furlough for a few months, expects to sail from Halifax for Trinidad on the 4th instant. *Miss Martha Kirkpatrick* proceeds to Trinidad as a teacher on our mission staff. *Rev. Dr. Campbell*, of St. Ga-

briel Church, Montreal, has received the congratulations of his Presbytery on his having completed the twenty-fifth year of his ministry in that historic congregation. *Rev. Dr. McCulloch*, pastor emeritus of First Church, Truro, has been in poor health for some time, but is now recovering. *Rev. J. A. R. Dickson*, of Galt, Ont., has received the degree of Ph.D. from Wooster University, Ohio. *Rev. R. J. Craig* and *Mrs. Craig*, of Deseronto, have gone to Bermuda for Mrs. Craig's health. It is understood that *Rev. J. A. Macdonald*, recently inducted as pastor of Knox Church, St. Thomas, will continue to edit the 'Knox College Monthly Magazine'. *Rev. Robert Hamilton*, of Motherwell, is to accompany Principal Caven to Egypt and the Holy Land. *Rev. Robert Chambers*, formerly of Erzzroom, E. Turkey, who has been detained in America for some time on account of illness in his family, has resumed his missionary labours at Bardezag, near Constantinople, under the American Board. *Rev. Isaac Baird*, of Charlo and New Mills, N. B., has accepted a call to a congregation in California. *Rev. J. H. Beatt*, of Cumberland, is clerk of the Presbytery of Ottawa in room of *Rev. Joseph White*, resigned.

## ORDINATIONS AND INDUCTIONS.

JANETVILLE, BALLYDUFF & C., Peterboro:—*Mr. D. P. Oswald* was ordained and inducted on the 27th of October.

DALHOUSIE, N. SHERBROOKE AND SNOW ROAD, Kingston:—*Rev. W. K. McCulloch* was inducted on the 13th of October.

SCARBOROUGH, Toronto:—*Rev. J. A. Brown*, of Belmont, London, was inducted to Knox Church on the 19th of November.

RICHMOND, Halifax:—*Rev. J. F. Dustan*, of Bridgewater, was inducted on the 19th of November.

STELLARTON, Pictou:—*Rev. E. H. Burgess* was inducted on the 20th of October.

ST. THOMAS, London:—*Rev. J. A. Macdonald*, of Toronto, was inducted as pastor of Knox Church on the 17th of November.

DEMISSIONS:—*Rev. Charles MacKay*, of Oxford, Wallace. *Rev. Joseph Andrews*, of Middleville, Lanark and Renfrew.

CALLS:—*Rev. A. S. Stewart*, of Mosa, Ont., to Woodville, P. E. Island, declined. *Rev. J. L. George*, of Dartmouth, N.S., to St. John's Church, Belleville, Kingston. *Rev. Mr. Green-*



lees to New Mills and Charlo, *Miramichi*. Rev. Willard Macdonald, of Hampton, to St. Paul's Church, Fredericton, N.B. Rev. R. G. McBeth, of Carman, *Rock Lake*, to Augustine Church, Winnipeg. Rev. F. C. Simpson, of Melbourne, Ont. to Alma Street Ch., St. Thomas, London. Rev. James Stevens, of Salina, to Sussex, *St. John*. Rev. Charles MacKay, late of Oxford, N.S., to Richmond Bay East, *P.E. Island*. Rev. Gustavus Munro, of Embro, to Harriston, *Paris*, accepted. Rev. D. A. Thomson, of Hastings, to Napanee, *Kingston*, declined. Rev. R. S. Whidden to Musquodoboit, *Halifax*. Rev. James Little, of Underwood, to Proofine, *London*. Mr. Richard Whiteman, of Queen's College, to Millbrooke and Garden Hills, *Kingston*. Rev. Mr. McKechnie to Mattawa, *Lanark and Renfrew*. Mr. Tufts has declined the call to Hawkesbury, Ottawa.

### THE COLLEGES.

**QUEEN'S UNIVERSITY**:—The public opening of the Theological classes took place on Monday evening, 2nd Nov. in Convocation Hall. After announcements etc., Rev. J. Fowler M.A. who has recently been appointed Professor, delivered his inaugural on "the Antiquity of Man in America." He showed by a large induction of evidence that man must have existed before the close of the glacial period, human remains and manufactured articles being found under the glacial debris in the Central States and in the glacial gravel under the immense lava formation of the Pacific Slope. Then followed an examination of the means of approximating the length of time which has elapsed since the recession of the ice sheet. The careful examinations and deductions of the most eminent American Scientists were fully described. These are founded on the excavation of waterfalls, the erosion of rivers and the gradual filling up of the lakes and pot holes. The Niagara gorge has been excavated since the ice sheet receded from the locality, but Lyell's estimate of 35,000 years was founded on data now proved to have been incorrect. That period can now on most accurate data be reduced to 7,500 years. And it is remarkable that investigations extending from the Atlantic coast to the far west have produced averages of the same amount as the probable lapse of time involved. It would thus appear that we are much nearer the ice age than is generally supposed. The bearing of the matter on Scripture interpretation was then examined, and it was clearly shown that while there is in the Old Testament a definite chronology from the times of Abraham, that there is none before that period, all attempts to construct one having failed. The chronological periods of Ussher, the Septuagint etc. may be lengthened or shortened by scientific investigation, but this does not affect the great purposes for which revelation has been given.

The Author of both the Bible and the material universe has fixed the eternal truth that the heavens and the earth may pass away, but the word of the Lord will stand fast for ever.

All departments of the University are now in full operation with a good attendance of students. The number in Arts is fifteen in advance of last year. The Theological Examinations, matriculations, &c., were held on Oct. 31st, the Medical matriculations at the same time.

**PRESBYTERIAN COLLEGE, HALIFAX**:—The session was opened on Wednesday, Nov. 4. The introductory lecture was delivered in Chalmers Church, where a large congregation assembled to hear Professor Currie D.D. who gave a very full historic sketch of ministerial education in the Maritime Provinces, beginning with the efforts of Dr. Thomas McCulloch in Pictou, in the early years of this century. The first Professor of Theology (Dr. Thomas McCulloch) was appointed in 1820. From that time till now 252 have been graduated. Of the 198 ministers of the Maritime Synod 118 have been educated wholly or in part in our Hall. Dr. Currie looks forward to a still more useful career for the college. The attendance this session is about 30.

### NEW CHURCHES.

At *Maisonneuve*, Montreal, the church erected for the new congregation in that important and historic suburb was opened for worship on the 11th of October. The Rev. A. J. Mowatt conducted the services in the forenoon and Rev. Dr. Warden in the evening. The prospects of the young congregation are most hopeful. The new church at *Arnprior* was dedicated on the 18th of October, by Principal Grant and Rev. W. Raney. The old Church was built in 1859, by the U. P. congregation whose minister was Rev. Thomas Watson, and was transferred to the Presbyterians in connection with the Church of Scotland in 1863. Rev. D. J. Maclean, the present pastor, has been here many years and is to be congratulated on this forward movement. At *Lower Southampton*, N.B., a branch of the Prince William congregation, a very beautiful church was dedicated on Oct. 4th. The pastor, Rev. William Ross, was assisted by his co-presbyters Rev. K. Mackay and Rev. Daniel Fiske and also by the pastors of three different Baptist denominations! In 1874, when Mr. Ross commenced his work here, there were two old churches, both out of repair. The old have been renewed and four new churches have been erected within the bounds of his congregation. A new church has been erected, also at *Waverley*, near Halifax. It was opened for divine worship by Principal Forrest on the 12th of October. St. Paul's Church, *Truro*, has been enlarged and greatly improved. At

*Campbellville, Ont.*, a beautiful brick church has just been completed at a cost of \$10,000, and having a seating capacity for about five hundred persons. The new church at *Harrington, Ont.*, was opened under auspicious circumstances a few weeks ago by Principal Caven. It is an elegant structure of white brick with stone trimmings, seated for 450. At *Forest, Ont.*, a handsome new church was dedicated on Oct. 18th by Rev. W. A. MacKay of Woodstock. It cost \$10,000, and seats 500 people. *Hillsburgh* church, Ont., has been thoroughly overhauled and now presents a very neat appearance.

#### OUR SABBATH-SCHOOLS.

Apart from the ordinary routine of work expected from the General Assembly's Sabbath-school committee, a very important branch of the work is rapidly developing and is already beyond the ability of the present agencies to overtake satisfactorily. During the five months ending Oct. 31st, the convener had received over four hundred written communications and had mailed thirty-five thousand printed documents, single or in parcels, indicating an amount of labour which ought not to be expected from the pastor of a growing city charge.

The scheme of "Higher Religious Instruction" has called for the prolonged and careful consideration of the committee. At least two meetings annually have been necessary; but, so interested are many of the committee in the success of the scheme, scarcely any claim has been made for travelling expenses. Every advance which the committee makes, however, is attended with fresh outlay. If the friends of the work would come forward with handsome donations we might soon have what every year shows more clearly to be a necessity, namely, *A General Superintendent*, with competent office assistance. In preparing the syllabus, drawing up the examination papers, issuing the *Weekly Home Study Leaflet*, and numerous circulars, there is much work to be done. A further course of reading for teachers is now before the committee demanding the thoughtful study of an educational expert. The marvellous growth of young people's societies has, moreover, called into existence a new factor in our Church life and forces on us the question of organizing these on denominational lines.

It would be of immense practical benefit if a Library exchange could be established at the headquarters of the S. S. Committee, yet that cannot be proposed until the Committee has a headquarters. The committee in the meantime only asks \$800 a year, though they could use \$8000 to splendid advantage. Will not some of our readers whose hearts are in the work rejoice the heart of the convener by liberal gifts and cheering words. All com-

munications should be addressed to *Rev. T. F. Fotheringham, St. John, N. B.*

#### FRENCH WORK AT MISCOU.

Mr. J. T. Ménard who has laboured for three summers as missionary on the Island of Miscou writes as follows: "Miscou Island lies at the entrance of the Baie des Chaleurs and is exposed in every way to the fury of the sea. It is twelve miles long by six broad. The greatest part of the land is a low swamp called a "barren." The arable portion is fairly productive when enriched with kelp, lobster, and other fish remains. Farming is of little importance, as fishing is the principal occupation of the people. The population which is English, Scotch, Jersey, and French stock, numbers about four hundred souls, of whom one hundred and fifty are Protestant. The brave fishermen work hard at sea, but like their ease on land. Waiting for wind and tide has developed an extraordinary patience or something that might be called by a harder name. These people have been neglected and suffered accordingly. Many of them, originally Protestant, in some case whole families, have been absorbed by the Church of Rome, which never neglects people that can pay. Few of the parents can either read or write and the children are growing up in ignorance. At Mission Harbor there is a school maintained by the Protestants. Two years ago a school was opened in the French Roman Catholic settlement about six miles from the Harbor by me. When the priest learned that the leader was a Protestant he exhorted his people, in my hearing, from the pulpit, "to stone that apostate, renegade Chiniquy out of the Island." These kind-hearted, deluded people although they fear the priest, did not follow the advice, and "Chiniquy" stayed. My efforts were not fruitless for several families learned to love and honour the Word of God. This year I taught a school at Miscou Light which was attended by eleven Protestant and Roman Catholic pupils. One of these, a young Catholic girl, is at present in the school at Pte-aux-Trembles. Let us hope she will return to her family as a missionary to bring more of them out of darkness and ignorance.

As might be expected in the circumstances the moral tone is so low that one would blush to speak of things that are regarded as all right by the people. But the Gospel of Jesus Christ alone can uplift and save this people. Of this there is sufficient evidence to encourage us and convince us that our strength has not been spent for naught. A missionary should be here during the winter when the fishermen are at home with their families.—much good would be done. The people desire it and would contribute liberally towards the support of Gospel Ordinances. May the seed sown bring full fruit for the Garden of God."

### POINTE-AUX-TREMBLES SCHOOLS.

These schools opened on the 15th of October. The attendance at this date is one hundred and seventy pupils; that is thirty more than last year. Of these, eighty-one are children of Roman Catholic parents, sixty-four come from families who have left the Church of Rome (some of them very recently), and five come from Protestant homes. There were upwards of three hundred applications for admission this year, which is nearly double the number that the enlarged building can accommodate—convincing proof of the need of such an institution and presenting a strong inducement to the friends of French Evangelization to rally around it and to strengthen the hands of Mr. Bourgoin and his assistants who are carrying on the work so satisfactorily.

### MANITOBA ITEMS.

The cry from the west is for men to supply the mission fields this winter. The Assembly when discussing the proposal for a summer session was induced to look in another direction by the allowance to students to take their last year outside of the colleges. *Only one man has been thus obtained.* The Synod of Manitoba meets on November 11th, and will no doubt discuss this and other kindred subject. Manitoba College has opened with the largest number of students in its history. There are 20 Theological and about 100 Arts and preparatory students. The college classrooms are overcrowded. There is talk of an additional building being erected. Rev. Prof. Baird was inducted on Nov. 3rd, by the Presbytery of Winnipeg. The new professor gave the opening lecture of the College on the subject "Christian Missions as an evidence of Christianity. It was scholarly and of high literary value." The atmosphere of Manitoba College has always been missionary." Mr. F. Nichol has taken charge of Mistawasis reserve and is very popular. Miss Walker, late of Portage la Prairie Sioux Mission, has been promoted to be matron of our large Industrial Indian school at Regina. Rev. R. G. McBeth M. A., Carman, a graduate of Manitoba College, has been called as pastor of Augustine Church, Winnipeg. Rev. J. W. Hall of Stonewall has refused a call to Dakota. Rev. R. McKiechan, of the Kirk Presbytery of Nova Scotia has in view to come to Manitoba as a Missionary. Rev. Joseph White late of Ottawa has been appointed to Melita, a rising town of S. W. Manitoba. The wheat crop of Manitoba is turning out from the threshers even a larger yield than was expected. The estimate of production is now made by experts of 25,000,000 bushels for the west. A blockade of wheat on the Manitoba railways is declared to be almost certain. The Manitoba school case has been decided by the Supreme Court at Ottawa against the province. It will be

appealed to the Privy Council. Strange if the right of self government is to be denied our provinces! G. B.

### Our Home Missions.

THE Executive of the Assembly's Committee (West) met in Toronto, October 13th and 14th; Rev. Dr. Cochrane Convener, Rev. Dr. Warden, Secretary. The claims of the respective Presbyteries for services rendered in the mission fields and augmented congregations during the past six months were ordered to be paid, to the amount of \$24,716.16 for mission fields, and \$13,323.01 for augmentation of stipends. The Presbyteries of Quebec, Ottawa, Lanark and Renfrew, Kingston, Bruce, Winnipeg, Brandon and Minnedosa received amounts for Home Missions varying from \$948 to \$1,950 each; Barrie, Regina, Calgary and Columbia received from \$2,190 to \$2,839 each. The largest amounts voted for augmentation of stipends were in the Presbyteries of Quebec, Montreal, Ottawa, Kingston, Toronto, Hamilton, London, Brandon and Regina. The list of labourers available for work during the winter half year was made up and appointments made to cover vacant fields as far as possible.

It was agreed to recommend to the Assembly's Home Mission Committee, that in making grants next Spring to augmented congregations in the Province of Manitoba they proceed on the basis of a total salary of \$900 per annum instead of \$950 as heretofore, and that in the North-West Territories the grants to augmented charges be based on a salary of \$50 per annum less than at present.

Rev. P. F. Macleod, of Victoria, convener of the Presbytery of Columbia's Home Mission Committee sent in an interesting report showing that the work was prospering on the Pacific coast. The Rev. Alexander Young, formerly of Napanee, was reported to have gone to Northfield and East and North Wellington on Vancouver Island. The Executive expressed their gratification in learning that at Victoria West a new Church has just been opened and that New Westminster West is to be disjoined a January next from New Westminster East with a view to becoming a self-supporting charge. The Rev. Allan Findlay submitted a full and interesting report of his work for the

past half year, and it was resolved to publish the substance of it in the *Presbyterian Record*.

It was unanimously agreed to recommend to the Home Mission Committee at its meeting next March, that of the \$10,000 received from Mrs. Nicholl's estate for Home Missions the sum of \$4,000 be used for augmentation purposes; and that of the \$10,000 received for Home Missions in the North-West the sum of \$2,000 be used for augmented congregations in the Synod of Manitoba and the North-West.

In regard to the establishment of Young People's Home Mission Societies sanctioned by last General Assembly, the Committee earnestly request the representative of the Home Mission Committee in each Presbytery to take steps at the earliest date to have a Young Peoples' Society organized in every Congregation within the bounds.

It was agreed to hold a meeting of the Executive on Monday 28th March next, at 8.30 p.m.; and clerks and conveners of Presbyteries are instructed to forward to the Secretary, prior to the 21st March, the claims for the current half year, also applications for grants for the ensuing year, together with extract minutes, etc., that the business of the Committee may be expedited as much as possible.

### Formosa.

LETTER FROM REV. DR. G. L. MACKAY.

TO REV. DR. MACLAREN.—Below is an account of examinations and recitations in the Tamsui District alone. On the morning of Monday June 22nd, I took a steam launch for Bank-hah and at noon went with A Hôa and Kau to Kang-a-ehhui a Pi-po-hoan village. We literally called at every door—proclaimed the only way of life—extracted many teeth and proceeded through Pang-kio a Chinese town to Sia-au, another aboriginal hamlet. Rains descended and winds blew, nevertheless the largest house was opened and quickly packed. It was a splendid opportunity to speak of God who created and now controls this round world with all that pertains to it. At 8 p.m. we were back in the Bang-kah church to hear the children on the branches of study assigned last October. The boys were absent and as the girls had been away about a mile picking tea and returned under heavy

rain, I proposed keeping them only a short time; but the mother of one girl shouted "Go on, we won't weary, if it should be midnight let people hear the girls recite what they have learned." All then listened for three full hours more.

Then closed by giving small presents and singing several hymns. Wonderful to see those mothers so interested! We don't reckon them as converts and yet they sat night after night behind their sons and daughters in the chapel hark listening to the instructions given. Seven times a week the words "Thou shalt not make unto thee any graven image," etc., sounded in their ears from members of their own household, yet their interest never abated. Unconsciously too they have been enlightened beyond expectation and already begin to despise the abject slavery of idolatry. On that eve they certainly were greatly delighted. Biblical truth thus stored in these young minds will some day most assuredly bring forth fruit. Let us see how similar teaching has actually done so. Right there before us sat a convert 70 years of age and beside her a daughter-in-law of 18 summers who had been taught Christian truth. Of late an older daughter-in-law who is married tried every possible way to coerce this younger and unmarried one to bow before idols, etc. Failing in this she heaped such abuse on the latter and mother-in-law that both left and are now in the home of a Christian. In the morning we took the 8 o'clock train (don't that sound strange for Formosa?) and at 10 a.m. arrived at Tsuing-kha where our converts erected a school room adjoining the chapel. I listened to 14 boys recite the specified lessons and at 12.45 boarded the train for Sêk-khan. A crowd of orderly people assembled at once, 8 girls stood up and delivered what they had learned. Eighty-seven teeth were extracted in front of the temple and at 5 p.m. we were sitting in a passenger car bound for Bang-kah. The heavens darkened, thunders rolled and rains descended, still at 7 p.m. we began to examine 10 Toa-tui-tia boys and 3 girls. Members and others filled the spacious Church building, and for five hours without a break the recitations continued. The departments appointed for memorizing were thoroughly mastered. A New Tes. Catechism containing 722 questions was repeated (both question and answer) from

first to last without making a single mistake. Also 72 psalms and hymns, etc. Thoughts suggested at the time were promptly answered. Several young men very especially showed unusual interest, exhibited rare eagerness and displayed no ordinary ability. Their parents are either adherents, deacons or elders. A few years hence and these men better grounded, qualified and equipped will no doubt take the places of their fathers as officers in the Church. Already we have young men as elders whose fathers were the first fruits here and held offices till called home above. It is inspiring to see the sons emulate the bold and consistent Christian character of their fathers. The above are simply specimens of recitations, etc., at our 17 stations in the Tamsui District. I fancy their names would only be dry reading so refrain from putting them down here.

One hundred and fifty-nine (159) boys and girls stood before me and passed very creditable examinations. This number does not include all who studied, for calling unexpectedly at the various places many were absent. That so much Gospel truth has been acquired and stored in youthful minds is evidence of faithful teaching, proof of diligent studying and a promise of Christian living throughout the Churches in the above District. But no halt is called, they no sooner uttered the last sentences than other subjects were there and then handed them on printed sheets. Cramming what will soon be forgotten is one thing. Memorizing what will be of no practical value during this brief life is like unto it; but storing eternal and precious truths in the minds of children for every day use is absolutely necessary.

### HONAN.

WE have to thank Dr. J. Frazer Smith for the accompanying sketch map of North Honan—selected as the field of operations of our Canadian Mission in Inland China—and for the following explanatory remarks which cannot fail to be interesting to our readers.—

I suppose you have thought me a little tardy in complying with your request for a map of North Honan, and I am sorry that the one I now send you is so rude. I hope, however,

that even this rough outline, will give your readers a better idea of our location, and also of the extent of the territory in which we are to labour.

Notwithstanding all that has been said about preaching the Gospel to every soul in China within *five years*, a task some enthusiasts still seem to think possible, I think a careful study of this map will convince our people at home, that, even if our numbers be largely augmented, it will be more than five years before every soul in these cities alone will have once heard the message which we bring. Besides this, there are several tens of thousands of towns and villages, and how many years will pass before Our Saviour's last command is fully carried, for mark you, it not only tells us to preach the gospel to them, but also, which is of equal if not greater moment, commands us to teach them "to observe all things whatsoever I have commanded you." I have given the names of the three Fu cities in the district and also of the Hsien cities more adjacent to our stations, as these are the only ones likely to be referred to for some time to come.

Our first station, Ch' u Wang, is situated about a mile from the river, and is not more than 8 miles from the border of Honan. On this account we do not look upon it as a permanent location, and we cast longing eyes to Chang-te-fu, so I will not go into details. In the meantime work is being carried on vigorously at Ch' u Wang, and the prejudices of the people are, gradually, being overcome.

Hsin Chên, or as we prefer to call it New Market, is about 400 miles direct from Tientsin, or about 700 miles by water. It has a population of about 5,000, is right on the river, and is altogether such a good centre, being within fifteen miles of four cities with populations ranging from 35,000 to 50,000, that we are likely to make it a permanent station in the Wei-hui-fu district. The surrounding country is good, and the villages large and numerous. We hope to have two families settled in New Market before Christmas, but the unexpected so often happens in China, that we must not be over-confident. In looking back we can truly say, "Hitherto the Lord has helped us," and we believe that He has still greater things in store for us for the future.

Lin Ch'ing, Sept. 1st, 1891.

**The Presbyterian Record.**

MONTREAL, DECEMBER, 1891.

**JAMES CROIL,  
ROBERT MURRAY, } Editors.**

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

New Subscribers may begin at any time of the year, paying a proportionate price, but all subscriptions terminate in December.

(1) Along with this, the last number of Vol. XVI, there will be sent to all the ministers, and to our agents, a statement from the new Editor in regard to the price and terms of payment of the *Record* for 1892. In the absence of any notice to the contrary, the same number of copies of the January issue will be sent to the different post offices as hitherto.

(2) Payment of accounts rendered to 31st December, 1891, will be made to Mr. James Croil, 198 St. James Street, Montreal. For reasons already stated, it is earnestly requested that all outstanding accounts be settled without delay.

(3) All orders and remittances for 1892 will be addressed to REV. E. SCOTT, "Office of the *Presbyterian Record*, Montreal," who alone is to be consulted as to special rates hitherto allowed to mission stations, &c.

(4) The ministers and other office-bearers of the Church are respectfully requested to put forth special efforts to secure for the ensuing Volume, the widest possible circulation in all the congregations and mission stations. IT WILL PAY TO HAVE THE RECORD IN EVERY FAMILY. The arrangements for the new issue now in progress are designed to give subscribers better value for their money than ever before.

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**Literature.**

AN INTRODUCTION TO ETHICS, by J. Clark Murray L.L.D., F. R. S. C. &c, Professor of Philosophy in McGill College, Montreal; Wm Foster Brown & Co: pp. 407: price \$1.50. The object of this book is to introduce to the

science of ethics those who are as yet unfamiliar with its fundamental principles. Dr. Murray treats this subject in his usual lucid and logical way. The various theories of morality are discussed under the two antagonistic aspects held by the schools of ethics which arose in Athens—The Epicurean and the Stoical. In the closing chapters it is shown that the uncertainty of all merely speculative moral theories unfit them for solving the practical problems of life.

LIFE AND LETTERS OF JOSEPH HARDY NEESIMA, by Arthur Sherburne Hardy, Boston. Houghton, Mifflin & Co., pp. 350: 1891; \$1.75. We gave a brief sketch of Dr. Neesima's life in the *Record* for March, 1890. Now we have before us this most interesting biography, with full details of his romantic career, written by a son of the Mr. Hardy who befriended young Neesima when he came to America for his education. Neesima's letters to his friends in America are written in a beautiful colloquial style, and are models of unaffected simplicity and loving confidence. His character, altogether, bears the closest inspection. The author has done his work well and given us one of the most touching missionary biographies in the language.

PROLUBBER'S SELECT NOTES ON THE INTERNATIONAL LESSONS for 1892, pp. 360: No Sabbath-school teacher should be without this admirable commentary. Being neatly bound, it is valuable not only for present use but for future reference.

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Streetsville.	15.00
Grand Valley.	4.00
Keady.	2.00
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Honall.	27.22
Hampden.	2.30
Lucknow.	3.05
Kingston, St Andrew's.	37.24
Maple Valley.	2.00
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Cymro, James Ch, N Glasgow	40.00
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Summerside.	38.00
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M Stewiacke, Ladies Society	2.50
Middle Stewiacke S S.	14.72
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North Shore & N River, O B.	20.00
South Gut and Englishtown.	10.00
Cape North.	4.00
Amherst.	185.00
Amherst, for Mission Schools	25.00
Blue Mountain & Garden of Eden.	46.00
Blue Mountain & Garden of Eden, for Miss S.	1.35
Park st Y P S C E for Miss T Institute.	18.00
Blackville and Derby.	8.00

\$5678.71

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Goldstream.	3.98
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Stellarton.	40.25
Milford S S, ad'l.	0.10
Lawrencetown, H'fax Co, ad'l	1.00
Economy.	10.00
Upper Musquodoboit.	8.25
Springfield & Eng Settlement	12.00
New Richmond.	25.00
James Ramsay, Princetown.	5.00
West Cape & Campbellton.	3.00
Rev D Henderson, Blue Mt.	10.00
Louisburg.	5.10
Campbellton.	50.00
Eddy Tupper & family, Brookfield.	2.50
Musquodoboit Harbor.	14.00
Cymro, James ch N Glasgow	40.00
Elmsdale.	5.60
Summerside.	10.00
Forks Baddeck.	8.00
St Andrew's, St John's N F.	40.60
Middle Stewiacke.	15.00
St James S S, Dartmouth.	10.10
Bridgewater.	5.00
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Blackville & Derby.	6.00

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St Matthew's, Pugwash.	11.23
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Musquodoboit Harbor.	2.00
Summerside.	25.00
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North Shore & North River CB	15.00
South Gut & Englishtown.	10.00
Cow Bay, C B W H & F M Soc	10.00
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\$512.00

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Louisburg.	3.00
Musquodoboit Harbor.	12.50
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Westville & Middle River.	21.00
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\$4031.43

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\$243.23

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" John Dustan.	33.54
" S Roxborough.	3.5
" Dr Patterson.	8.00
Economy.	3.00
New Richmond.	10.10
Campbellton.	4.00
Rev F S Coffin, Rates.	5.82
Musquodoboit Harbor.	1.71
Rent, Mrs R M Cumming.	3.00
Forks, Baddeck.	2.00
Int Joshua Nelson.	36.00
Clifton N S.	11.46
Rev J D McGillivray, Rate.	3.75
Tabusintac & Burnt Church.	3.00
Rev James Roxborough, Rate	3.00
North Shore & North River CB	4.00
Cape North.	3.00
South Gut & Englishtown.	3.00
Rev Ewan McKenzie, Rates.	10.00
Rev J W McLellan, Rates.	2.25
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Blackville & Derby.	19.00
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Rev Isaac Baird.	4.00
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\$1276.00

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do SS	1.00
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Paisley, Knox	15.12
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Laurel	5.00
Caledon' Moiville ch	5.00

Uxbridge	13.00
West Puslinch	2.00
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Paisboro	20.00
Purgwash, St Matthew's	7.21
Richmond N B	14.00
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Union Centre & Lochaber	16.68
Economy	5.00
Up. Musquodoboit	7.00
Springfield & English Settlm't	3.25
Wallace, Knox ch	10.00
Fishers Grant	6.50
New Richmond	12.50
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Jas Ramsay, Princetown	5.00
Louisburg	0.81
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Musquodoboit Harbor	8.50
Elmsdale	3.76
Summerside	25.60
Ferks, Baddeck	2.84
St John's Kfd, St Aw's	20.00
Caledonia, P E I	10.00
Clifton N S	22.14
Tabusintac & Burnt ch	8.00
Oldham	2.63
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Blackville & Derby	2.60

\$701.34	
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Already acknowledged	\$1042.37
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Deer Park S S, Miss Cream's class	5.25
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Little Harbour	15.00
\$1126.12	
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Already acknowledged	\$578.44
Eldon, St Andrew's	15.00
Percy	23.23
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\$621.67	
SCHOLARSHIP FUND.	
A E Saue, Money returned	20.00
Robt Anderson, Montreal	100.00

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Westmeath	4.17

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Fort Covington	2.00

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Geo Hay	10 00
Sir D A Smith, Montreal	100 00
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## MEETINGS OF PRESBYTERIES.

- Lindsay, Woodville, 24th Nov., 11 a.m.
- London, 1st Pres. Ch., 8 Dec., 2 p.m.
- Lan & Renfrew, Carleton Pl., 24 Nov., 10.30 a.m.
- Barrie, Barrie, 24 Nov., 11 a.m.
- Maitland, Wingham, 8 Dec., 11.15 a.m.
- Rock Lake, Manitow 1892, 5th Mar., 7.30 p.m.
- Brockville, Iroquois, 8 Dec., 3 p.m.
- Bruce, Paisley, 8 Dec., 1 p.m.
- Glengarry, Maxville, 8 Dec., 11.30 a.m.
- Regina, Regina, 9 Dec., 9.30 a.m.
- Peterborough, St. Paul's Ch., 12 Jan., 9.30 a.m.
- Saugeen, Harriston, 8 Dec., 10 a.m.
- Chatham, Chatham, 8 Dec., 10 a.m.
- Sarnia, St. Andrew's Ch., 15 Dec., 10 a.m.
- Montreal, College Hall, (1892) 10 Jan., 10 a.m.
- Owen Sound, Division St. Hall, 15 Dec., 9 a.m.
- Kingston, Belleville, 15 Dec., 7.30 p.m.
- Toronto, St. Andrew's Ch., 1 Dec., 10 a.m.
- Whitby, Bowmanville, 19 Jan., 9.30 a.m.
- Columbia, Vancouver, 8 Dec., 3 p.m.
- Hamilton, Hamilton, (1892) 12 Jan., 10 a.m.
- Winnipeg, Winnipeg, 17 Dec., 3 p.m.
- Ottawa, Bank St Ch., 8 Dec., 2.30 p.m.